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VOL. IV.

INSCRIPTIONS IN THE MYSORE DISTRICT
(PART II)

Published for Government

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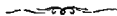
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VOL IV

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PREFACE

The present volume completes the Mysore District, which is a large one. The inscriptions in the vernacular characters are given exactly as they are in the original. All have been copied *in situ*, and the copies corrected from ink impressions. Those in the southern taluqs were collected when I had no regular establishment for the purpose, and in the course of tours on other duty.

The Introduction deals briefly with the inscriptions *scriptum* under the respective ruling powers, and brings to notice such information as appears to be of greatest historical interest. The Kadamba inscriptions extend our knowledge regarding the history of that line in the south west of Mysore, and I have also referred to the light thrown on its origin by the valuable Talagunda pillar discovered by me. The identification of the capital of the ancient Pannata or Pannad kingdom is also of great interest. Of the Rashtrakutas there is only one inscription, but it is of importance with reference to their connection with Mysore. The details regarding the Gangas that we already possess are here further added to, especially for the period of the Rashtrakuta supremacy and the succession of Durgas. Regarding the Cholas, the former volume supplied for the first time definite dates for certain reigns. This information is supplemented in the present one, especially as regards Rājendra-Chōla, Rājathiraja and Rājendra Deva. The line of Chāngolras is now first brought to notice, and their connection with Coorg. Of the Hoysālas, fresh valuable information is here obtained regarding the early boundaries of the kingdom, also in regard to the first Ballāla, and in regard to Somēśvara and the last kings of the line. As regards the Vijayanagar kings we now learn the exact relationship there was between Achyuta-Rāja and Sadāsiva-Rāja, and are introduced to Achyuta's son, who was on the throne for only a short time. The annals of some of the chief feudatory states which occupied the District under the Vijayanagar empire and were eventually absorbed into the Mysore kingdom are here brought to light, so far as there are epigraphic records in existence, also the relations established between the Mysore and Halāje families.

The labour expended on the contents of this volume will, it is hoped, result in supplying further invaluable materials for the history of the country, and incidentally for the forms and development of the language at the different periods treated of. For the inscriptions not only include literary compositions by established scholars, but such records furnish what in India are almost the only genuine aids available as a basis for the compilation of its history. An inscription in Chīmarājnagar taluq (103) contains a gruesome reference to the effects of a famine in 1540.

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INTRODUCTION.

In this volume are presented 962 inscriptions, obtained during the field seasons of 1888 and 1891, in the southern, western and northern taluqs of the Mysore District. With the 803 in Part I, published in 1894, the total for the District is thus brought up to 1765. The earliest of those included in this Part II is of the 5th century, or about 450 A.D., and the latest, of 1878. They thus cover a period of over 1400 years, but there are no representatives of the 6th and 7th centuries. Such of the inscriptions as can be assigned to specified dynasties or periods may be arranged under the following heads:—

Kaṭamba	11	A.D. 400 to 1138
Rāṣṭrakūṭa	1	780
Ganga	42	700 to 1000
Chālukya	1	997
Chola	29	1010 to 1115
Olungalva	46	1060 „ 1640
Hoysala	212	1068 „ 1345
Vijayanagar	28	1344 „ 1668
Ummattūr	13	1478 „ 1573
Kōte	10	1489 „ 1654
Nandiyala	4	1530 „ 1653
Hadinad	12	1530 „ 1667
Mysore	98	1612 „ 1878
Kalale	70	1741 „ 1767

The remainder either contain no date according to an era, or no precise indication of the period to which they belong.

The inscriptions are reviewed in this Introduction under each dynasty, as far as possible in chronological order, attention being drawn to whatever seems to call for special notice. In order to save space, the following abbreviations have been used for the names of taluqs:—*Ol* = Channaraynagar, *Yl* = Yelandur, *Gn* = Gundlupet, *Yl* = Yedutore, *Hg* = Heggaḷaderankote, *Hs* = Hunsur, *Kr* = Krishnarajpet, *Ng* = Nagamangala. Where it is necessary to refer to inscriptions at Sivana Belgola (published in a former volume) the abbreviation *SB* will be used. Also the abbreviations for taluqs in Part I, namely, *My* = Mysore, *Sr* = Seringapatam, *Mad* = Mandya, *MI* = Malavalli, *TN* = Tirumakūṭa Narasipura, *Nj* = Nājanganū.

Kadambas

The origin of this ancient royal house previously enveloped in legend and fable, has been for the first time brought to light with what appears to be a statement of facts in the fine inscription discovered by me at Talgūda in Shikarpur taluq in 1894¹. From it we learn that there was (at Sthanagundūr is implied) a family of very devout Brahmans, who were Haritputras and of the Manavya-gōtra. They had planted a kadamba tree near their home which they tended with special care, and

¹ Attention was directed to its importance by Dr. Bühler in the Academy 21 Sep. 1895.

heoce acquired its name, together with its qualities.¹ In that family was born a Brahman named Mayūrasarmā, who, along with his guru Virāsarmā, went to the city (or capital) of the Pallava kings (i.e., Kāūchi), with the desire of rapidly completing his studies. There some sharp quarrel arose in connection with the Pallava horses or stables,² and he became so enraged that he resolved, though he was a Brahman, to make himself a Kshattriya for the purpose of revenge. He accordingly, after practising himself in warlike exercises, overcame the Pallava guards at the frontier and escaped to the inaccessible forests at S'ripurvata (in Karnul District, near the junction of the Tuṅgabhadra and Kṛishṇa rivers). Here he grew to such power that he levied tribute from the great Bāna and other surrounding kings. The Pallavas or kings of Kāūchi thereupon led an army against him and tried in various ways to put him down, but he swooped upon them like a hawk and completely defeated them. They therefore resolved to make peace with him, and recognizing him as king, invested him with the sovereignty of a territory extending from the Amara ocean (the Western ocean) to the borders of the Premāra country (Māva). But his coronation-anointing is said to have been received from Shāśnana (the god of War), after he had meditated on Sēśapati and the Mothers. His son was Kaṅguvarmmā, whose son was Bhāgrātha, whose son was Raghu or Raghuapārthiva, whose son was Kākustha or Kākusthavarmmā. The latter was a powerful ruler, and his daughters, it seems to be implied, were given in marriage to the Gupta and other kings.³ He caused a large tank to be mūdo at Sthānakundār, in front of the temple where Śātakarṇi and other great kings had worshipped. His son was S'āntivarmmā, who had this poetical record composed by Kuḷja. It is not dated but may be assigned to not later than the 5th century, and the Mayūrasarmā here represented as the founder of the dynasty is no doubt the Mayūravarmmā of tradition.

From other inscriptions we know that S'āntivarmmā's son was Nṛigēśavarmmā, and the earliest in the present volume (Hs. 18) is no doubt a grant by him, here called śrī-vijayā-Sivannigēśavarmmā. It is engraved on copper plates, in what are called box-headed characters, the style of writing mostly found in connection with the Kādambas. On the seal is a lion, the *siṅha-lāṭāchāna* which they claim as their crest. No reference is made to the king's ancestry, but he is invested with the attributes found in other Kādamba grants. Thus he is described as vijay-Vajrayanti, that is Banavāsī, the ancient capital on the Sorab frontier; as a Hāritiputra, and of the Mānava-gōtra; and as the *dharma-mahārāja* of the Kādambas. These titles are in agreement with what we find in the very old Kādamba

¹ This tree is generally identified with the *Naucleria cadamba* (Roxb.), of the natural order Rubiaceæ, which bears large orange coloured flowers. Beddome in his *Flora Sylvestica* says:—“This handsome tree is common in Bengal, Burma, and Ceylon, and if I am not mistaken in the species, also in the Wynad and Malabar on river banks. The wood is yellow, and used for building and various other purposes. According to Dr Brandis it is loose grained but recommended for furniture.” The allied *N. cordifolia* is stated to be—“an immense tree, tolerably common in most of the forests of the Madras Presidency, also in Mysore, Bengal, Bombay, Burma and Ceylon.”

With regard to its qualities, we may take it for granted that the author of the inscription was not acquainted with the general characteristics of the *Naucleria* as thus described by Linnaeus (quoted for the benefit of botanists):—“Flowers capsule sessile upon a globose receptacle, calyx tube oblong, limb either short or truncated or 5 partite with linear lobes, corol infundibuliform, tube slender with the throat naked, lobes five valvate in maturation patent oval oblong, anthers either included or protruded shorter than the lobes of corol, style filiform protruded, stigma oblong or ovate terminal undivided, ovary cells two, placenta fixed near the apex of

the cells pendulous, capsules 2 celled sessile upon a receptacle not tapering gradually at the base, seeds several unbricated, winged, or with a gland at the hilum, attached to an oblong placenta that is adnate to the desiccated embryo inserted in fleshy all-nutrient, unmoored fleshy leaves opposite or verticillate, stipules deciduous.”

² All that the inscription says as to the cause of a quarrel that led to such a result is—*tatra Pallavāḍa samsthāna kalahāna tūrṇa rōchitā*.

³ But Dr Bühler considers the meaning of this verse to be that Kākusthavarmman assisted the Guptas by his advice, and translates it thus (*loc. cit.*)

That sun among princes (Kākustha) awakened by the rays of his daughter (Śāntirī Sarasvati, ‘personified intelligence’), the glorious races of the Guptas and other kings, that may be likened to lotus buds, since their affection, regard, love and respect resemble the filaments [of the flower], and since many princes attend them, like bees [sugar for honey].

The original is—

Gopādī pāṭhira kalāmburāḥṣi dānt
sūbhāna prajāya-sūni na bhāraṇī
vīmanya sūka-epiprasāna la-ṣṭhāni
yā bhāyāni dāntī dī bhī epiprasāni ||

grant in Prakrit, on the pillar discovered by me at Malavalli (Sbikarpur taluq), following immediately after a grant by Harituputra Satokarman. The king is also said to be purified by meditation on Sravai Mahasena and the group of Mothers, in accord with what is said in the Talgunda Pillar. We have moreover the singular claim,—also found in other Kadamba grants, even the old Prakrit one above referred to,—the significance of which it is difficult to understand, that he was “fully versed in the views he had adopted on the sacred writings.” The date of the grant, as usual with those of the Kadambas, is not given according to any era, but merely as the 7th year of the reign, Varagana Sakhi 10th. The further phrases of the king are of the customary kind. But the Brahman who was the recipient of the village granted is of special interest from his being described as a follower of the Atharva Veda, which I am under the impression is of very rare occurrence, both in fact and in inscriptions. His gift was Anupagahana. There is nothing to show where the village of Kiruanilla, the subject of the endowment, was situated, and in the exemptions granted there are two not understood, namely, *antasharam* and *pangthōtam*.

The principal centre of Kadamba sovereignty was in the north west of Mysore, and inscriptions of their early period will be found in the volumes for Shimoga and Chitaldroog Districts. They lost their independence on being conquered by the Chalukyas in the 6th century, but there were branches of the family ruling in different parts for several centuries later, down to the time of the foundation of the Vijayanagar empire in the 14th century. Among such local offshoots there appears to have been a succession of Kadambas ruling Bayal nad, which was partly in Heggerdavanahote taluq. It is with these that the remainder of the Kadamba grants in the present volume are concerned.

Bayal nad is given in Ng 32 as one of the boundaries of the Hoysala kingdom under Vinayaditya, and in Ng 98 under Somesvara. Hg 56 speaks of the double Bayal nad, while in that and some other of these inscriptions we find mention of Bira-Bayal nad and in Hg 77 of Chaga-Bayal nad. These may have been the two divisions. Hg 56, however, also speaks of the five Three Hundred of Bayal nad, and Ch 18 seems to refer to the same. Bayal nad is probably the same as Vyarnad, commonly called Wainad or Wynad.

Of the Kadamba rulers of Bayal nad the names occur of Ravayammara (Hg 73), perhaps Ravayammara, in 998, Kandavamma that is Skandavamma (Hg 56) in 1079, Siva (Hg 80) in 1083, Kanthirava (Hg 75 and 77) in about 1090, Iravi or Iravi Challengama (Hg 11 and 79) in 1107, and Mukappa (Hg 50) in 1133. Their personal title, as distinguished from various miscellaneous epithets seems to have been *mahā-mandalādivara rājādhirāja* which would indicate primacy of the royal family, and there is no appearance of their being subject to any overlord. But in the last (Hg. 50), the imminence of the Hoysala influence is evident in the mention of Dravasa instead of Banavasa. Moreover, while Hg 75 rightly attributes to them the lion seal (*siṅgha liṅghaṇa*) Ch 18 assigns to them the monkey flag (*vānarā dhvaja*) which is correct, but the bull flag (*gajadālā liṅghaṇa*) which was the device of the Pallavas. In Hg. 73 there is a discrepancy between the number and the name of the year. There is little doubt that the number was meant for 919, but the right side of the middle numeral has been prolonged so as to make it look like 2. The references show that the inscription belongs to the Ganga period. For Kanthirava no date is actually given. As Hg 116 clearly shows that Bayal nad was under the Gangas the Kadamba rule over it was evidently confined to the Chola period.

Perhaps the historical information of greatest interest in these inscriptions is the statement in Hg 56 in connection with Punnai that Kuttir was “the immense great city Kirtipura, the royal

¹ Dr Fleet has translated the phrase—“consciously well-versed in the system of private study and prayer that they

have adopted” (*Ind. Ant.* VI 27)

² This was in several inscriptions belonging to the same period.

residence' (*Kittur āda ananta-Kirtti-mahanagara-purāda rājasthāna*) Punnād or Punnāta we know from various inscriptions was a Ten Thousand country, situated in the southern part of the Mysore District. It corresponds with the Ponnata mentioned by Ptolemy in the 2nd century, where he specially states that beryl was found, and with the Padinad or Hadinad, the Ten Nād country of later times, which included Yelandur and whose name survives in Hadinaru in Nāyāngūd taluq. Moreover in the *Brihatī Athakosa* of Harishena (brought to my notice by Mr. Pathak), written in 931 A.D., it is said that when Bhadrabahu, feeling his end was approaching, sent on the Jain emigrants under another leader, they went to the Punnata vishaya (*sangho'pi samastō guru talyatah | dakshinā patha-dōs isha Punnāta vishayam gayau ||*). This was in the 3rd century B.C. According to inscriptions, the Gaṅga king Avimta, in the 5th century, married the daughter of the Punnata Raja named Skandavarman and his son Durvimita annexed Punnad to the Gaṅga dominions.

Of this ancient kingdom of Punnad or Punnāta a record was obtained by Mr. R. Sewell in the Coimbatore District in a copper plate grant, noticed by me in 1887,³ and published by Dr. Fleet in 1889.⁴ Its date is not certain, but it gives the following succession of kings—Rashtravarman, his son Nigudatta, his son Bhujaga, who married the daughter of Singavarman, their son Skandavarman, and his son the Punnata-Raja Ravadatta. The latter makes the grant, which consists of villages given to Brahmins, from his victorious camp at Kittipura. This was thus apparently the capital of the Punnata Rajas, and may now be identified with Kittur in Heggadachavakote taluq. The Punnata Ten Thousand province seems to have embraced, speaking generally, all the country draining to the Kābhini or Kapini river. The only other inscriptions I have met with of the Punnāta kings are, strange to say, at Aradī (Aravilli) in Devanhalli taluq. There are two broken bits of stone there, with very old characters on them, one of which speaks of the *Punnāgarāsura nagandur Siya* .. 5, and the other, of the *Punnādan āpa*.

As regards the beryl, which Ptolemy specially mentions as obtained there, reference may be made to an interesting paper published by Mr. Wallhouse in 1876,⁶ in which he shows that Padiyūr or Pattiyah, in the Dharmapuram taluq of the Coimbatore District, was a place celebrated for producing the *aqur marma* or beryl, and that the mine there was probably worked in the Roman times, which would account for so many finds of Roman coins in that District. Some natives came upon the mine in 1798 while digging a well, and kept it a secret for 18 years, during which large profits were made by the sale of the gem. A European planter and merchant then obtained a clue, and rented the well in 1819 and 1820, obtaining during one year 2196 stones valued at £ 1201. The mine it is said, then became exhausted and water broke in.

"The gem 'Mr. Wallhouse writes' was known and prized in remote antiquity. Ptolemy (xxviii, 13) enumerates it amongst the precious stones that covered the prince of Tyros. Pliny first conjectured, what science has since proved, that it is but a variety of emerald, and says especially of it (*Nat. Hist.* bk. xxxiii, cap. 1) 'the best beryls are those which have the greenness of pure sea water and come from India, seldom found elsewhere.' Now whence came the aquamarines known to Pliny, and on which the Greek and Roman engravers exercised their skill? In modern times the gem, besides the Indian well has been found in America both North and South, in Sicily, and at a few places scattered over Europe particularly in Limoges in France. America and Sicily may be excluded from the source of ancient supply. The localities in Europe are in regions little known to the Romans and unmentioned by Pliny who had the best means of information. It is unknown in Ceylon. Its

¹ It is one of the chief treasures, and of the finest kind of gem.

² See *Journal of the Asiatic Society of India*, vol. 1, p. 107.

³ *Journal of the Asiatic Society of India*, vol. 1, p. 107.

⁴ *Journal of the Asiatic Society of India*, vol. 1, p. 107.

⁵ *Journal of the Asiatic Society of India*, vol. 1, p. 107.

⁶ *Journal of the Asiatic Society of India*, vol. 1, p. 107.

ancient origin seems therefore limited, as Pliny says, to India, and there it is only known to occur at the locality in Coimbatore District described in this Note, where moreover the gem is distinguished by the true clear sea green colour specified by Pliny; elsewhere it is often blueish or muddy in tint.¹

Ptolemy was a later writer than Pliny and thus possessed the most recent information regarding the ancient world, so much so that his work on Geography was the great text book down to the middle ages. His statement, therefore, that Pounnata was the source of the beryl merits special attention. The Coimbatore country was indeed always a part of the Mysore dominions even down to the end of last century, but unless it was included in Punnata² the beryl it would appear could hardly have been confined only to Padiyur.

Rāshtrakūtas

There is only one inscription of these kings so far south,³ Hg 93, but it is of special interest, as it belongs to the time of the interregnum when the Rashtrakūtas had seized and imprisoned the Gaṅga king and appointed their own viceroys to administer the Gaṅga territories. The first of whom we have any record is the Kambhavarasa of this inscription, who, during the reign of Dharavarsha Srivallabha, was governing the Gaṅgarūdi Ninety six Thousand. There are two other inscriptions of his time, one at Sravanā Belgolā (No 24) in which he is called Rānavaloka Sri Kambayya, and one at Manne (Velmangala taluq) dated Saka 724 (A.D. 602), in which he is called Saucha Kambha Deva, with another name of Rānavaloka. The SB inscription says that he was the son of Sri Ballabha, and according to the Manne grant he was the elder brother of Prabhutavarsha Govinda, son of Dharavarsha. Why he did not succeed to his father's throne does not appear. But inscriptions state that great hostility was excited against Govinda when his father made him Yuvaraja, and that twelve kings united against him, led by Stamliha. Stamliha in Sanskrit is Kambha in Kannada, and perhaps both indicate the same person, the elder brother whose claims had been thus set aside. But it is difficult to reconcile this with the Manne grant, where we find him acting under the orders of his younger brother who had gained the throne.

In any case he was a prince of the royal family and viceroy of the Ninety six Thousand country, or Gaṅgarūdi. Under him Kadiyavasa was governing the Tore and Five hundred, when a certain hermit was permitted to exchange for others some lands which he held.

The other Rashtrakuta viceroy of whom we know was Chikil Raja, of the Kaṇḍaba plates published by me in 1893⁴ who was ruling in Saka 735 (A.D. 613) and is described as *adivaya* of the entire Gaṅga mandala.

Gangas

The earliest Gaṅga inscription in this volume is Hg 87, of the time of Sivamaru. It is not dated and there were two kings of this name, one ruling 679—713 and the other c. 780—814. There is nothing to indicate to which of these periods it belongs. It records a grant in memory of a certain Vedrun, on the occasion of his death, made it is said according to custom (*naryadi*), for worship (*sthalge*). See also Nj 126.

The next seven are of the time of Sripurusha. Ch 63 Gu 86 89 and Hg 4 are not dated. Ng 85 is dated in Saka 698 expired the 50th year of his reign and therefore near its close. Ch 63 calls him Kāṇḍou Vitarisa Sripurusha and records grants for a god named Viṭtesvara, especially

¹ The discovery of the Pannala copper plate grant in the Coimbatore District might indicate this, but he was known as stated to be the officials of the Ninety six Thousand country which was Canara and confined to Mysore.

² There are many in all Mysore and Chitaldroog Districts and a few in Bangalore District.

³ Ind 407 XII 11. The inscription will appear in the volume for Tanjur District.

the village of Polmā, now Homma. There were two Ganga kings with names formed from *mita*, namely, Avinita and Durvinita. This temple may have been a memorial of them. **Gr. 86-89** record various grants in the reign of Sripurusha, who in **87** is also called Kongum Rājā. The temple priests in several of these grants were *tanmads*. **Hg 4** and **Ng 85** are on copper plates.

The former, the Sargūr plates, are assigned to the reign of Konganvarmma dharma maharajadhuja piramesvara Sripurusha maharaja, and in another part he is called Prithvi Konganmaharaja, whose first name was Sripurusha. He made a grant for feeding twelve Brahmans every month on the recurrence of the *śrī nakṣatra* or natal star of his *bhātara* or chaplain, who is not named. A further grant was made to Brahmans by a feudatory chief. The grant was engraved by Kuntācharyya¹ and is all in Kannada, except at the beginning of the second donation, where the praises of the King are introduced in Sanskrit. The Dēvaraballi plates, **Ng 85**, were—next to the Merlari plates, published by me in 1872,²—the earliest grant that brought to light the now well-established, but then utterly unknown, Ganga dynasty. They were originally published by me in 1873,³ under the name of the Nagmaṅgala plates. My version was prepared from some very much reduced and imperfect photographs, and it was only recently that I saw the originals or knew to what place they belonged.

All who are interested in the subject must be familiar with the manner in which Dr. Fleet has declaimed against the Gangas and their grants, and against me for attaching any value to them, especially as he pronounced against them. I have paid little heed to these strictures, feeling sure that fuller information would set matters right. Even now there is much more to be published regarding the Gangas than has yet appeared to print. But already facts have proved too strong, and Dr. Fleet has been compelled to admit the existence of the kings from Sivamaru, in the 8th century, downwards, and perhaps Mushkarī, two generations earlier. The rest will no doubt follow in course of time. His latest publication on this matter (so far as I am aware) is in the *Epigraphia Indica*, Vol. III, where he says (p. 159)—“My present remarks, of course, entirely supersede all that I have previously written on the subject.”

In this article he formulates a number of objections to the nine grants of which he gives a list. And first, he complains of bad orthography. But if this is to be a criterion, how many genuine documents would not have to be sacrificed? Next he condemns them on the ground of palaeography. The chief fault he finds is in the formation of the letter *lha*, which he states (p. 162) “furnishes a leading test in dealing with southern records.” There is an early form and a later cursive form of the letter, and he asserts that the occurrence of the latter in a South Indian document purporting to be older than a certain period, and specifically the year 804, is fatal to its pretensions and betrays it to be a forgery. This is I believe a mistake. Both forms were indiscriminately used from a much earlier period. In proof of this, reference may be made to the ancient inscriptions at Mamallapuram. One, on the Dharmaraja Manjira,⁴ is inscribed in the second of four archaic alphabets found in use in the place, which alphabet Dr. Hultzsch assigns to the 6th century,⁵ and with this Dr. Fleet apparently agrees.⁶ Now in the 7th stanza of that inscription, towards the end, occurs the word *śrīmullā*, and on referring to the only copy of the original which has been published,⁷ we find *lha* is written in what is called the modern cursive form which Dr. Fleet says was not used before 804. Both forms occur in the Ganga grants he is reviewing, but instead of seeing in this a clear indication that both were in

¹ Below this name a bit of the plate is broken away and traces appear of three or four letters inscribed there.

² See *Cop. plates of the Nal. and J. of Ant.* 1, 423, 111, 12.

³ *Id.* 11, 1-4.

⁴ See *Int. J. Ind.*, Vol. I, p. 6 No. 19.

⁵ *A. A. Ind.* (new ed.) p. 231.

⁶ *Caplain's* *Car. & Dev.* *Epig.* 4, 11, 113. There is nothing to show that it is a mechanical copy, but the slightly different nature of the alphabet indicates that it must have been carefully copied.

use at the period to which they belong,² he accuses the writer of having 'forgotten himself' (1) when-
over he inscribed the cursive form, thus introducing "a tell tale letter"

Another objection is that several of the grants are engraved by a Viśvakarma or Viśvakarmā-
charyya, a name, he adds, "suspicious enough in itself" Why? The point of this objection lies in
the insinuation that all these grants, professing to be centuries apart in date, were the handwork of
one and the same person. It must at once occur to any one that so skilful a forger, as by hypothesis he
must have been, was woefully wanting in common sense if he stultified himself by putting his name
plainly at the end of productions he had fabricated. But the fact is that whatever force there ever
was in this objection is completely taken out of it since my discovery of the ancient Kadamba Prakrit
inscription on the pillar at Majavalli, which we find was also engraved by a Viśvakarma. It seems
therefore as if the name was hereditary and belonged to a family of court engravers, who perhaps
passed from the service of the Kadambas to that of the Gangas

A similar reply may be given to the objection that some of the witnesses to grants of different
periods appear to be the same. An official designation would very naturally remain unchanged and
be borne in succession by different individuals, and so also family names of chiefs or other persons of
local importance, such as would be mentioned among witnesses

Next, an objection is raised against my pointing out that Simhanandi was a priest and not a king.
The name itself is sufficient evidence of this. But I am charged (p 165) with having, on the mention
of "a rather obscure passage" and "in no connection with the Gangas," taken the "rather violent step
of making a purely conjectural alteration of *mahya* into *muniya*." This is not so. Simhanandi is
expressly stated in several inscriptions to have been the Jun teacher who aided the founders of the
Ganga dynasty of Gangavadi or Mysore in acquiring their dominion. They are said to have met with
him at Ierur, which may be identified with the place still distinguished from others of that name as
Ganga Perūr, in the Kādapa District. Moreover, inscriptions at Huncha expressly describe him as
Ganga rājyaṃ mahā Simhanandachāryya—that is "the ācharya Simhanandi who made the Ganga
kingdom,"—a statement than which nothing could be more free from obscurity.

Another objection is raised against some of the titles given to the Gangas. Among others to one
described as *Vridharaya*, and as otherwise unknown. But this is scarcely fair. The title is *Kongani-
vridha*, which is quite a different thing and a perfectly legitimate epithet, considering that Kongani
or Koṅṅani was the family name of the founder of the line and from him of all his successors.

On emerging from the jungle of objections, the question very naturally arises, if these grants are
all "spurious," though possibly "containing here and there a germ of truth," how is their existence
(and fresh ones have since been discovered) to be accounted for, and what was the object of setting
forth the genealogy they contain? It is a question Dr Fleet also puts to himself, and the answer which
he considers "satisfactory" seems to me the most extraordinary part of the whole business. He says
(p 171) "there are plain indications that just about the last quarter of the ninth century A.D. all the
reigning families of Southern India were beginning to look up their pedigrees and devise more or less
fabulous genealogies—or, as he puts it in another place they were "furlishing up their pedigrees." In
support of this very remarkable statement we are informed that "the Pallava puranic genealogy first
appears in the 7th century, that of the Rashtrakutas in 933, that of the Western Gangas was
probably devised about 950 but may have been concocted a little earlier, that of the Cholas between
1063 and 1112, that of the Eastern Gangas in 1112." But it is singular that not one of these periods

¹ I had let me and the also a name to me ago but the same
may be inferred from the Taliesin Dr. Bühler's *Gravure* at
where the cursive form appears. It did not say (III
col. 22) and in the 6th and 7th centuries (III col. 22).

² I find I now see that Dr. Bühler's 65 of I. 22. 26 expressly
points out that Dr. Fleet is wrong in his claim as to the
age of the cursive form.

³ See *Proc.* p. 816

falls within the 9th century, the time when all the royal families were imagined to be engaged with a strange unanimity in 'furbishing up their pedigrees.' Another thing to be noted is that the genealogy of the Gaugas, with whom we are now particularly dealing, is in no sense puranic. The incidents related of the kings from the time of their settlement in Mysore are hard matters of fact. Their meeting with Simhanandi has already been mentioned, the first king came into conflict with the Bâna kings, of whose existence and period we have abundant other evidence, the second wrote a commentary on the *dattaka-sûtra*, another had his arms grown stout and hard with athletic exercises, another was taught by (Pujyapâda) the author of *Sûdhanatâra*, and wrote a commentary on the *Kirâtârjuniya* (the poem by Bhâravi). These are not puranic details, nor are the specific references anachronous or out of keeping with what we know from other sources.

There are spots even in the sun, and it is not perhaps difficult to discover defects in accepted records were it worth one's while to hunt for them. But I fail to see what good end is gained by such negative criticism, which leaves us, so far as historical information is concerned, just where we were—that is, in the dark. Here is a series of records professing to give us regarding this country of Mysore the annals of an important period which, but for them, is a blank in the history of the past. They have been found in all directions, at various times and under various circumstances. Their dates and style of execution are different, but not one has been found which contradicts another. So far from this, each one freshly discovered not only corroborates others but adds fresh details, and these are mostly of a perfectly credible character, such as are capable of verification, and not the vague generalities or unmeaning extravagances in which forged documents are wont to take refuge. The names of the kings, too, are generally distinctive, and not such as are borne by other dynasties or copied from the purânas. Some of them, in fact,—Avinita and Durvinita,—*prima facie* unlikely to be names, but which other references show to be true and not associated with any sinister meaning. A consecutive reasonable narrative is thus presented of the history of the Gauga dynasty, before unknown save in name. Of its local origin there is no possible doubt, for the designation Gaugarâdi itself supplies the proof, while the Gangavadikâras, now called Gangavikâras, still form the principal section of the agricultural population of the region. Contemporary records of other dynasties fit in perfectly with the history set forth, and thus uphold its general accuracy. To cast aside the materials that have in recent years so opportunely come to light,—there being no others to replace them,—on account of blemishes that may be detected in spelling or handwriting or because the composition is not always faultless and in conformity with good dictionary Sanskrit, would be simply absurd. Dr. Fleet confesses (p. 172) to what is evident enough, the difficulty he has "to put himself in the frame of mind from which they can be imagined to be genuine." It is to be hoped that his repugnance may be overcome as time goes on. But it seems useless to prolong these observations, so we may return to the consideration of the Duvarhijji plates.

After a detailed genealogy, corresponding with what has now been made known by many other plates that have been published since, they record a grant by the Gauga king Prithuvi Kôngam, whose first name was Sîripurâs, in Saka 698 (776 A.D.), the 50th year of his reign, when he was residing at Mânjapûra. This place I have identified with Manne in Nelamangala taluk, where there are traces and traditions of a large city. It was probably destroyed by the Chôlas, who refer to it among their conquests as Mannai or Mannai kâttakam. The grant was made on the application of Prithuvi-Nirgunâli Rîya, for a Jaina temple called Lohâtilaka, which his wife had caused to be erected to the north of Sîripûra. The details given in the Hosur plates¹ show that Sîripûra was near Gudâlûr, no doubt the place of that name to the west of the Nilagiris, which is the only one of any importance known to me. My 25 mentions the Gudâlûr fort.

¹ Published by me in 1874 in the *Madras Journal of Literature and Science*. Will appear in the vol. no. 10 of Kol. 11. 1874.

In the present inscription (the Sanskrit of which is corrupt in several places, and changes very abruptly to Kanarja) the epithets usual in the Gangā plates are given only in the case of the first king, Kongunvatamma. His successors are then merely named, without any particulars. The names agree with those of the usual genealogy, except that the king in other grants called Bhāvikrama, with the surname Sivalalaha, is here called Dugga. It is more likely that this was his real name, the others being complimentary titles, and we know that there was some such name in the family, as Sīpurusba had a son Duggamāra. In Yl 45, 56, 60 and 62, moreover, we have Durgga's Agara as an agrahara.

The gift conveyed was the village of Tipuṭṭa, to a Brāhman named Ponardiga of the Kaṇṇiḥa-gotra. But the grant was made, with the approval of Marasimha, by the son of Kaḥ Nolaṃbādhirāja Kolliyarasa of the Nollur lineage. The name of the son is not given, unless it was Rama or Nijarāma. But an inscription in Sorab taluq seems to furnish the information. It says that when (the Rāshtrakūṭa king) Gōrinda Prabhutavarsha was reigning supreme, and Rajādityarasa was ruling the Brāhmi country as far as the ocean, Chitravallama, who was ruling Ālakheda and the Six thousand, disregarded orders, on which Kolli Pallava Nolaṃba directed Nolaṃbrāditya to punish him, and a spirited account is given of the desperate fight which ensued. This Kolli must have been the same as the Kolliyarasa of the Gangam plates. He is not stated to have been in any position of authority. I therefore conclude that Rajāditya was his son, and the sumo is the Nolaṃbrāditya who was advised (by his father, in the exercise of his paternal authority) to attack Chitravallama and reduce him to obedience. In the former volume we had in Md 113 a grant of the time of Sivamarā I, made in 713, on the application of the two dear sons of the Pallava Yuvarāja. I conjectured that after the crushing defeat the Pallavas had sustained from the Gaṅgas under Bhāvikrama, the Gaṅgas had taken the fallen Pallava king's grand-children under their protection. They may therefore have grown up at and remained with the Gaṅga court as hostages, and were employed by the Rāshtrakūṭas, who had seized the country.

The next grant is the stone inscription Gu 94, not dated which records a grant, in the reign of Satyavikya Perummanad, by Butarasa. The clue to the king here intended is found in Nj 75 of the former volume, from which it is evident that he was Rājamalla, also written Kāchamalla, and that Butarasa was his Yuvaraja. The date in that case was 870 and the present may be of the same date, or up to twenty years later, unless Butarasa died before that, of which we have no knowledge. Kāchamalla's wife was a daughter of Pallavādhirāja. But an inscription at Hiridānū, of the time of Anniga Bura Nolaṃba, son of Nolaṃbādhirāja Ayyapa-Devā supplies new details which are of interest, and shows a Gaṅga prince (who might possibly be the same) acting as a general under his relative the Nolaṃba king. It states that the Śāntara Luog (one of the Huncha line) attacked Nanniya-Gaṅga the son of Pīḍuvipati (evidently a form of Pīthuvipati, whose name occurs in the Udayendram plates), and Anniga Bura Nolaṃba, when the latter retired beyond a place called Isavur, and gave battle, in which Gaṅga slew Śāntara, brought his head and his sword to Nolaṃba and then died. Nolaṃba thereupon made a grant of Piriya-Dānū for Gaṅga's family.

The original runalins.—Savasti Pralīṭaranda s r pr
ti vi allalaha m lāraḥ lūraḥ paramaśvara bhāṣṭa la s r i
Co lūdarasam el lates amudrānta van theyaḥ Bhuvallaha
el lūtra-chāyey dāḥ i lāna de man lūmā d-samudrānta
i dāḥ (yavar s dāḥ i lāval) d l m sru-āḥ n mūmā Cj (yav
ha an āḥṭṭ m lāy lēd d r m m lā Kūḥ i lāḥ a N l m d
Nolaṃbrādityan venāḥ i lāḥ lārasam el lā Pēṇḍaḥ
l (yav rē l al l tū dē — Fo aḥ pēṇḍ m der Sī moga D dnet

The following is the text of this perant i script on —
Savasti samādhi gata pūṭha mahāśabha Pall. ayyapa dāḥ

ti fo rē l lāḥ Pallā a-kola t l k n s r m Nolaṃbādhirāja
Ayyapa Dēva a maga dāḥ a E ra Nolaḥ lāḥ Savasti a vanā
bhava a mūta-Gaṅga kula t laka rā ayya-el lāḥ n n lāḥ
pura-puramē vāra s mat P dūvatiḥ aḥ aḥ aḥ aḥ aḥ aḥ
Ayya yēḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ
dōḥ Nolaṃba mūḥ dāḥ gāḥ el dāḥ lūtra dāḥ aḥ aḥ aḥ
dāḥ lāḥ g dōḥ Śāntara tājē r dāḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ
o lōḥ dāḥ dāḥ g aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ
lāḥ lāḥ dāḥ Pēṇḍ B d rēḥ kē l m lū gōḥṭṭa Cāḥ aḥ aḥ aḥ
mahāḥ tūṇḥ n g aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ
— W lāḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ aḥ

In Hg 103 he appears as governor of Nugu nâd and Navaḥ nâd. The Nugu river is a tributary of the habbani, in the south west of the Mysore District. In Hg 86 we have Konguni-Ereya, who seems to be the same king. Gu 70, Yl 25 and Kp 41 are uncertain, but have been put into this reign. In Hs 92 we have an interesting statement that Ireyappa was ruling the Konganid Eight thousand and that Bātuga's queen Parimabbe was making kārḡal. Hg 116 brings us to the death of Ereya and the beginning of Bātuga's reign. These two were probably half brothers by different mothers, and were certainly in character the opposite of one another. We learn from the Atakur stone (Md. 41) that Ireyappa had a son named Rachamalla who was killed by Bātuga, and that the latter seized the throne. In the inscription we are now considering, we seem to be led into the plot by which Bātuga endeavoured to get Rachamalla into his power. He sent an officer to invite him to come to Maime, the royal residence, that they might make a division of the country and the treasury. But Bātuga, as we know, was not to be trusted. His envoy was therefore met by five feudal chiefs and the headmen with the blunt answer—'We do not wish any other than Rachamalla to rule over the kingdom of Bayal nâd'. An account of Bātuga's reign will be found in the Introduction to the former volume, and in Ep Int. III, 175. He dates (abimbed for him) a.d. 938 and 950 A.D.

We next come to *Mārasingha* or *Mārasimha*, distinguished as the *Nolambalulātaka*. As explained in my Introduction to Inscriptions at Sravann Belgola (p 16), his reign extended from 963 to 974 A.D. We have here for him Ch 48 dating in 965, Ch 9 dating in 971, and Ng 51 giving August, which corresponds with 972, as the 10th year of his reign. Ch 9 would apparently have supplied some important information, were not the inscription partially defaced. It evidently refers to some of the same exploits as are described in SB 38. It first mentions his fighting with *Pajaditya*, who, from the SB inscription, we learn was the head jewel of the *Chalukyas*. It then refers to a *panneya* situated to the south of *Kalbhappa*. The former is a word applied in Coorg to the royal farms which formed part of the king's estates. *Kalbhappa* is the old name of *Chandragiri* at *Sravan Belgola*, and it is here described as having great renown as a place of penance, which is quite borne out by the interesting records found there that I have published. Some chief, named *Harana* *Bamma*, is then introduced, and his son whose name is gone. Then follow various exploits attributed to the *Mandali* *Trinetra*, (a title also given to *Mārasimha* in SB 38), namely, his destruction of the *Nishinabhis* his bravery in front of *Rajya* (probably a *Chola*), his capture of the *Uchchala*, and which was considered impregnable, and his seizure of the royal elephant there. Ng 51 announces that the king had by this time put down all his enemies throughout *Gangavadi*, and was living undisturbed at *Rajavoli* in *Magali* *nul*, ruling his kingdom which was designated the *Sri rajya*, a term we find used in the time of *Sripinusha* (see TN. 1). His minister was *Mahabalya* (also mentioned in TN. 69), who granted *bittuatya* for certain tanks. This word occurs in many old inscriptions and seems to be something like the modern *dasavanda* which is land granted at one tenth of the usual rates to a person in consideration of his constructing or repairing a tank. It may therefore mean *tatta*, a reduction on the usual rate for *bittu*, sowing or cultivation.

Mr. Inscriptions are dated by his son Rajamallu or Radhamallu, and the next four inscriptions, dating 97 97C 97T and 98^{AD}, belong to his reign. But only one of them, **His 64**, mentions the king. In this he is called Sutyajaya K. ngimaramma and Permmannu. There is nothing of special importance in them.

Of the remaining six inscriptions only two are dated, namely, Ch 10 in Saka 921 (A D 999) and Gu 79 in Saka 931 (A D 1009), and only the former mentions any king. It is assigned to the

1. Rájat l'ima stier let's a tsy: the name of
a place (l'ima) and refers to the place (l'ima) only

The royalty might be Magne as the N 1 magala telug in
1 h t 110 1 eluded is probably modern

reign of Nitimargga Kōṅṅunivarmma Permmānadi. This must be a second Nitimargga, and identical with the Ganga Permmānadi of Md 78 which is dated Saka 944, the year Durmmukhi, but as Saka 944 was Durmmati, while Durmmukhi was Saka 918 (A D 997), the latter was no doubt the date intended, for the other goes beyond the period when the Ganga sovereignty was overthrown by the Cholas. I have not met with any other inscription that calls the king Nitimārgga. Ch 10 represents him as associated with a Pallava princess in making the grant. She was the wife of Gochivara Deva, and elder sister of Nolamba. The statement that she was of the Nolamba *tanja* and the Pallava *kula* makes it evident that the Nolambas were a branch of the Pallavas. Ng 67 gives a somewhat droll account of a sage who was driven by the roaring of tigers to take refuge within a cave. A statement of some interest is the mention of his popularity both in Nolambavadi "and in this Dadigavadi," which therefore must have been the name of some district to the north of the Nāgavāṅgala taluq. Dadiga was the brother of Madhava the first Kōṅṅunivarmma and progenitor of the Gangas. Gu 79 mentions *hoja nellār* as the village of the donor's father. A village of apparently the same name occurs both in the copper plate grant of the Kadamba king Krishnavarmma from Bannahalli (Chikmagalur taluq) and in the stone inscription of Maharaja Binārasi at Gālgapoda (Srinivasapur taluq).

Chāluṅgas

There is only one isolated inscription under this head, Hs 50 and it is a *virajal*. It is dated Saka 919 (A D 997) described as 'the beginning of the reign of Pampa Devī daughter of Chalukya Permmānadi Deva. In this year the Chalukya king Talagade and was succeeded by his son Satyāśraya who (according to Dr Fleet) had a daughter, married to Irva Nolambadhuraya. She may have been the Pampa Devī of the present inscription but there is nothing to show whether she had a husband at this time, nor where her kingdom was over which she now began to reign. Most naturally it may be located in Hunsur taluq in the neighbourhood of Bettadapura, where the inscription was found. If the above identification of the princess should not be correct I can only conjecture that she may have been the widow of a Ganga king as this part of the country was included in Gangavali and was certainly no part of Nolambavadi.

Cholas

The inscriptions in the former volume for the first time enabled definite dates to be assigned to Chola kings, and Dr Hultzsch has reported that it 'supplies a great desideratum, as it contains Saka dates for several Chola kings whose inscriptions in the Madras Presidency are only dated in years of the reign. In the present volume we further have among others inscriptions with the following dates. All are in Hala Kannada characters.

hp 16 Saka 934	Rajaraja	Hg 114	975	8th year of Rajaraja
Hg 16	943 9th year of Rajendra Chola	18	979	6th , Rajendra Deva
17	950 22nd , , "	11r	981	17th
104	959 26th , , "	100	(efface d)	18th Kulottunga Chola
Gu 93	971 33rd Rajadhiraja	hp 34	(Jaya)	40th , ,

The discrepancy between the royal years given for Rajadhiraja may be explained by supposing that he ruled conjointly (as we know he did) with Rajendra Chola for 30 years and then independently. One date includes the former period and the other refers only to the latter.

From the above dates, and those in the former volume, we may adjust the following table for the Chôla kings :—

Rājāditya	... to 950 A.D.	Rājendra Dēva	1051 to 1071 A.D.
...	...	Kulōttunga Chôla I	1064 } 1071 } " 1117
Rājārāja	984 " 1012	Vikrama Chôla	(1105) " 1127
Rājendra-Chôla	1012 " 1037	Kulōttunga-Chôla II	1127 ... 1178
Rājādhirāja	1016 } 1046 } " 1051	Kulōttunga-Chôla III	1178 " 1211

With this we may compare the following results obtained by Dr Kielhorn¹ on calculating the dates of twenty four inscriptions supplied to him by Dr Hultzsch, seven of which are from the Mysore country and included in my former volume

	Reign began	Latest date	Year.
Rājārāja	between 24 Dec 984 and 26 Sep 985	23 Dec. 1012	26th.
Rājendra-Chôla	24 Oct 1001 " 23 Oct 1002	23 Oct 1052	31st.
Rājādhirāja	15 Mar. 1018 " 3 Dec 1018	1047-8	30th.
...
Kulōttunga Chôla I	14 Mar. 1070 " 8 Oct. 1070	25 Jan 1118	48th.
Vikrama Chôla	18 July 1108	22 June 1113	5th.
...
Kulōttunga Chôla III	5 June 1178 " 8 July 1178	19 Sep 1211	34th

The first of our inscriptions here, Yd 31, is not dated, but as it consists of praises of some one who was engaged in the war by which "all the Ganga line were thrust out and rendered powerless", it evidently belongs to about the time of the Chôla conquest of Talakad. Then follows Kp. 16, dated in Saka 934 (A.D. 1012), also in the reign of Rājārāja, recording some cattle-raid

The next seven inscriptions are of the time of Rājendra Chôla. Hs 10 and 11 bring us to his 9th year and contain some curious details regarding local fights and the justice administered by the king's representative in the nil. Death was the punishment for murder, while the dwelling place of a chief named Sovi-Navaka who had kept possession of a dog that did not belong to him, was burnt down, and 50 golden images, which he had, were seized and sent to the king. Hg 16 is of the same year, and records the rebuilding of a ruined temple at Belitâr by the chief of Nugu nâd. The king has the title Mud gonda. Hg 7 is of his 20th year, and speaks of him as the capturer of Gaṅga, Kadara and the East country and calls him Parakīśaribrahma, for Parakīśarivarma. Hg 17, of the 22nd year, repeats these conquests and gives the title correctly. It is not complete, but is filled with the quasi royal ironical epithets assumed by the Vira Banaṅgi-dharmma, or merchant class, in grants made by them. Yd 37 and Hg. 104 both relate to some fighting connected with a Changāṣa chief.

We next have four inscriptions of the time of Rājādhirāja. Hs 32 is not dated but mentions a war between Rājādhirāja and a Pallava. Ch 50 is nearly all defaced but refers to the burning of the palace of the Chūlukyas at Hampi (on the Tungabhadra in bellary District). Gu 93 describes the king as having taken in war the head of Vira Pandya, the country of Chērala, and the island of Lanka, and gives him the title of Kōṭṭayakāṭṭavarmma. The subject of the record is the erection and endowment of a temple. Hg 114 is also for a similar purpose.

Rājendra Dēva's inscriptions now follow. From Hg 115, and the references given in my former volume, it is evident that he was a younger brother of Rājādhirāja. The three enterprising sons of

Rājārāja thus deserves to be placed among the greatest conquerors that have appeared in the south, and they reversed the usual line of conquest, which was from the north. Hg. 18 is of the king's 6th year and is an affecting idyl, beautiful from its simplicity and pathos. It is a memorial of the Nugu-nāḍ chief's daughter, whose young husband, being a powerful wrestler, had the misfortune, presumably in a match, to kill his opponent, apparently some relative of the king. For this he was marched off to Talakāḍ and put to death (the punishment inflicted, as above pointed out, for murder). On hearing of his fate, the wife immediately resolved to commit herself to the flames, which was evidently due to a high sense of duty and honour, and shows that the rite of *sati* was in general observance. Her parents and friends besought her in vain to forego her purpose, and mournfully record her heroic conduct. The author of the composition was Malla, "a friend of poets who use not words in vain," a description well deserved from the skill he has displayed in producing the right impression. Ch. 69 is of the king's 7th year and refers to exploits which in TN 32 and Hg. 115 are said to have been performed in conjunction with his elder brother. These were—the capture of the Raṭṭapāḍi Seven-and-a-half lakh country (the kingdom of the Rattas or Rāshtakūtas), the erection of a pillar of victory at Kollāpura (in the so-called South Mahratta country), the defeat of Āhavamalla (the Chālukya king) at Koppa on the banks of the Pēṭār (perhaps Kuppam on the Pālār, or possibly Koppa on the Tuṅga),¹ and the performance of a victorious coronation. The chief of Padināḍ and a merchant from Maḍhurintakapura (which is in Chungālpāt District) bought some land for presentation to a temple. The money paid for it was "20 Idaiṅḍavar-aṇṭiyalābharnnan māḍai." *Māḍai* were Tamil gold coins, equal to half a pagoda, but the name here attached to them refers to I am unable to explain. Idai-nāḍ is mentioned in TN. 33, which also records a grant of *māḍai*. Yl. 42 and 43 are not dated, and contain no mention of a Chōḷa. Hg. 115, which is of the king's 12th year, repeats the list of conquests given above, and adds that he went along with his elder brother, that is, Rājādhirāja. The inscription refers to some local disputes in Navilo-nāḍ.

Yd. 2 and Hg. 55 are dated in S'aka 1003 (A.D. 1087) and belong to the Chōḷa period, though no mention of the Chōḷas occurs. They are grants to temples by local rulers, of whom the one in the latter has numerous titles. Yl. 68 is of the same cycle year, Prabhava, but the only numerals visible for the S'aka year are 22. The king Vira-Chōḷa is said to be ruling the kingdom of the world. Unfortunately we cannot assign this title to any particular king, as there are several Vira-Chōḷas met with in inscriptions. But if we may take it as referring to Kulōttunga-Chōḷa, and that 22 was the year of his reign reckoned from the earlier of the two dates for its beginning, put down by mistake as the S'aka date, this would bring us to Prabhava and A.D. 1087.

The remainder of our Chōḷa inscriptions are all, except Gu. 68, expressly assigned to the reign of Kulōttunga-Chōḷa, and belong to his 18th, 33rd, 40th and 45th years. Hg. 100 records a case of *sati*. Hs. 33 mentions the minister Tantrapāla . . . as the right hand of Kulōttunga-Chōḷa. Ch. 197 and Kp. 34 refer to endowments of temples. The latter gives us Jaya for the 45th year of the reign, corresponding with A.D. 1115, which shows that it is reckoned from his coronation. Thus we saw was the rule in the former volume, and it has been adopted with the other dates above.

There remains Gu. 20, which is in Grantha and Tamil characters, and assigned to the 14th year of Chōḷa-Gaṅga-Dēva. He was probably a prince of Chōḷa and Gaṅga parentage, appointed as the governor of a province, which, from the references, we may conclude was the Mudikonda-Chōḷa mandala—the southern part of the Mysore District. From the name of the donor being Vikrama-Chōḷa, Permaḍi gūṇaṇḍa, it is clear that Chōḷa Gaṅga's 14th year could not be earlier than the reign of

¹ These are conjectures made by Dr. Hultzsch.

Vikrama Chōja In the former volume we had two inscriptions of the same Chōja Gāṇḍa, **TN. 33** and **My. 14**, the former dated in his 4th year and the latter in his 13th year. The first of them seems to confirm the supposition that he may have been the royal governor of Mudikoni in Chōja-mandala. But as the Chōjas were driven out of Mysore by the Hoysalas in 1116, we cannot place Chōja Gāṇḍa later than that.

Changāḷas or Changāḷas.

This line of kings ruled in the west of the Mysore District and the east of Coorg, and their inscriptions in this District are confined to the Yedatore and Hunsūr taluqs, to the west of the Lakshmantirtha river, but there are also some in Arkalgūl taluq in the Hassan District. Possibly they may have been a branch, in Chāṅga nīl, of the Āṭras also called Āṭra, Āṭra and Āṭu, who were conquered by the Chūḷas in the 7th century, and of whom inscriptions are found at Kig and in the Sorab taluq.¹ But they make no such claim themselves, nor does Chāṅga nīd (see **HS 26 70 97 and 52**) appear to be specially connected with them.

There is a break in the Changāḷa inscriptions between 1186 and 1500—an interval due to their conquest by the Hoysalas (see **Ng 76**), but two kings appear in power in the reign of Śōmāśvara. The origin of the line is attributed in **HS 63**, which is in Sanskrit verse and dated in 1502, to a king named Chāṅgāḷa, who was of the Lunar race and belonged to Dantivati, the seat of the Yūduraṁśa (**HS 24**). He by victory seized for himself the titles of King Bujala. This must be meant for the Kalachurya who supplanted the Chāṁṭyas and reigned at Kalyani from 1156 to 1167, in whose time the Liṅgāyit faith was established by Basava. The Chāṅgāḷas were evidently devoted adherents of the Śaiva faith in the latter period of their power. But inasmuch as we have Chāṅgāḷa inscriptions of nearly a century earlier and the kings bore the cognomens of Rajendra Chōja and Kulottunga Chōja this Chāṅgāḷa seems to be an imaginary person. The Hanisoge inscriptions (**Yd. 22 to 28**), moreover show that the early Chāṅgāḷas were Tains.

It is in connection with Panasoge or Hanisoge that we first meet with them whatever their origin may have been, and the statements in the inscriptions on the ruined basadis there are of a remarkable and fabulous nature. **Yd 25 and 28** attribute the northern channel at the place to Rama, the destroyer of Ravana and describe it as an endowment originally granted by Sakas and Vikramāditya.¹ More devoutly it is ascribed to Parameśvara, and is brought within historical times by saying that the grant was repeated by Marasimha Deva, no doubt the Gaṅga king who ruled from 963 to 974. The basadis at Panisoge, 11 in number are moreover said, **Yd 26**, to have been set up by Rama, the son of Daśaratha, the elder brother of Lakshmana, and the husband of Sītā born in the Ikshvaku kula. One of them, which had been endowed by the Gaṅgas, was rebuilt by the Yadavas who were Changāḷas. Four basadis were assigned to gurus of the Hottage that is Puṣṭaka gachcha of the Deśgaṇa and Mūla saṅgha and the gurus were authorized to drive out any one not belonging to their congregation. We are also told that the same community were the heads of the basadis at Fala Kuvra, the source of the Kaveri river, in Coorg. Various names of gurus are mentioned together with their spiritual descent. The restoration of these several buildings and grants is attributed to Rajendra Chōja Naini Chāṅgāḷa Deva. The conquest of Yedatore we know was effected by Rajendra Chōla, and it is evident that the Chāṅgāḷas were then brought under the dominion of the Chōjas whom in accordance with their usual policy imposed their names on the conquered chiefs.

The regular titles of the Changāḷas were *mahā māṇḍala māṇḍalāvara*, and though several had the cognomen Kulottunga Chōja the later kings seem to have retained only Kulottunga as a title,

¹ Alakshila is given in **My 32** as one of the boundaries of the early Hoysala kingdom in the time of Virāditya.

country to Rudragana, whose first name was Pinya-Rina, in order that the worship of the god Annadani Mallikarjuna should not fail as long as the Nāyārāyapattana kings of the Chāṅḍīya family continued (see HS 36). But Piraypattana was taken by Kanthirava Narasiṅga of Mysore in 1644, Vira Rājaya falling in its defence, after putting to death his wives and children on seeing that his situation was desperate.

Hoyasalas.

The numerous grants in this volume relating to the Hoyasala kings give us fresh information regarding them, in a variety of details that are of considerable interest.

Of Sala, the founder of the line, we are told in Ng 39 and 38 that the man at whose bidding he slew the tiger which had rushed out upon them,¹ was one whom he had sent for from some other part (*orai i siddha munipam tane bandam*), and on his return had established in the rhode, that is, the temple, of Vasanti in the prosperous Saśyapura. An inscription at Srirub says that his name was Sudatta Saśyapuri or Sosururu (see Ng 32). I have identified with Angadi in the Mulgeret taluq of Kadur District. It was while he was giving valuable instruction to Sala (*he one Sa'ange indyibhusam geysu'tum viddan uppannamam*) that the tiger spring out of the forest. The man exclaimed *hoy Sala!* on which Sala in an instant killed it with his stick (*sele*) and waved it about on the end of the stick. From this incident he took the name of Hoyasala, which became that of all the dynasty,² and is used of other kings as if it was their name, especially of Vinayaditya.

Regarding Vinayaditya (in HS 137 called in the Prakrit form, Banyyita) we have in Ng 32 a highly important statement of the boundaries of the Hoyasala kingdom at the early period when he reigned. They are given as Konkana, Ālavahada, Bayalnil, Talekād and Savirale. Konkana is a name variously used for all the coast region from Gujarat downwards. But there were also divisions called the Seven Konkanas, among which were included Uyyera and Tulana, or North and South Kanara. The name here evidently refers to one of these. Ālavahela was the territory of the Ālavas. We have already had occasion in the previous section to describe who the Ālavas were, and their territory evidently included some part of South Kanara. Bayalnad we have also seen was partly in Hegga-laderivote taluq. But in more recent times it was called Baymal (Hg 1 and 78) and Vaymal (Hg 1, 74, 59, 40), that is Vaynad, the modern name of Waniad in the Malabar District. Talekād was the old Ganga capital on the Kaveri in the south-east of Mysore District at this time in possession of the Cholas. It probably here stands for a whole province, embracing all the old Gāṅga territory to the south and east which had been overrun and occupied by the Cholas. Savirale was a hill somewhere to the north and has not been identified. It is again mentioned as the northern boundary of the Hoyasala kingdom at a later period, and has been supposed, from the similarity of name, to be connected with Savanūr in Dharmar, but there is no proof of this. Vinayaditya's wife was Keleyabbe.

Preyashori, who was their son, is described as the right hand of the Chāḍiyā emperor and (Ng 30) as having captured Dharmar the capital of Malabar. He died before his father and though Yuvaraja never came to the throne. His wife was Echala Devi. Regarding his three sons—Ballila (or Ballila Deva), Bhatta Deva (or Vishnuruddhana), and Udayaditya—we have an item of information which I have not met with in any inscription before. These three princes, we are told in Ng 30, adorned in the army of Kadura and became the central ornament of his necklace, together with his treasure. This inscription can only be of the Sūtrāya line of Patti Pombelichhia or Hūlchra (Hūmchra in Nagar taluq), who, it thus appears, made some attempt to put down the

¹ Kp 63 gives a different meaning of the story.

² To add is a word in the latter form.

refers to a raid by Changūva. Kp 32 represents the king as being in the city of Banavāsi, with Malalā-Dēvi as his wife. He is credited with a string of unmerging conquests, the only tangible ones being that he took for himself the Chōla country, overcame the Maṣara king, and drove away the Kōnga kaṅga rīya. His minister was Bittiyanna or Bittiga, who claims to have been Vishnu's general, to have subdued Nihachala, cut off the head of Kāla, and reduced to powder the Kōnga army. In giving an account of the trustee who received charge of the donation, it says that he was of the Haritragōtra, and descended from the fifty chief Brahmins whom the Gīngi kings brought from the agrahāra of Alucheṣṭra in the north, when they had gone there in the course of a victorious expedition. This is the only statement of the kind I have met with, and perhaps Gāngas is a mistake for Kādambas. Ch 98 represents the king as having the Gīngavāli Nirety six Thēvā and es sīr as Kōngu under his sole umbrella, and Hs 3 says he was ruling the kingdom of the world 'beginning from the Haddore,' a term which means "the big river," and is generally understood of the Krishna. Among his ministers were Marjane and Bharata, before mentioned, who presented a *raṣar* of 500 *hen* and were confirmed in the lordship of Sindigere and the other places they had received in the previous reign. A rasimha's wife was Echala Dēvi, and their son was Ballaḥ, one of the most distinguished of the Hoysālas.

Ballaḥ II is stated in Ch 204 to have made a victorious expedition to the north, in Gu 27 to have subdued to the north as far as the Haddore, here undoubtedly the Krishna, and in Ng 47 to be living at Lol kaṅgaḥ (Lol kund in Dharmu). Hs 20 contains the account of the expedition against the Chōṅgālas at Pūḥ me, already described in the previous section. Ng 70 mentions his capture of Viyya Pūḍya's fortress of Uchehruṅ. In Ng 29 the Maṇu king, Chōḷa, Pūṇṇar, the Magadha king, and a Gurjyū, are represented as servile mendicants at his court. Ng 1 shows that Nāgamaṅgala, an agrahāra, received the name of Maṣṭa rasimha in addition to being called after Vira Ballaḥ, and Kp 69 and 70 give to the agrahāra of Saṅghaṣṭa the name of Saṅga-māsarapūra. Bharatamūyā and his brother Balaḥ were ministers in this reign, and on the occasion of the birth of the prince Narasiṅga they were again confirmed in the lordship of Sindigere and the other places they held. Hs 23 gives the name of the king's wife as Abhinava ketilā maladevi, but Padmalā Dēvi was, according to the received accounts, the wife who bore Narasiṅga II the heir to the throne. Perhaps she was now dead. The reign men Abhinava or "new" implies that ketilā had a predecessor of the same name, but we have no record of any such. She is here styled *prīyārasi*, senior queen, while an inscription at Hāḷabā describes her as *prīyārasi*, the junior queen.

The only inscription that gives historical information regarding Narasiṅga II is Ng 98 which states, like Md 121, that he set up the Chōla king, destroyed Viṅgarā and other kings, and confined within narrow limits the Pūḍya kingdom. Turuḥla carried a light before him, Chōla was a general in his army, and the mighty Gāṅga at all times went before him as a servant. He is also described as an axi at the foot of the Kāḷava king and putter down of the pride of the Veṇuṇa king. Kp 63 says that he made as it were a sacrifice of Vikramapāli, Pāṇṇa, Makara, Hoysā and Āryama, the fruit of which was the establishment of Chōla. His wife is here called Somadevī, but according to Md 122 it was Kalalā-Dēvi who was the mother of his son Somavari or Savi Dēva.

Of this king we have various details. Kp 12 says that when he first began to walk, Clēra went before him calling out, 'Bravo mind your steps, Dēval' while the Chōla king and Pūḍya, one on each side, held his hand. and Kp 63 says that even when a boy he played at ball with the skulls of his enemies. In Ng 78 he is described as first fighting with Krishna-kardhara (one of the Kāḷava kings of Dēvigeri) and then penetrating into the Chōla country and subduing it, pursuing after the Pāṇḍya king and capturing his elephants, and finally establishing Chōla in his ancestral kingdom. The boundaries of the Hoysāla empire at this time 1229, are given (so also in Md 122) as Kāśchi

on the east, Villavur (Ullūr) on the west, the Piddire (the Piddir) on the north, and Mayalādī (Mayalā) on the south. Kp 63, dated in 1277, says that he was living in the Pūḍyaṁpāḍala, which he had acquired by his strength and valour. Five years later, i.e. Kp 8 and 76, he was living in the Chikilunglon, while in Ng 55 and Hg 10 he is specifically said to be in his residence at Kannur, which has been identified by Dr H. Pisch with a village close to Srirangam near Trichinopoly. In Kp 9 he is said to have caused Telungah to tremble, and to be the preserver of Chel. Some very peculiar statements made in this and the following inscription regarding a lion of Mayalā certainly under some creditworthy parent to the Hoysalas. Kāṁya-Nāḍi, with his three wives, and with her representatives and her own representatives, it is said, sixty-three hundred Garuḍa from the head of mud-plum and fulfilled his engagement with Śūṇḍaradeva. In the next reign, his son Siṅga-Nāyaka ruled in a similar way. It is difficult to understand what is referred to. The sculpture in the pillars at this place, described further on, no doubt relates to the matter. Some years ago by Iyāḍi Pēṇ was Nannalā. There was another son, Tāmanalā, by a different wife (Dorālāṁḍuvā) and he was given the government of the Tamil districts.

Narasiṁha III according to Ng 39, was ruling in Darsanudra, and in his reign the great Śaṅga king Mahadeva was marching forth to battle without fear, wounded on his elephant, when it refused to stand and he had to take to his fire-herse, but this also becoming frightened, he said "flight is his (pāṇam) and not my own (vāṇam)". Narasiṁha had a great minister in Perumālāṁ (Ng 38), who, in view of the triumphs achieved up the lotus of the brave hātuvāḍi he did to the gods of victory, and ordered his *paṇḍi* (cotton or lot) where he received the title of Jayarāja-Nāyana. The king also rewarded him with an estate (Ng 38 and 41) in the region of the hill of Valluṁṅal (Valluṁṅal taluq) which is an estate called Uḍḍilā. Narasiṁha-pāra, and here he seems to have carried out some valuable irrigation works (see Ng 48 and 49). From V 56 we learn that Talakid contained seven towns and five temples, and was still known by the name of Pūjaryapūra given to it by the Cholas.

Iḍḍilā III succeeded his father, and in his time the Hoysala power was subverted by the Muhammadans. He is called (in Gu 58 and 69) the Pāḍya son and the Pāḍya Timetra. Also, in addition to receiving the usual Hoysala title, he is styled son of the south, conqueror of the south, and worshipper of the divine lotus feet of Viṣṇuvara. It might from the former be supposed that his mother was a Pāḍya princess. But these epithets do not occur till 1316 and 1317, after Darsanudra had been sacked by the army of Kāṣur, and when he is said to have been ruling the kingdom in *orparent* peace (so I translate *saraya sūlādāra*). This therefore perhaps indicates that he fell back upon the Tamil districts which had been ruled by his uncle Rāmaṁḍa and looked for a revival of power in the old Pāḍya country to the east and south of Mysore, where he went to live. According to tradition the king retired at first to Tondanur (Tonnur near Srirangapatam), but I am not aware that there is any distinct proof of this. In 1321 we find him (Gu 69) living at Arunāsamudra, which may possibly be in that neighbourhood. Next year (Kp 44) he paid a visit to the dam on the Kāṣṇī at Hantharapūra in Krishnarajpet taluq, perhaps as a farewell, and then took up his abode at Ungamale (Tiruvannamalai or Tinnomale, in South Arcot). There are many inscriptions which describe him as residing at this latter place. Hg 98 represents him in 1327 as if merely carrying on the government (*priṭhi rāyam iḍḍilāḍi vāḍi*) and not in the usual phrase.

The great minister Perumālā, of his father's time, continued under him when his reign began, and in Gu 66 is represented as exercising royal authority as well as the king. We then have in Ch 44 and 65 an influential chief named Arasuganda Rāma. In Hs. 14 the Jains at Hantharōga

¹ Altered in M 122 owing to a blurring impression, but it is clear in the photograph, which was taken later.

² *Pr. In. III 9*

continue to keep up their basadis there. In Ng 41 a son of Paramala's sons sells to the 96 Brahmins of Ballur, for 650 gadyana, the estate given to his father, reserving for himself only two villages. But another son of that minister's was Madhava Dannaṣaka, who was governor of the Padmalakūṇḍa or Fourteen mounds, with the seat of his government at Terakamibi (Gundlupet taluq). He was in power from 1311 to 1318 (see Gu 45 and 53, Ch 116 and 193). He is called, among other epithets,—death to the Kongra, subduer of Nilagiri, skilled in turning away Pandya, purifier after Arasugunda Rami, spoiler of all the goods of Saribba, receiver of a boon from the great Parasara-bhāṣṭaraka, and lord of Srasiṣupura. Where this city was I am unable to say. He set up the god Gōpī-nātha in Govardhana-giri, now called the Gōpāṭhamsūlī, in the south west of Gundlupet taluq. Some villages which the king had given him he also bestowed upon a temple of the same god in Terakanaṇḍi. He was followed in his government by his son Ketaya Dannaṣaka (Gu 69).

The king seems to have had a preceptor in the rija-guru Sarvayūḍa Viśva Bhattārya (Kp 44), whose son Harihara-Bhāṭṭopādhyāya named his son after the king, and received (Kp 43) a grant of some lands. On the occasion of the king's paying his visit to the dam and channel at Hariharapura (Kp 44) perhaps as a farewell to his guru and to Mysore, he took his repast there, and confirmed by a copper inscription to Harihara Bhāṭṭopādhyāya and the 126 Brahmins of that Vishnuvarddhana Hariharapura the chief taxes and the customs-dues of the soil, on condition of their carrying out the annual repairs. The Brahmins of these agrahāras seem to have adopted the custom of appointing one of their number in rotation to manage the public affairs, a month at a time (see Yl 38 to 40). In the first of these is an interesting grant by the Brahmins to a coppersmith. In Kp 49 and Hs 32 we have another minister, named Sugeya Dannaṣaka, who has some of the same titles as the Terakamibi governors. He established an agrahāra named after the queen whose name however is unfortunately effaced.

With Yd 29 we come in 1347, to what was doubtless the last representative of the powerful Hoysala line. He is called Hamaṇḍa-Voḍava, and is perhaps the Viṭa Virupakṣa Ballala said to have been crowned in 1343. By this time the Vijayanagar empire had been founded and the Hoysala power was at an end.

At the periods when the chief rulers of the country are about to be changed, we generally meet with some curious statements on the part of petty chiefs who set themselves forth as supreme, and twisted methods of expressing the dates. Such is the case here in Hg 112, where we have a chief calling himself 'king of the south,' while his grant to his guru is dated in an extraordinary fashion and down to the minutest details of the time.

Vijayanagar.

The earliest of the Vijayanagar inscriptions in this volume is Hs 114, which is a *śāla* to the memory of some followers who fell in the service of Hariyappa Odeyar (I). He is the first king of the line, and is also called Harihara (I). In Ch 64 we are told that Sangama (the founder of the line) and Kamari had five sons—Harivapa, Hampana, Bukka, Mallappa and Marappa. Of these, Bukka (I) was the second king of Vijayanagar. Of his time are Ch 117, Ng 61, Ch 113. He had the titles *maha mandaleśvara*, *ari rāja cūḍaḥ*, *śāśilege-tayyura rāvara gaṇḍa*, and in the last is also called *purra jashima amuḍra lli rāra*. He had a minister named Basavaya Dannaṣaka, the treasury of whose right hand (*śaśala-kayya bhāṇḍara*), Gaṇapati, was ruling the Hoysala country to the south of the Kaveri. The grants recorded are for the god Anileśvara of Haradanaballi, who seems to have been of great importance in that region. Yd. 46 says that Bukka was an incarnation of Aciyuta, born to free the world from the Mlecchhas. He, with the assistance of Viḍyātirtha muni (otherwise known as Viḍyanāya), became very great. He drove out the enemies

from a hundred royal cities, counting from Durasamundra, and ruled over an empire perfect in its seven parts¹. Then follow five grants (Gu. 46, Yl. 64, Ch. 97, Gu. 32 and 34) of the time of Bukka's son, Chikka-Kampayya-Voḍ-yaṛ, who must have been a governor, under his father, over the south of Mysore. Yl. 64 is a record of grants for the god Vaidyanātha of Māmballi, which is described here and elsewhere as the bathing place of Harihara (*Harihara-nāthauṇa majjara*), whether god or king is not clear. Gu. 32 and 34 make provision for dancing girls for the god Rāmanātha. In the former, 30 *gadyāna* a year had to be raised for the purpose, and the Buhmans levied this at the rate of 1 *hana* per plough on the Sūdras, and 1 *haya* per family of labourers for hire, and undertook to pay the amount in three instalments. In Gu. 34 the grant is made by the Pañchāḷas, here called Vira-Pañchāḷas. The ironical titles generally assumed by this class in their inscriptions are given in great detail, and some of them are rather amusing. A girl named Kēlavve was dedicated to the temple as a dancing girl, and special provision was made for her support.

With Yd. 46 we come to the reign of Harihara (II), also called (Ch. 64) Hariyappa-Oḍeyar, who was the son that succeeded Bukka-Rāja. It applies a number of epithets to the king, who has the titles *maḍāyādhirāja*, *vīra-paramēśvara*, and records the grant of an agrahāra. Ch. 64 says that his minister was Kampa, under whose orders Ballapa, son of Saugama-Rāja, was governing Hādiniḍ. These must have been members of the royal family. In Ch. 114 we have Magappa-Dandayaka as minister, with Achanna-Voḍeyar as the treasury of his right hand (see above), governing the Hoysala country. Kp. 21 and 22 contain a list of taxes assigned for a temple.

Dēva-Rāja mahārāja's inscriptions begin with Ch. 24, and he is also called Dēva-Rāja-Oḍeyar, and in Cu. 24 receives the titles *mahārājādhirāja vīra-paramēśvara vira-pratāpa*, as well as *pāṇa-paśchuma-mahāśubhāra chatus-samudrādhirāja*, and *Hindu-rāja-sya-rāna*. His son, the mahā-mahārājāsvara Harihara-Rāja, or Harihara-Rājya-Oḍeyar, made grants of Maleyū in the Terakanāmbi kingdom for the god Vyjayānta of Kanaka-giri, the hill at Maleyū. This village would therefore seem to have been no longer exclusively Jain. In Gu. 24 an agrahāra named, after his father, Dēva-Rājipura was established in the same kingdom, in order that his father might with certainty attain to the world of merit. He was therefore dead by this time (1123 A D).

In Hg. 1 we have Bukka Rāja as the king, and he must be a Bukka-Rāja III or Dēva Rāja II, just as Dēva-Rāja I was Bukka-Rāja II (see Introduction to Part I, p. 22). Kampana-Gavaya, the great lord of Bayanāḍi or Bayanāḍ, subordinate to the great minister Rayachaya-Dandānātha, makes the grant of a village for the image of Gummāṇa-nātha of Bilagūḷa. In Ch. 118 the king is called Dēva-Rāja-Oḍeyar, and Hariyappa-Dandayaka was apparently a governor. In Ch. 105 and 195 we have the mahā-mahārājāsvara vira-Pāṇṇavira-Rājya-Oḍeyar, who was the son of Vijaya-Rājya-mahārāja (the former king), ruling the Terakanāmbi kingdom. There is an account of his hunting a bear on his horse called Pāṇṇavānātha. Ch. 145 relates how the agent of a holy man at S'īparvata made a grant for the Pōmanātha of Maleyūr.

Of Mallikārtjunā-Rāja's reign we have Hs. 96 and Ng 91, which contain nothing of special importance. In Ng 78 Mēlugōte, though called the earthly Vaikuntha, is also called the Varddhamāna-śhētra, the only indication I have met with that what is now an exclusively Vaishnava sacred place, the former residence of the apostle Rāmānuja, was ever occupied by the Jains. The donee is styled "promoter of the *maushṭhā-śharṇma*", which perhaps means that he lived upon the doles or handbills (*maushṭh*) of grain given to him in charity.

In Ng 79, Gu. 41, Ng. 59 and Hg. 74 we have the mahā-mahārājāsvara mahānt-misāra-gaṇa, Kāṭhiri-Sūvara-Narasīnga-Rāja, who in the last of these is given supreme titles. In

¹ *Sapādga*,—the king, minister, ally, territory, fortress, treasury, and army.

Hg 59, at the request of Tipparasa of Sivanasamudra,—to whom they had shown the copper śāśana of their agrahāra, namely Sigara, the chaturvēdī-nangala of Baya-nad,—he renewed the grant to them

Gu 67 brings us to the reign of Nārasimha, the son of Narasanya, founder of the second dynasty. In the course of making the great gifts, while bestowing the *mahābhūta ghoṣa*, he made a grant to Ranganātha-Bhatta, in the kingdom (apparently Terakanāmbi) of Chikka Rāya-Vodeyar, son of Depanna-Vodeyar, who is described as celebrated for sport with elephants and deer, and imperial lord (*chakravarī*) of Penugonda. He was evidently one of the Ummattūr chiefs. A list is given of the numerous taxes which formed the revenue of the village granted.

Kṛishna-Rāya mahārāya comes into view with **Ng. 4**, which records a grant for the god of the immemorial agrahāra Vira Ballala-chaturvēda Bhatta-ratnākara, which was Nagamangala. From **Gu 3** we learn that he gave the Terakanāmbi country to Śiluva-Gōvinda Rāya as an estate for his office of Nāyak. The Ummattūr chiefs would therefore appear to have now lost it. In **Ng 81** the descent of the king is traced to Sangama, but all the intermediate steps are omitted, and what are given are wrong. Kṛishna Rāya's father Nṛsimha is represented as the son of Sangama. His wife is called Gauni, and Kṛishna is said to have been their first son.

A more accurate account of the origin of this second dynasty is contained in **Gu 30**, which was composed by bābhāpati. In the line of Turvasu, descended in the Lunar race, arose Timma bhūpati, famed among the Tuluva kings; whose wife was Dēvaki. His son was Śvara, whose wife was Hokkamā. Their son was Nafasa, who is credited with various exploits. Damming up the Kāverī while in flood, he crossed over, and capturing his enemy (not named) alive, seized his kingdom and took possession of S'rirāgapattana or Seringapatam. So far as I can tell, it seems to have belonged, at this time to one of the chiefs of Nāgamaṅgala. The inscription goes on to say that Narasa conquered Chēra, Chōla and Pandya, the king of Madhura, the valiant Turushka, with the Gujapati and other kings, and imposed his commands on all kings from Gangā to Laṅkā and from the east to the west. From Tippaji and Nāgala Devi, respectively, he had the sons Narasimha and Kṛishna Rāya. The former made many gifts at the holy places named, extending from Gōkaroa and S'risala to Rāmēsvara. He was succeeded by Kṛishna Rāya, who also made similar gifts, and was served by the kings of Aṅga, Varga, Kaṅga and other countries. He made a grant of a village in the Terakanāmbi kingdom. Under him a number of grants were also made by kaṭhina-Siluva Kṛishna-Rāya Niyala (**HS. 48** **Hg. 78** and **40**). In the first of these he is called the agent for the affairs of Kṛishna-Rāya mahārāya, in the second he is given supreme titles, and in the last is described as the right hand to Kṛishna-Dēvi mahārāya. From **Hg 84** it seems that he had a son Mallarasa. **Gu 8** records the visit of Kṛishna-Rāya's great minister, whose name is effaced, to Terakanāmbi, on which occasion he imposed a contribution of 2 hana for every village and hamlet to provide for the car festival of the god Vīṭar. We next come to a series of grants by Śiluva Gōvinda-Rāya (**Gu. 1, 35, Ch 99, 111**), in the third of which he is called the minister.

With **Gu 17** we pass to the reign of Achyuta Rāya. **Kp 11** contains the same genealogy as **Gu 30** above, and adds that Achyuta was Kṛishna Rāya's younger brother (*anuyama*). As we shall see farther on, he was the son of a different mother—Uḍambakkī. The kings of Aṅga, Kaṅga, Varga and others continually wished him victory and long life. He made a grant of a village to a Brahman, along with the *śyāla śigara-djina*, whatever these were. **Ch 196** gives us kuḍagalār as the old name of Terakanāmbi. **Yd. 48** and **47** describe Virie as the southern Ayyāroja. The original place of that name, now called Aihole, is a great centre of trade in the Kaladgi district.

Sadāśiva-Rāja's inscriptions begin with **Gu. 54**. In **Ng. 58**, which was composed by Sabhāpati, we are given a clear account of who he was, which has been involved in some obscurity owing to the various ways in which he is referred to. We are here told that Narasa's (third) wife Obāmbukā bore him two sons—Rāṅga-kṣitindra and Achyuta-Dēva-Rāja. The latter we know succeeded his half-brother Kṛṣṇa-Rāja on the throne. From the present inscription we learn that after the death of Achyuta, his son Vināṭa-Dēva-Rāja next came to the throne, but owing to the misfortune of the people he soon died. Then Sadāśiva-mahārāja, son of Timmāmbā and Rāṅga-kṣitindra, was anointed to the throne by Rāma, ruler of the great Kṛṣṇa kingdom and husband of Sadāśiva's sister, and by the chief ministers. Sadāśiva was thus the nephew of Achyuta-Rāja and brother-in-law of the great minister Rāma-Rāja. Of Sadāśiva-Rāja it is said that he subdued all his enemies in Suragiri, and brought the whole land from Sitta to Hīmādri into subjection to his commands, while the Kāmbōja, Bhōja, Kuṣiṅga, Karahāta and other kings acted as servants for his female apartments. In **Ng. 26** and **Yl. 29** we have a Jagadēkarāja-Vodeyar mentioned, who was a chief of Hādinād. The latter records a grant to Chāparasā-Vodeyar, by the V. Divān-Vodeyar of the great [?] Hādinād country, to compensate him for his father having been unjustly put to death by Sanjara-Khān. No more particulars are given.

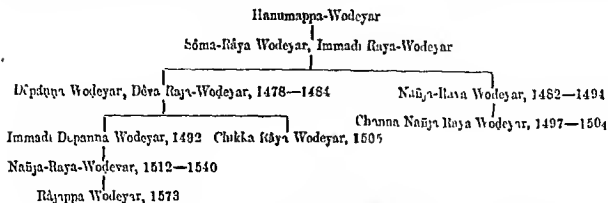
Yl. 16 is of the time of Tirumala-Rājya-mahārāja, and **Gu. 21** and **Yd. 59** bring us to the reign of Sri-Rāṅga-Rāja, who was ruling in Penugonda. The latter is a grant by Venkatappa-Nāyaka, called the lord of Manināgapura. This shows him to be one of the chiefs of Balim or Maṣjarahad, but I have been unable to identify Manināgapura. It appears to be a place in the Central Provinces. The list of exemptions made with this grant is instructive. **Yl. 2**, of about the same time, is a curious record of a dispute between bāibers and washermen on the one hand and potters on the other, the former denying to the latter the right of painting the toe-nails and wearing an upper cloth (in the case of the bride and bridegroom at weddings must be understood). The potters gained the victory by submitting to the ordeal of dipping their hands in boiling *ghu* before the god of the Hāmadanahalli temple, and were consequently allowed the privilege.

Venkatapati-Rāja's inscriptions begin with **Ch. 30**. In **Ch. 62** he is described as the son of Yera Timma-Rājaya. **Ch. 82** is a grant to provide dancing girls for the temple at Anakoṭhāra. In **HS. 36** some curious invocations are mentioned at the time of making the grant, which was one by Tirumala Rājaya, no doubt the viceroy at Seringapatam. **Ch. 184** and **Gu. 40** and **13** are grants by the same.

With **Yd. 34** we have a grant of the time of Rāma Rājya-mahārāja. **Kp. 79** and **80** are Telugu grants and the dates cannot be correct, as Rāma-Dēva-Rāja is represented to be the chief ruler, seated on the throne in Penugonda. The grants are by Immaḍi Ankuṣa-Rājya, son of Ankuṣa-Rāja, and grandson of Rānā Pedda-Jagadēva-Rāja. The latter was the chief of Channarayana (Tangalore District), who for his gallant defence of Penugonda against the Mul emmādars in 1597 was rewarded by Sri-Rāṅga-Rāja, his father-in-law, with Nāgamaṅgala and other territories in Mysore. The reign of Narasa-Rāja, commonly known as Kanthirava-Narasa-Rāja. In **Yd. 5** we advance to the reign of Sri-Rāṅga-Rāja II, to whom Narasa-Rāja of Mahisūr is described as the right hand. **Gu. 64** and **65** are of the time of a still later reign, that of Venkatapati Rāja III, when Dēva-Rāja-Vodeyar, acknowledging the Vijayanagar supremacy, are subsequent, the latest by not less than 58 years, to the date when Rāja-Vodeyar of Mahisūr had ousted the viceroy and taken possession of Seringapatam.

Ummattūr

Various principalities existed in the south of Mysore during the time of the Vijayanagara empire, which were more or less independent. Among these was one associated with Ummattūr in the Chāmarājnagar taluq. From the inscriptions in this and the former volume the following genealogy may be made out —



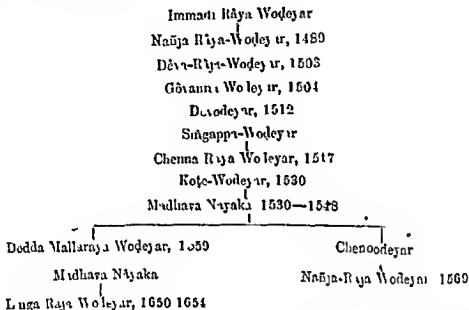
Their family god was Somēśvara, on the island of Srīraṇasamudram, at the Falls of the Kaveri. Their titles (see **Gu 2, 9 and 11**), which included some that are commonly adopted by the goldsmiths, were—*maḥā maṇḍalāśvara*, *jarādī kōḍāḥaṣa* (shouting for civet or, exulting in musk), *pēḍāḥi Hanuma* (Hanuman in artifice), *arasāṇka sūnēgāra* (slaughterer in war with lings), *ś/ḥaṇka-chalāśvara* (emperor of the dagger), *gaja bhāṣṭakāra* (hunter of elephants). **Ch 107** seems to add "lord of Srīraṣṭra pura," and **Gu 67** "chakresvara of Penugonda," no doubt a complimentary title. They call themselves masters of the Hoysala rājya, and evidently ruled for a time over the former Tirukinambī kingdom. Grigg also says—"These (Ummattūr) chiefs undoubtedly for a long period exercised rule over the Nilagiris, and in their adversity found a refuge here, and for a time, perhaps, preserved their partial independence in the Malakota fort near Kāḥatti... Mr Metz mentions that there are still living near Malakōṭa, Dēdar (huntsmen) whose ancestors were in the service of the Ummattūr Rāja as tax gatherers, and hence are still cordially hated by the Badagas." There was a strong feeling of enmity between the Mysore Rājas and the Ummattūr Rājas. This was shared by the house of Kāḷale, which, as Willis says, the Ummattūr chief had on one occasion nearly exterminated by a treacherous massacre of all its members, when one infant escaped. The latter grew up to restore the fortunes of his line, and a common interest, no less than relationship, formed a bond of union by which the Kāḷale chiefs became the Dalavāyis of the Mysore State. Tirumala-Rāja, the decrepit viceroy at Seringapatam, had intended, it appears, to bequeath his power to the Ummattūr chief, who was related to him, but Rāja-Wodeyar of Mysore was too powerful to be set aside, and took possession in 1610. We are told in **TN 62** that Venkatapati-Deva maharāja actually granted Ummattūr to him as an hereditary estate in 1612, as well as Seringapatam. Accordingly, in 1613 he subdued Ummattūr, and annexed its possessions to Mysore. The place itself is now one of the endowments of the Chāmarājnagar temple at Chamarājnagar.

The Ummattūr inscriptions in this volume are all grants for Śaiva mathas or temples. One of them, however, (**Ch. 108**), contains a statement which deserves notice. It records the repair and perhaps deepening of a well in 1540, belonging to the residence of the great high priest of the Ummattūr *upariḡe śimhāsana*. But at the end it is added that at that time the various grains sold at 7 *māna* for 1 *hana*, and that men ate men (*manuṣa manuṣa āra tīndaru*). This indicates the prevalence of a famine of very great severity. As a *mana* is half a *śr* (seer) or measure, and a *hana*

equal to 4 annas 8 pies, the price of grain was apparently 12 seers for the rupee in modern currency, but the different value of money 350 years ago, and the different capacity of seer measures, must be taken into consideration.

Kōte

The kōte referred to in the inscriptions which record grants by rulers of the kōte śīma is no doubt Bejjada¹ etc, on the Gopalswami hill in the south west of the Gundlupet taluq. In N₃ 47 it was called *Midana kōte*, eastern fort. The chief city of the principality seems to have been Hura, in the south-west of the Nāyāngul taluq. The names of the chiefs that occur in this and the previous volume are the following:



Their titles where given, are very distinctive being—*nāṅa māṇḍāśvara* *Olēra Ololu Pandyā-māṇḍaru rāyira gauda* (champion over the three kings Chēra Chōṭa and Panṭya), *Nīlagiri sādāraḥ oḍeya*, *Nīlagiri nālāja*, or *Nīlagiri udhārana* (subduer, ruler, or protector of Nīlagiri, or the Nīlagiri country). But in Hg 41 Mudhara Nāyaka is given the titles of a supreme ruler. Nīlagiri is the highest point in the Western Ghats overlooking Malabar, and is situated on the western border of the plateau to the whole of which it gives its name of Nīlagiri mountains.

The inscriptions themselves are of no importance. But Hg 71 states that it was a grant to provide for the *aṣṭa bhūti*, or eight kinds of ceremonies. In a note to the translation I have given quotations from the *Padma samhitā* in explanation of this term.

Nandiyāla

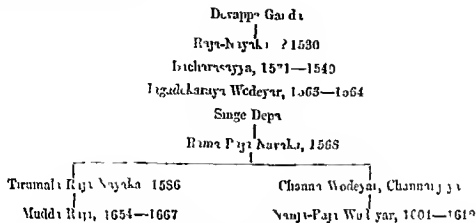
The position of Nandiyāla or Nandiyāla I have not been able to identify, but it seems evidently to have been in the west of the District, either in Heggaḍadevankote or Hunsūr taluq. Only two names of chiefs are obtained in our inscriptions—

Tiṇṇa Dera mahārasu	1525—1530
Aḍbhala mahārasu	1544—1553

* They had the title *mahā maṇḍāśvara*, and Aḍbhala (see Hs 25) was apparently important enough to be conferred a palanquin on. Kulottunga Chāṅgāḷuva Śrīkantha Wodeyar of Nāyāraṅga-

Padmanāb or Hadināb

This province, as we have already seen in a previous section, was a very ancient and important one. Of its modern line of chiefs, in the 16th and 17th centuries we have in our inscriptions the following names and successions —



According to **Yl 1** Yelindur was founded for their capital and an elaborate account is given of its origin and situation. No specific titles are attached to them, but they are simply called the Kings of Padmanāb or rulers of the Tenāids (*Paṭṇaṭṭaṇṭa*). What is probably the first of the inscriptions (**Yl 27**) relates how Raja Nayaka had two branches in the Honnalu hole dam repaired by the cartmen of the Vandiyala country. Bicharavayya (**Ch 74**) re-established the *śaṭ* at Nagurall and (**Ch 38**) permitted substantial residuaries in neighbouring villages to cultivate rice-lands in Hongalur, on condition of their obtaining a *patta* from the *maṣaṇḍara*, *parapaṭṭaṇṭa* *gauri* in *śaṭ* *alova*. Of these officials, the first appears to be the monthly manager (see above p. 23) the second corresponds with the *amildar* of the present day, the third is the *patil*, and the last the *shikuli* of *Imaṭṭaya-Nayaka* and *Tirumala Paj Nayaka* we learned from **Nj 141**, named themselves after the *Vyaya-nagar* ministers.

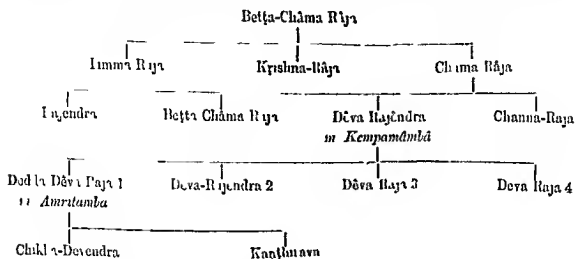
The fullest account of these Padmanāb kings is contained in **Yl 1**, which also describes the foundation of the Guṇisvara temple at Yelindur and the endowments granted to it by successive kings. The name Hadināb not only survives in that of the village called Hadināb in Nanjangud taluq, the scene of the first step to power of the Mysore royal family. Yelindur was given as a *pagra* to the Dewan Purnayya in 1807, in recognition of his eminent services and is now held by his descendants.

Mysore

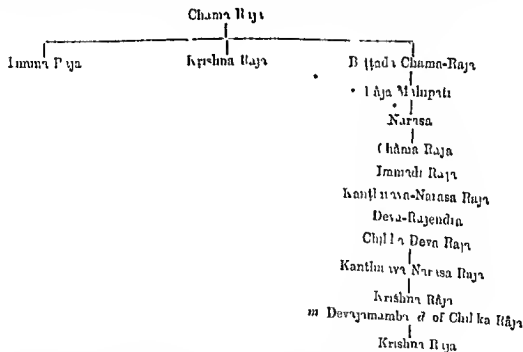
The origin of the Mysore dynasty is related principally in **Yd 54**, in **Ch 92**, an inscription composed by Tirumalayayya, the celebrated scholar, and minister to Chikka Dera Raja and in **Yd 17, 18** and **58**. The first two are dated in 1666 and 1675, and are thus earlier than either of those from which the genealogy was deduced in the former volume. But the account is much the same.

After describing, as usual, the descent of Valu from Vishnu and Brahma through Chandra, the progenitor of the Śiṃsarama or Lunar race—the Valakas we are told were permanently settled in the region of the city of Drāśaka (in Kathiawar in Gujarat). Certain princes of that line came to the Kaniṭṭa country to visit the family god Pamiṣarama, the ornament of the peak of Yadugiri (Mēlukōṭi),—or, as the later grants have it, led by fancy,—and attracted by the beauty of the country, took up their abode in Mahishipura (Mysore).

The genealogy is then given in Yd. 54 and Ch 92, dated in 1666 and 1675, as follows —



The genealogy according to Yd. 17 and 18, dated in 1761, is slightly different, as follows
Some of the steps of descent are not definitely given, and have therefore been left blank



In the previous volume may be seen how Willis has arranged these in his History

Under Vijayanagar a few grants by Mysore kings have already occurred (Gu 10 49, Yd 5, Gu 64 65) But the first in this volume under their own authority is Ch 200, a grant by Rājā Woleyar Ch 42 is a grant by Kaṣṭhavarā Narasa-Rājā for the performance of various ceremonies at Kasi, or Benares and at Prayaga as specified, including the feeding of 100 Brahmans daily at the former place In Yd 53 and 54 we have accounts of the establishment of an agrahāra at Bherya and its 12 hamlets. This is called in the first grant a One Thousand place, which is explained in 467) gives a similar explanation of these numerical terms, which are applied to the present Mysore country, and others beyond

The quotation I refer to was as follows:—A country yielding 100 *mekha* is called a *Sin* or *ksh tra* 18 000 *mit* form a *Kanpara*, 2 *Lampara*, a *Vinta*, 33 *rentya*, or 33 *rentya* and 12000 *mit*, a *Paurchellakura*. This latter term means a Twelve thousand country, but according to the scale it signifies a country yielding 12 crore s of *mekhas*! The *Thousand* in these larger denominations may therefore represent some concise term of account like the *Rix* of our financial department. With regard to the value of the *mit*, which is of obsolete as a coin it is popularly considered equivalent to a *varsha* or *pagod*. Its value in ancient times, when it was current is thus given in the *Phu* sh, the Hindu mathematical writings.

varitikanam dis ka dayama yit a l ikum tle cha panat cha'srudi j
te sho hsi dramma ih ivigamyo drummas tatl a shlo'asabhis cha n shikah r

The historical portion of Yd 54 is principally concerned with (Dodd) Deva Raja, son of Deva Raja by his wife Kōmpamāmba, and grandson of Chama Raja. All those who were persecuted by the Mlechchhas, who had seized upon the land, flocked, it says, to him for protection. The reference is no doubt to the invasions of the Muhammadans under Bijapur. The list of people who were afraid of him includes the Panjiris, who lost their kingdom, the Khojirs, Kharjirs, Hattas, Konkanas, Hunas (perhaps the Portuguese), Hubbas Kirs (Abyssinians), Lajis, Gujiras, and Runas, while the Kurus, Maravas, Mudgala, and Jangalis, the Angas, Vahras, Kujungis, the Vagadha king, with the king of Madhara and others, threw themselves at his feet. A number of Maliritti and H. dustani expressions are given as specimens of the cries that were heard on all sides from those who fell in his war. An account then follows of his donations. He had made, it is said, all the gifts described in the *Himadri* and other sacred books. In his own country he established, in every village, mns for the distribution of food and provided for daily festivals in the temples. He also made many gifts in the holy bathing places of Prayagi (Allahabad), Gaya, Ramasita (Pameevaram), the Gantami (Godavari), in Venkatadri (Tirupati), and the city of Raṅgadhāman (Srīrūgam). Dividing his kingdom into four parts, he gave the first to the Brahmins, the second to the gods, the third to charity, and reserved the fourth for his own use. Besides the Vashnava agrahara of Deva-yapura at Bherya he established one in the name of Siva at the foot of Karish Itā, between the Kasei and the Lokapavani, building there 77 houses, 50 feet by 100 feet, and gave each of the Brahmins one, filled with supplies for a year, together with jewels and cloths and a cow in milk, with its calf. Yd 43 is another record of the same king, and describes him as a wild fire to consume the dried up forest the Turashka, skilful in cutting down the powerful *Indya* a boon to the elephants the kings of Chola, Kharjiri and Nepala, a saviour to the duckless the kings of Konga, Vanga, Kalunga and Aṅga.

In Hg 119 and 120 we have grants by Kantiravarasa, the former establishing an agrahara in order that his father might be saved from rebirth and obtain a permanent abode in Vaukantha, and the latter a grant to a man whom he had sent for some purpose to Kasi or Benares.

Chikka Deva Raja comes before us in Ch 92, which is a scholarly and important inscription, already referred to above. The conquests of Chikka Deva Raja are thus enumerated:—In the east, defeating the Panjira king Chikka (Vijay of Madura) he seized Tripura and Anantapur in the west, smiting the helud kings, with the Yavanas (the Muhammadans of Bijapur) he took Sakalesapura

Anall app has been used to show that the number refers to villages and/or two or three villages may actually contain a village or to this effect (Flora's *Kan Dya*, 728 but it is an unlikely instance of Mysore which is a village with a village 913300 he has no other villages in 1500 and the *Ramav* 1200 costs a new only 154124 *Rik* a *Mor* eye, showing the *S* in *ga* *D* and to see equal to the

Because the 1000 is area of 4000 sq. miles would require us to believe that, in spite of forests and unsuitable tracts there were three villages to every square mile, and in the other provinces the results would be even more absurd.

We have also the direct evidence of the Mediyar plates (No. 107 X 171) which state that the Bana king was ruler of a "Seven-and-half" Likh country containing 1000 villages.

and Arakalgûdu (both in Hassan District) in the north, defeating Rairaduli-khân (the Bijapur general), he captured Ketrinudra, with Handikere, Handikere, Onjûr, Inunkûr, and Honnivalli, (all in Tumkur District) Defeating in battle Vachuk, who was aided by the Morissas (people of the Kolur District) and his allies, he captured Taligunadurga, and changed its name to Chikkalavayadurga (now called Devirayadurga) The Varaha (or Bu) which was first lost in the Yavan invasion, he brought from Samsûshûr (in the south of South Arcot District) and set it up with devotion in Seringapatam or Seringapattin (It is now in Mysore, having been removed there in the time of Fârûq) The inscription was composed by the king's minister, Tirumalâyayya, who was the son of Alisunarayya, and one of the most accomplished scholars the country has produced Kp 45 is a grant to his son Alega Singa nayugû.

The inscriptions Gu. 98 to 101 are merely boundary stones, marked with the monogram *De* and the word *Misûr*. This in monogram was adopted by Chulka Deva Raja as the Mysore Government mark, and continued in use as such down to quite recent times Having called in all the official seals used in the 84 gûlis or taluqs, he found they varied greatly, and therefore had a common seal made, bearing the letter *ç* in the middle, with the sun and moon above on either side, and surrounded by a circle containing the name of the gûli A gold ring, with this seal engraved on it, was given to each Amildar Silver ones, with only *ç* on them, were given to the hold and village officials, and to the customs and tax collectors. Wooden stamps (*mud e tal*) with the same monogram, between the sun and moon, were provided, to be kept in each chivari and used by the totis, tîlvârs and lingants, as directed by the heads of villages, to be affixed to houses of criminals or defuncts, and on the pillars of gates and walls between Government and the cultivators The same device was engraved on coins, and also on standard weights and measures ordered to be used in shops and mail etc.

Ng 43 gives us the name of one of the Junagûns of Srirangapatna, who claims to be lord of the thrones of Dilli (Delhi), Kollipuri (in the South Madrasa country), Jura Kanichu (a part of Coimbatore) and Penagûndra (in Anantapur District). Ng 24 records the restoration of a ruined temple, but is specially noticeable because the opening verse is that of Kâshîdas's poem *Paghuamsa*

In Yd. 58 is first in a count of the Mysore lands, already noticed above, and then of the lands of Kûlû, which will be made use of further on. The grant made was an *agâlara* called Nâjjarâyasamudra, 12 Kintambûdi containing 120 shares With each house, we are told were given a mattress, a bolster and a cot, with blankets of various colours, stools for seats, vessels for worship, cows, and domestic vessels filled with fine rice and the nine kinds of grain, besides piggery, gli, oil and other necessaries. Each Brahmin was also presented with two cloths, a turban, a silk cloth, ruby earrings, rings and other ornaments

In Ch. 56 Mangala is called a Six thousand country. Nj 267 and 268 are what are called *Bhasha patia* They are agreements entered into with the Kâjale chiefs and will be more particularly noticed under that head Kp 18 to 20 are of interest, as they record the grant of the village of Chattamigere to Iludiar Ali for 219 pigodas, in order that he might present it to the tomb of Sâkir Masûd khândir at Tonnâr, to provide for feeding the poor. Ch 81 records a similar sale of villages to Jayanti Ramabhatta, a resident of Kisi, for some work of merit he wanted to perform.

The account of the Mysore kings given in Yd 17 and 18 has been already noticed above. Of Raynar pigram, that is, Raja Woleyar, it is said that he speedily subdued Tirumala-Raja (the Vyayanagar vicar at Seringapatam) and of Kanthirava Narasa Raja it is said that, being possessed of wealth in gold, he coined it into the *panas* called kanthirava The reference is to the coins called Kanthiravahana (the Canterbury fairs of the English treaties), which were first minted by him. Ng 7 and Yl. 63 are farther deeds of sale. In the former case 622 Kanthirava varaha were paid

for a village, which represented apparently ten years gross revenue, according to the accounts of the shāmbhog of the Vichvada chāvadi. In the latter case rice lands were sold for 4267 varaha 5 bans. Yl 4 is an agreement entered into by all the Brahmans, officials, representatives of the 18 castes and the 101 families, together with the merchants, to pay in addition to the land tax and other tax payable by them, in order to procure for the service of the god Bāgvesvara the endowments formerly made for that purpose having been appropriated to the palace.

Sr 159 is a Persian inscription by Tipu Sultan on the Elephant Gate of the fort of Srirangapatam. The date shows that it was put up on the new works erected in the period between the retirement of Lord Cornwallis from before the fortress in 1791 and the surrender to him in 1792. It makes a great parade of astrological lore.

Ch 146 and 150 are memorials of Bhattakajñāna Devī, who was the Jñān guru at Māljag, and died at Kānālgan, the hill there. This title is said to have been hereditary, and was that of the great grammarian, the author in 1604 of the *Karnājālī Sādhanaśāsanā*, the standard work on the grammar of the language, composed in Sanskrit śūtras on the model of Pāṇini, with exhaustive commentaries emulating the *Mahabhāṣya* of Pāṇinī.

The two inscriptions **Hg 5** and **19** record grants to Venkatasubbaraya, court professor of the time. They have a melancholy interest as this individual is supposed to have been a principal instrument in leading the former Maharaja on the downward course which eventually resulted in the loss of his power. **Kp 25** contains a curious narrative of 1818. There was an epidemic of small pox and cholera, and the people were dying all around, when, in order to remove these dreadful calamities, the goddesses Mahalakshmi of Kollupura and Mahakali of Ujani became incarnate in Nanyamma, a virgin of Kaniambudi, a Gauda girl of the fourth or Sadra caste. The names of her father and mother, grandfather and great grandfather are all duly given. Through the miraculous powers of healing with which she was endowed, these diseases and other troubles were at once cured wherever she went, and with the thank-offerings made to her throughout the country, Nanyamma, who must have been her manager or agent, had a new temple erected at Kaniambudi to the goddesses above named. In **Kp 24** we have a further notice of this girl 16 years later, when, with Timma perhaps a brother or husband, she had the *raaga mraiyapt* rebuilt.

Ch 86 is a record of the foundation of Chamurajingar and the establishment of the Chamurajingar temple in 1828 by Krishnarajaj-Wodjar, in memory of his father Chamaraj-Wodjar and his mother Kemparaj-Wodjar. A *taluk* or annual allowance was granted for the temple of 4900 *Kachharaj* *giri* and *khun*, to provide which 13 villages were assigned, and surplus derived from the villages in excess of that amount to be expended in jewels and vessels for the god and in repairs of the temple. Statuettes of the Raja and of three wives were at the same time set up in the temple. Ch 87 to 90 are records of other shrines there, dedicated by royal ladies in 1831 to 1853.

In Hg 51 is a story of how in 1829 a wild elephant came so near into Mysore as the Dalivayi here and then escaped to the forest. The son of the Amildar on Hegg had rank 6c, evidently a Jain, according to order had it shot and brought to the presence and was rewarded with a grant of land.

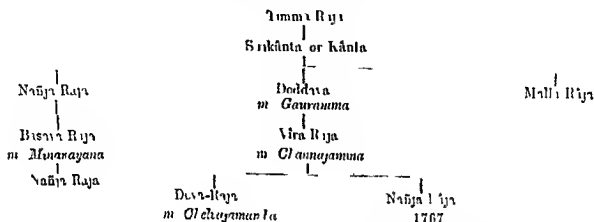
Ch 154 relates that Dwa hauri caused the genealogy of the fathers to be written. It seems not unlikely that this was the author of the *I makati ura dra* and *Ngaprotikatho*. Ng 99 is an inscription on a metal cup, stating that it was given to the lo'ter, who was the son of a trader and destitute, as authority to receive contributions from the traders of the 56 countries.

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Kajale.

Between the Kajale and Ummattâr chiefs a strong rivalry existed, and on one occasion, as previously noticed, the Ummattâr chief by a treacherous massacre nearly exterminated the Kajale family. But one infant escaped, who subsequently grew up to restore the fortunes of his house, and an alliance was entered into between the kings of Mysore and Kajal, by which the latter were to be hereditary Dajaryis or commanders in chief of the Mysore army, and intermarriages were to be freely admitted.

The succession of Kajale kings is obtained from Yd 58, dated in 1741, with the aid of TN 36, which was dated in 1748, and is as follows —



Devî Pâja became commander of the army to Krishnâ Raja, and subdued Alidigêsi, Aligadi, Savandi (Srivandargi), and many other countries difficult to overcome. At the same time his cousin Narāja Raja became the *sarvâdhikari*, and Venâtapati, who was made chief minister (*pradhâna*) is described as being like the lips to Narāja Raja and Devî Raja. He established the *agrâhara* of Narâjaprasamudra at Kunnambadi, which the king bestowed with a rich liberal gifts, as previously described.

The younger Narāja Raja, brother of Devî Raja was surnamed *karâchâri*. In this volume we have grants by him in Nj 200 to 265 and Yd 32. The former consists of 66 metal images for processional purposes, presented by him to the Nanjangud temple, representing as many Sâiva devotees or saints, whose effigies in stone, probably belonging to the Chôla period, were already there. They are images of the *virâṇḍar* or Sâiva saints celebrated in the Tamil *Ieriya Purānam*. This work, by Sekkilar or Selkhar, was composed in the 11th century, in the reign of the Chôla king Anantapāya or Kulottunga Chôla¹ but of the persons described in it some lived long before. Thus, Siruttōṇḍa nayanār and Tiruvānāmbandar lived before the 7th century². The latter, as well as the two other authors of the *Dâṣarānam*, namely, Tiruvalluvar or Appar, and Nambi Āṭṭanār or Sundaramūrti, are included among the 63 saints. Also a Chôla king named Kōchēṅṅannān or Sengay³ (reced), who belonged perhaps to the 8th century.

A Kannada work named *Saravali* is said to contain an account of these devotees and they are also included in the *Vṛishabhendra Vajaya* a poem by the famous Lingayat poet Shirdalshiradēva. The name of each of the images at Nanjangud is engraved on it in Kannada, together with the dedication⁴. The Tamil *Ieriya Purānam* enumerates 63 *tiṇṇōṇḍar* or holy saints but there correspond to the Tamil names of those that have been identified. The order in which they come seems not to be fixed.

¹ In the list of the names of the saints, the name of the king is not given.

² Paperly Dr. Venkayya in *Chr. Cult. Ma.* Vol. IV.

³ So in the list of the names.

⁴ The name of the king is not given, but my not so was directed to them. Lakshmi Patayya in *Chr. Cult. Ma.* Vol. IV. A few were left out for my inspection.

to resemble Śiva with his plaited locks of hair. When he saw it he stood still, and with his mind full of love began to play the Namasvāya, according to the directions of the treatises on music. These delightful sounds entered the ears of men and animals, as sweet as celestial honey mixed with ambrosia. The herds of cows came near him and stood motionless, forgetting to graze, and the calves, when they heard the music, forgot to drink the milk of their dams. The hilloes, the deer and other beasts of the forest, came near, with hair erect with joy. The peacocks came and forgot to strut and spread their tails, so also many other kinds of birds, attracted by the music, drew near and stood entranced. All the herdsmen stood motionless, listening to the sweet melody, as if they had forgotten their work. Celestial singers and choisters, demi gods and gods, charmed with the music, approached the place in their self moving choirs. The animals which were enemies to one another were so affected with the music, that serpents fell without fear on peacocks, lions and elephants came together, and deer stood by the side of tigers, even the branches of trees were motionless. Thus both the animal and vegetable creations were delighted with the music of Anaya-Nayanar. Parama Śiva, who knows the real piety of his devotees, hearing the music, made his appearance on his bull in the sky with his wife Parvati, and said, 'My beloved disciple, come to me just as you are from this place, that my attendants may hear your sweet music.' So Anaya Nayanar followed Śiva to Kailāsam, playing his pipe by his side.

Other specimens are quoted below from Mr Taylor,¹ who says 'I have looked over the whole, but have found nothing of more consequence, except the proceedings of Sampantar in impaling the Samantas, and the heart fiction of the wife of Kānni in lying for leaving the Jaina credence and building a Śaiva shrine at Vidura.'

Meperal Nayanar, a king or chief of the Lida country, long waged war, unsuccessfully, with a Bandharaiya; at length he took advice from Śaiva votaries, and, at their suggestion, disguised himself as a Śaiva devotee, and with a lambuan, went to the palace of the Baudāhī King with a book in his hand. The king came out to meet him, and asked him what he wanted, to which the reply was that he came to teach him the contents of the book, and that if allowed to enter inside the palace, he would do so. Leave is granted, and, putting the book into the hands of the king, he told him to read, while the latter was doing so, the disguised chief took out a knife and cut the king's throat. An alarm was given in the palace, and the Lida chief prevailed on the ruler of the palace to allow the Tembar to escape out of the bounds of the country, before he should lose his own life. The god is represented as being pleased at this affair, and, appearing on his bull vehicle, gave tokens of favour, and testified to the saint Meperal Nayanar.

Amarith-Nayanar, a Vāsya (merchant) inhabitant of Parthiyaru, was accustomed to give presents of small cloths, a part of the dress of Tambrams, or ascetics. One day the god, to try him, came disguised as a Tamilūm, and asked for a cloth, which was given. The god put it down, asked the merchant to take care of it, and said he was going to perform puja, and would return. On coming back, and asking for the cloth, it was not to be found, when upon the ascetic showed another, and asked for one like that, which was provided. At this cloth, on which the ascetic showed another, the goods in the merchant's shop could not weigh it down. At length being told so heavy, that all were put into the scale, and then the god was pleased, and showed him favour.

Yen Chivvaṁ of the Irāyā tribe lived in Yeṁṁṁ, in the Chidambaram country. He taught the art of fencing to all who came to him, and when he saw any one with a violent, or sacred desire, he always paid him homage. An expert in the fencing art, in consequence of a dispute about the ship, came daily, and contended with Yen Chivva, but was always vanquished. At length, having recourse

¹ See also the MSS. 515, 457, 48.

The pinnacle of a ruined temple in the fort of Bellār, in Nāgamangala taluq, shows exactly what the final ornament of this style of temple was, which Fergusson, from its appearance in photographs, mistook for a lantern, and though unable to account for so incongruous a feature, introduced it into his picture of the Halebid temple restored.¹ The crowning ornament is really a *lalasa*, or sacrificial vase, such as is used at the final consecration ceremonies, round the rim of which is tied a cloth in narrow folds and knotted into a bunch at each of the four cardinal points. In later ornamentation the cloth was replaced by wreaths of leaves and flowers, with a cluster or bouquet at the four points, the sprays and flowers depending from which went down as far as the foot of the vase, and thus produced the appearance which in the pictures suggested a lantern.

The principal buildings of the Dravidian style were erected in Tarkhanambī, Gundlupet taluq, and that neighbourhood, during the time of the Vijayanagar kings. The ruins of an old Rāmeśvara temple at Narasimangalam in the Channarayana taluq show that it was a very massive building of black stone. The linga and pillars are of unusual diameter. There is a fine seated figure of Parāśara Rama, larger than life, on one side within, and a proportionate Gaṇeśa on the opposite side. But the whole place has been purposely destroyed, and mutilated images are lying about all around. A vimāna seems to have been put on to the temple in later times, on which were stucco figures, life size, of celestial nymphs &c, in various attitudes, and it must have presented a rather lively appearance. The remains of the temples at Teralanāmbī show that they were of very large dimensions, but there was much stucco ornamentation in the interior. Four sides of a stone pillar in the Hanumantha mantapa have been selected for illustration. It was built in 1610 (see *Gu. 10*).

At Hale Ālur, Channarayana taluq, is a dedicated Arkesvara temple, the materials of which have been put together in subsequent times from old ruins. Out of four pillars, three are elaborately carved and one is plain. Probably there were four carved pillars originally. The illustrations will show the character of the sculpture, which produces a general rich effect.

Another illustration is that of a pillar from the Parvata Deva temple near Gundlupet erected by Chikī Deva Raja of Mysore, in memory of his father, in the 17th century.

Classified List of the Inscriptions, arranged in chronological order.

Date A D	Name of Ruler	Tuluq No	Date A D	Name of Ruler	Tuluq No
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Kadambas.

c 450	Sivamrigesavarima	Hs 18	c 1030	Kantlurava	Hg 75
? 998	Raviyammara	Hg 73	c 1090	"	, 77
c 1000		Ch 18	c 1107	Ira-i	, 11
1079	Kandavamma	Hg 56	1101	Ira Chittama	, 79
1083	Siva	" 80	1138	Makamma	, 80
? 1087	"	" 81			

Rashtrakuta

Chalukya

c 750	Dharavarsha	Hg 93	997	Pampa Deva	Hs 50
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Gangas.

c 700	Sivamara	Hg 87	c 915	Kongani Loya	Hg 86
c 750	Singurusha	Ch 63	c 970		Gu 70
c 750	"	Gu 86	c 970	Permmadu	Hs 92
c 750	"	, 87	c 975	Satyavakya	Yl 25
c 760	"	, 88	c 930	Pachamalla	Hg 116
c 750	"	" 89	c 940		Kp 41
c 750	"	Hg 4	965	Virasingha	Ch 48
776	"	Ng 85	967	"	Hs 129
c 800	Marasing Euvappa	Sr 160	c 970		Ch 41
c 890	Rina Vikramavya	Yd 60	971		, 9
899	Nitumargga	Ch 134	972	Nolamlakula aka	Ng 11
c 900	Permmamidi	" 93	973		Gu 91
c 900	"	" 141	976	Satyavakya	Hs 64
c 900	Kongunivarmma	Gu 57	977		Ng 23
c 900	"	74	982		Yl 41
? 900	Satyavakya	Hg 110	c 990		Gu 14
c 900	"	Kp 17	c 990	"	, 83
c 900	"	Ng 71	999	Nitumargga	Ch 10
906	"	Kp 35	c 1000		Ng 67
c 910	Nitumargga	Hg 103	c 1000		, 43
			1003		, 73

Cholas

c 1010		Yd 31	c 1025	Rajendra-Chola Deva	, 21
1012	Vijayendra	Kp 16	1031	"	, 7
1021	Vijayendra Chola Deva	Hs 10	1033	"	, 17
1021	"	, 11	1031	"	, 57
1021	"	Hg 16	1037	"	, 104

Date AD	Name of Ruler	Initial No	Date AD	Name of Ruler	Initial No
c 1010		Ch 70	1087		Yd 2
c 1015	Rajathirya Deva	Hs 72	1087		Hs 53
1019	"	Ch 92	1089	Kulottunga Clota Deva	100
1053	"	Hs 114	1092	"	Gu 69
1057	Rajendra Deva	, 18	c 1100	"	Hs 37
1058	"	Ch 61	1101	"	Yd 75
c 1060	"	Yl 42	110	"	Ch 107
c 1060	"	, 43	111	"	hp 74
1062	"	Hs 115	c 1115	Clota Govtga Deva	Gu 20
c 1057	Vira Chola	Yl 65			

Changala

c 1060	Vira Rajendra Nanni	1501	Vira Raja Vojya	Hs 28	
	Cl otigira Deva	Yd 22	170	Vira Deva	, 24
c 1060	"	, 5	c 170	Srikantaharya Deva	, 127
c 1080	"	, 27	? 1677		37
c 1080	"	, 27	c 1560		" 70
c 1097	Kulottunga Cl ota Cl otigira		? 1552		, 40
	Oleyatya Deva	Hs 57		Kulottunga Chingira	
1099	"	Yd 21	1585	Rajya Deva	, 117
c 1100	Rajendra Cl ota Nanni		1586	Imayalaya Deva	41
	Cl otigira Deva	, 6	1587		71
c 1100	Changala Deva	, 28	c 1587		35
c 1100	"	, 13	1589		17
? 1114	"	, 33	1590		33
1130	"	Hs 56	1590		103
113	Kulottunga Cl ota Cl otigira	113	1590		121
	Deva	111	1597	Ira Gira	79
1175	"	112	1600		104
175	"	13	1611		83
1180	"	9	1612	Vira Puyya	118
c 100	"	63	1615		56
107	Maladev	76	1617	Krishna Raja Deva	84
1091	Nayana Deva	100	1611	Vira Rajya Deva	119
1026	"	80	1613		Yd 9
? 131	Kilila Deva	102	1638		19
? 1533	"	85	c 1640		0
? 179	Vira Raja Voleva	49			11
1063	"				

Kongalasa

? 1068	Poyala Deva	Ng 66	1095	Poyala Deva	11 49
? 1071	"	56	c 1100		33
1074	"	Ch 149	1100	Rajya Poyala Deva	, 2

Date A.D.	Name of Ruler	Taluk No.	Date A.D.	Name of Ruler	Taluk No.
c 1110		Ng 11	1165	Narasimha Deva	Kp 36
1116	Vira-Ganga Vishnuvardhana		1165	"	" 37
	Pitfiga Hovsala Deva	Yd 6	1167	"	Ch 28
1117	"	Kp 68	1167	"	Hs 3
1117	"	Ch 83	1167	"	Ng 20
1118	"	Ng 19	1171	"	Kp 32
1119	"	Kp 31	1171	"	" 53
c 1120		Ch 19	1171	Ballala Deva	Ng 1
c 1120		Yd 70	1173	"	Ch 181
c 1120	"	Ng 10	1174	"	Hs 20
c 1120	"	103	1175	"	" 138
1121	"	Kp 62	1176	"	Ng 52
1124	"	51	1178	"	" 70
c 1125	"	3	1179	"	Kp 69
c 1125	"	39	1179	"	" 70
c 1125	"	73	1179	"	Ng 12
1126	"	Yd 8	1179	"	" 13
1126	"	H 130	1179	"	" 10
c 1130	"	Ng 21	1180	"	Ch 96
c 1130	"	Kp 78	1180	"	Hg 113
1133	"	Yd 61	1180	"	Kp 6
1133	"	Ng 3	1180	"	" 4
1136	"	Yd 13	1181	"	Ch 108
1136	"	" 14	1181	"	Ng 37
1138	"	Ng 65	1184	"	" 35
c 1140	"	73	1185	"	Gu 16
1140	"	Kp 74	1190	"	Yd 36
1141	"	Ch 70	1190	"	Hs 93
1142	"	Ng 94	1191	"	Yl 17
1142	"	95	1192	"	Kp 5
1112	"	100	1195	"	Ng 105
1145	Narasimha Deva	76	1196	"	Gu 2
c 1100	"	9	1199	"	N 47
c 1100	"	Hs 147	1199	"	Yl 10
c 1100	"	Kp 1	1199	"	" 13
c 1100	"	4	1199	"	Yl 14
c 1100	"	14	1200	Ballala Deva	Ch 704
c 1100	"	Kl 22	1200	"	Yl 2
c 1100	"	37	1200	"	Hs 13
c 1100	"	50	1200	"	Hs 74
1162	"	Hs 157	1200	"	90
1161	"	Ng 22	1207	"	135
1164	"	30	1200	"	Kp 47
1165	"	Hs 174	1200	"	45

Date A D	Name of Ruler	Taluq No	Date A D	Name of Ruler	Taluq No.
c 1200	"	Ng 14	1203	Narasimha-Deva	Ch 43
1205	"	" 12	1204	"	Yl 59
1211	"	Hg 25	1264	"	Hg 102
? 1213	"	Is 130	1267	"	Gu 90
1218	"	Hg 23	1267	"	Kp 12
1218	"	" 32	1269	"	Yl 9
1218	"	Ng 29	1270	"	" 70
1219	Narasimha Deva	Yl 41	1270	"	Ng 48
c 1220	"	Yl 44	1270	"	" 49
c 1220	"	Hg 20	1270	"	" 50
1221	"	Ch 162	1271	"	" 59
? 1221	"	Gu 37	1272	"	Ch 203
1224	"	Kp 7	1272	"	Yl 20
c 1225	"	" 77	1273	"	Ch 131
1229	"	Gu 19	1276	"	" 103
c 1230	"	Ch 52	1276	"	" 142
c 1230	"	" 53	1278	"	Hg 8
c 1230	"	" 54	1279	"	Ch 201
1230	"	Gu 38	1279	"	" 17
1230	Someśvara Deva	Ng 98	1280	"	Is 93
1236	"	Yl 60	1280	"	Ch 84
1237	"	Kp 63	1280	"	" 85
? 1237	"	Hg 121	1281	"	" 91
1240	"	Yl 11	1281	"	8
c 1240	"	55	1282	"	Gu 60
c 1240	"	61	1284	"	Hg 14
? 1242	"	Gu 77	1284	"	Ng 38
1242	"	Kp 8	1284	"	41a
1242	"	" 70	1285	"	Ch 13
1243	"	Ng 05	1285	"	Ng 74
1244	"	Yl 6	1290	"	Yl 8
1244	"	Gu 20	1290	"	" 56
c 1245	"	" 15	1290	"	Yl 58
1247	"	Ch 67	1291	"	Gu 70
? 1248	"	Kp 71	1291	"	Kp 10
1250	"	Yl 7	1295	Ballaḍa Deva	Yl 57
1253	"	Hg 111	1295	"	Gu 66
? 1256	"	" 10	1295	"	Ch 44
1256	"	Kp 9	1295	"	" 65
? 1259	"	Yl 50	1295	"	Hg 15
c 1260	Narasimha Deva	Ch 27	1299	"	Is 68
? 1260	"	Ng 97	1300	"	Ch 18
? 1262	"	Is 94	1300	"	" 113

Date A.D.	Name of Ruler.	Talug No	Date A.D.	Name of Ruler.	Talug No
1300	Ballaḷa-Dēva	Hg 22	1318	Ballaḷa-Dēva	Gu 56
1300	...	" 94	1321	"	" 69
c 1300	"	Ng 80	1322	"	Kp 44
1303	"	Ch 191	? 1322	"	Gu 85
1303	...	Hs 14	1327	"	Yl 40
1305	...	Gu 43	1327	"	Hg 98
? 1306	....	Kp 5	1328	"	Yl 39
? 1308	....	Yl 71	c 1332	"	Ch 182
1309	....	Ng 41L	1335	"	Kp 40
? 1310	....	Yl 52	1336	....	Yl 38
1311	...	Gu 45	? 1338	....	Gu 78
1311	"	kp 43	1338	"	Hs 82
c 1313	"	Yl 51	1339	....	Ch 76
1316	"	Gu 55	? 1341	"	Ng 40
1317	"	Ch 116	? 1342	Hampa-Vodeyar	Yd 29
1317	"	" 137	1343	"	Hg 112
1318	"	" 193	1345	"	Hs 26

Vijayanagar.

? 1344	...	Hs 114	1392	....	Ng 37
1346	...	Hg 101	? 1396	"	Ch 120
1346	...	Kp 46	1397	Harihara-Rāya	Hs 46
1355	...	Ch 153	1398	"	Ch 3
1361	....	Yl 67	1398	"	" 114
1363	Bukkanna-Vodeyar	Ch 117	1398	....	" 119
? 1365	"	Ng 61	? 1398	"	Ng 36
? 1367	....	Ch 58	c 1400	"	Ch 151
1368	"	" 113	c 1400	"	" 152
1368	Chikka-Kampanna-Vodeyar	Gu 46	c 1403	"	Yl 63
? 1369	"	Yl 64	? 1400	"	Ng 35
c 1370	"	Ch 97	? 1402	"	Kp 21
1372	"	Gu 32	? 1402	"	" 22
c 1372	...	" 33	? 1403	"	Ch 26
1372	...	" 34	1403	"	" 45
1372	"	Hs 105	c 1403	"	Hs 47
1376	Harihara-Rāya	Yd 46	? 1404	"	Ng 34
? 1378	...	Ng 33	1407	"	Hg 60
1380	Hariyappa-Odeyar	Ch 64	1407	"	" 61
c 1380	...	" 157	1407	"	" 62
1381	"	" 130	1407	"	" 63
1384	"	Hs 123	1409	Dēva-Rāya-Odeyar	Ch 24
? 1390	"	Ch 57	1409	"	Yl 66
1391	Harihara Rāya	Yd 1	? 1410	"	Ch 28

Date A D	Name of Ruler.	Talug No	Date A D	Name of Ruler	Talug No
1576	Sri Raṅga Rāja	Yd 59	1603		Is 65
? 1577	"	G 42	1604	Venkaṭapati Rāja	Ch 62
? 1577	"	Is 37	1605	"	, 82
1578	"	Ch 23	1607	(<i>Tirumala Rāja</i>)	Is 36
? 1579	"	Gu 76	1610	(")	Ch 194
? 1579	"	Kp 55	1610	(")	Gu 40
c 1580	"	Yl 2	? 1610	"	Is 38
? 581	"	Hg 91	1612	"	Ch 135
? 1581	(<i>Rama-Rājaya</i>)	Kp 15	? 1614	(")	Gu 13
? 1591	"	Is 30	? 1616	"	Kp 60
? 1582	"	" 40	1698	Rāma Rāja	Yd 34
1585	"	" 72	? 1633	"	Kp 61
? 1585	"	Ng 75	1633	"	Is 1
? 1591	"	Is 80	1640	Venkaṭapati Rāja	Gu 10
1592	(<i>Tirumala Rāja</i>)	Gu 44	1640	"	, 49
1593	Venkaṭapati Rāja	Ch 30	7642	Sri Raṅga-Rāja	Yd 5
? 1598	(<i>Tirumala Rāja</i>)	Gu 52	? 1665	Venkaṭapati Rāja	Gu 64
c 1600	"	Kp 54	1668	"	" 65

Ummattu

? 1469	Dera Rāja Wodeyar	Gu 47	1494	Immad Dēpanna Wodeyar	Gu 2
1478	Devanga Wodeyar	23	1497	Nauja Rāja Wodeyar	" 11
1482	Nauja Rāja Wodeyar	Ch 185	1504	"	" 5
1482	"	189	1504	"	, 6
1484	Dēpanna Wodeyar	, 127	1512	"	Ch 107
1488	Nauja Rāja Wodeyar	Gu 50	1519	"	, 70
1489	"	9	1540	"	, 108
1492	"	Ch 192	1573	Rajappa Wodeyar	Is 23
1492	Immad Dēpanna Wodeyar	Yd 41			

Kōte

1489	Devā Rāja Wodeyar	Gu 9	1530	Madhava Nayaka	Hg 43
1503	"	Hg 6	1509	Dodda Mallarāja-Wodeyar	96
1512	Devodeyar	, 71	1569	Nauja Rāja Wodeyar	, 41
? 1517	Chennā Rāja Wodeyar	39	1650	Linga Rāja Wodeyar	58
1530	"	, 37	1654	"	, 49

Nandiyāla

1525	Timmayya Deva	Ch 110	1544	Aubhala Deva	Ch 121
1530	"	Hg 66	? 1553	"	Kp 27
1544	Aubhala Deva	Is 25			

Date A D.	Name of Ruler	Taluq No	Date A D.	Name of Ruler.	Taluq No
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Padinād or Hadinād

1530	Raja Nayaka	Yl 27	1600	Nafja Raja Wodeyar	Ch 35
1531	Bicharasayya	Ch 74	c 1605	"	" 47
1549	"	" 38	1606	"	" 104
1563	Jagadekaraya Wodeyar	Ng 26	612	"	" 135
1564	"	Yl 29	1654	Madda Raja	Yl 1
1604	Nafja Raja Wodeyar	Ch 62	1667	"	" 17

Hysore

1612	Raja Wodeyar	Ch 200	1672	Kanthirava Arasa	Hg 57
? 1612	"	Hg 107	? 1674	"	Ng 64
1624	Chama Raja Wodeyar	" 21	1675	Chikka Dēva-Rāja	Ch 92
1626	"	Ch 46	1676	"	" 138
? 1633	"	Kp 13	1677	"	Yd 42
c 1636	"	Ng 16	1678	"	Kp 45
? 1638	"	Hs 87	c 1680	"	Gu 98
1645	"	Ch 124	c 1680	"	" 99
1645	"	" 125	c 1680	"	" 100
c 1650	Kanthirava Narasa Raja	" 42	c 1680	"	" 101
c 1650	"	Yd 40	c 1680	"	Ng 43
c 1650	"	Ng 17	? 1684	"	" 53
c 1650	"	" 18	? 1692	"	" 63
1652	"	Yd 35	? 1699	"	" 74
1654	"	Hg 49	1716	"	Yd 3
1657	"	Kp 39	1723	"	Kp 70
? 1661	"	Hs 75	1733	"	Ch 179
? 1661	"	" 76	1738	"	Hg 34
1663	"	Hg 85	1741	Krishna Raja	Yd 55
1663	Dēva Raja Wodeyar	Kp 67	1749	"	Ch 35
1664	"	Gu 25	1753	"	16
1665	"	" 61	1753	"	123
? 1665	"	Ng 8	1758	"	56
1666	"	Yd 53	1758	"	"
1666	"	" 51	1758	"	" 264
1667	"	Yd 43	1758	"	Ch 102
1668	"	Gu 65	1759	"	" 101
1670	"	Hs 132	1760	"	Kp 18
1672	"	Ng 44	1760	"	" 19
1673	"	" 45	1760	"	" 20
1673	"	46	1761	"	Ch 1
1673	"	Hs 119	1761	"	Yd 1
1673	Kanthirava Arasa	" 120	1761	"	" 18
1672	"	Hs 22	1762	"	Ng 7

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
? 1413	....	Gu 12	1482	....	Ch 189
1416	....	Hg 2	1484	....	" 127
? 1417	....	Hs 155	? 1484	(Kathāri-Sālūa-Narasimha- Dēva)	Ng 59
? 1418	....	Ng 6		....	Ch 184
? 1422	....	Ch 25	1486	....	" 187
? 1122	....	" 29	1487	....	Hs 108
1422	Harīhara-Rāya	" 144	? 1487	....	Ch 160
1422	"	" 159	1492	....	" 91
1423	"	Gu 24	? 1496	....	Hg 35
1424	Bukka-Rāya	Hs 27	1498	....	" 36
? 1425	....	Hg 1	1498	(")	" 74
? 1425	Dēva-Rāya	Ch 36	? 1498	....	" 97
1425	(Pāriati-Rāya-Odeyar)	" 118	1498	....	" 59
1425	(")	" 103	1499	....	Ng 90
? 1425	....	" 195	? 1501	....	" 101
1428	"	Ng 106	? 1501	....	Yd 10
? 1430	....	Yl 69	c 1502	....	Hg 48
c 1430	"	Hs 61	? 1503	....	Kp 64
c 1430	"	" 97	1503	Narasimha-Rāya	Gu 67
? 1433	"	" 131	1505	....	Hs 17
1436	....	" 60	1506	....	Ch 0
c 1413	....	Ch 145	1508	....	Yl 18
1444	....	Yd 7	1509	....	" 21
c 1430	....	Ch 155	1509	Krishna-Rāya	Ng 4
c 1450	Mallālarjuna-Rāya	Hs 101	1511	"	Ch 109
1451	....	" 125	1513	"	Gu 3
1452	"	" 140	1513	"	Ng 81
1457	"	" 26	1515	....	Ch 39
? 1463	....	Ng 91	1515	....	Hs 99
? 1466	....	Kp 2	? 1515	"	Ch 57
? 1468	....	Hs 122	1517	"	Gu 30
? 1469	(Dica-Raja-Odeyar)	" 141	1517	....	Hg 27
? 1471	....	Gu 17	? 1517	"	Ch 33
? 1471	....	Hg 95	1518	....	" 147
? 1471	....	" 98	1518	....	" 148
1471	....	Ng 78	? 1518	....	" 161
1472	(Kathāri Sālūa Narasimha- Dēva)	" 79	1518	....	Gu 12
? 1472	(")	Gu 11	? 1518	....	Hg 96
? 1476	(")	Ng 89	1519	"	Ng 42
? 1479	....	Hg 122	1520	"	Hg 64
1482	....	Ch 112	c 1520	"	Hs 48
c 1482	....	" 156	1520	"	Gu 8
1482	....	" 185	1521	"	Yl 22

Date A D	Name of Ruler	Taluq No	Date A D	Name of Ruler.	Taluq No.
? 1521	..	Ng 82	1538	Achyuta-Raya	Ch 59
1522	Krishna-Râya	Hg 78	1538	"	" 123
1522	"	Gu 1	? 1539	" ..	" 75
1522	"	" 35	? 1539	" ..	Yd 43
1522	"	Hs 54	1542	" ..	Ch 190
1523	"	Ch 99	? 1543	" ..	Gu 29
? 1523	....	" 111	? 1543	....	Yd 47
1523	....	Hs 58	1544	Saddâwa-Râya	Ch 121
1524	..	Ch 14	? 1544	"	" 132
1524	"	Kp 75	1544	"	" Ng 2
? 1525	"	Hg 28	1545	"	Ch 77
? 1525	"	" 29	1545	"	Ng 5
? 1525	"	" 30	? 1546	"	Gu 62
? 1525	"	" 31	? 1548	"	" 73
1526	"	Ch 108	? 1549	"	" 71
1526	"	Yl 50	? 1549	"	Ng 5
1526	"	Ng 72	1550	"	Gu 36
1526	"	" 73	? 1550	"	Ng 69
1526	"	" 86	1551	...	Gu 54
1527	"	Ch 7	? 1551	(Rama Dêva Raya)	Kp 79
1527	"	Yl 24	c 1552	"	Ch 140
1527	"	Hg 40	? 1552	"	" 123
1528	"	Ch 15	1552	"	Kp 65
? 1528	"	Ng 68	5	"	Ch 202
1529	"	Ch 1	1555	"	Yl 19
1529	"	Ng 87	? 1559	"	" 29
1529	"	Nj 266	? 1559	"	Gu 61
? 1530	Achyuta Raya	Gu 17	1559	"	Hg 26
1530	"	Hg 57	? 1560	"	Yl 62
1530	"	" 43	1560	"	Ng 31
1531	"	Gr 97	1563	"	" 6
1531	"	Kp 11	? 1563	....	" 27
1532	"	Ch 93	1564	"	Yl 29
1532	"	" 115	? 1564	....	Gu 31
1532	"	Gu 95	? 1569	"	Hs 72
c 1534	"	Yd 16	1570	"	Ch 73
1535	"	Ch 129	c 1570	"	Hg 94
1535	"	Gu 4	? 1572	"	Hs 55
1535	"	Ch 196	? 1572	"	" 77
1536	"	Gu 29	1573	Rama Dêva Raya	Kp 80
1537	"	Kp 72	? 1574	Tirumala Raya	Yl 16
1537	"	Ng 88	? 1575	....	Ch 80
? 1538	"	Ch 32	1576	Srin-Padma Raya	Gu 21

Date A D	Name of Ruler	Taluq No	Date A D	Name of Ruler	Taluq No
1762	Krishna Raja	Yl 63	1828	Krishna Raja-Wodeyar	Hs 2
1775	Chama Raja Wodeyar	" 4	1829	"	Hg 51
1791	Tipu Sultan	Sr 159	1833	"	Hs 109
? 1810		Hg 123	1834	"	Kp 24
o 1813		Ch 148	1836	"	Hs 8
1813		" 150	1838	"	Ch 154
? 1813		Yd 15	1850	"	" 87
1816	Krishna Raja Wodeyar	Hg 5	1851	"	" 89
1817	"	" 19	1851	"	" 90
1818	"	Kp 25	1853	"	" 88
1826	"	Ch 136	c 1800	"	Ng 99
1828	"	" 86	1861	"	Hg 38
? 1828	"	" 31	1862	"	Kp 23
1828	"	Gu 18	1878	"	Yd 36

Katala

1711	Naga-Raja	Id 58	1768	Naga Raja	Nj 267—
1756	"	Nj 200— 65	1767	"	8 Id 62

Unclassified

Ch 2-4	Ch 199	Gu 84	Hg 69	Hs 31	Hs 124
,11-12	205	96	72	51	126
16	11 15	97	76	53	126
21 22	23	Id 4	82 83	66 7	126
40	21	12	80 90	69	142
49	31-37	38-39	92	72	Kp 28
60 61	53 54	11-15	101 6	74	57
72 73	Gu 7	52	108 9	81	58
78	22	57	117 8	89	66
100	28	Hg 3	Hs 4 7	91	Ng 9
105	51	9	9	106-7	21 5
163 180	63	39	12	110	77
181	75	42	19	115 6	85-4
188	81	73 74	21	120	107
		64 65	29		101

INSCRIPTIONS IN THE MYSORE DISTRICT.

(PART II)

CHÂMARÂJNAGAR TALUQ

1

At Ummattu (Ummattir hollu), on a pillar in the range near apex of the Ranganatha temple

Srasti s i jar abhyudavav ada S alirahana saka varusa 1400 vartamanakke saluva bhara samvatsarada Pushya ba 5 Guravara Mahara smkranti panyar kalidulu sriman mahar Krishna Raya maharayarige karya kartar ada Perumala-adhilari Challaivanavunge punyar agabek endu Gange-Vyakara kumara dalavayigal ala Ranga Vyakara Kaval letrakke samavara la Tirumakulab dakshu a bhavada Ummatturu gramada mahidra-devottama n l agathadevarige endu hottuna laivedyavan na hiri bahantigi kotta kha i baddalul ke nru edya parula jagantha la o kke lo ta Umma ttura simoyajaga nayakatanakke kotta Ummattura l ad ga y tattina l lu 10000 l i umi yama Mahara sankrantiyali tanag punyar ag bek endu dharev eradu kotta dharm a d-dharmava (bact) nu aran obbi arasu adhikari gauda senabara d-dharmavanu ajuladar Cunga-Pras m Var rasiyalu tamma tugi tande-goru bhimavara konda p pakke bol aru

sri-dattad dri-gunam punyam para lattanapada n l
para lattanapaharena sri dattam a bphalam bhava

3

At the same village on a stone in Leshmadi Parathirai hill

Srasti srimat ppi bhatarara moru nonta sanjasanana seydu mud p l ar Chaval vya k l l u nipa dapa mangala

7

At the same village on a stone in Shanthig Sudda Rajas lal jar

Srasti sri vyayabhyudaya S alirahana saka varusha 1449 neya ba da varitam ba le solav[er] Srasti-
j tu samvat aradi Pushya ba 5 Bra lu parume varu sri vira jma apa hphina Raya

Timma Raja Ved madi k harana sarvam l l l itum (usual first verses)
mitta Arisaradi D mara vyvanarura mupil i n h[er]sh a P yarige dharm k ruy agabek endu
Lakka Rajagala Timma Rajagajugim bhaktriva]ha sikana s rodil da jmadillamvanu mad s laru
sri sri sri

8

At Ellur (sri elollu) on a stone in the gaurate ple

(From) Sri ti sri vira Nar sa l D ar i vira p[ri]thv i r jayar g u t u m rala Saka varusha 1203
s nda Vi lu samvatsar la Chattrav[er] s i jar kalu Bhakura B a u g vira r ng ara hosar
dharm l ar-Ga l i ra mava Irvam Gaudi Ma v a t o bhara r a s R a Cudi Mall-Gaulana
mava P[ri]thv Gaudi S i kura Cudi ranga Da r a t a l l i t u m m a n a r a r a D k l i n j a - G a u l a
samas'aga lu b i j a dharmal krama l r a s l i l i j a p a l a r a r l i a r g e l s n l e l i
10 u l a y a l i l i h i n g e 5 p r a t i j e l p a l i g u l i 2 p t i a t k e l l i h a r a d p a g n o e m e m a t t u s r i

bandhira-dòvige ençu dinakke ondu (lack) upahūra stānikara yi-maryādeya
und illide naḍesuvaiṇ ivarig enū anyāya gūla sarbamānya i-llharmava aḷpīdara
aḍgeya tadiya kavileya konda bramettiyālu hōhāru

sīa-dattāin para dattāni vā yō harēta vasundharāim |
śīrasliṭi-varuṣa-sahasrāni viśiṭhāyām jīyatē kīrim |

9

At the same village, to the west on a stone at the Mogutaffe.

. . . rī tomblhatta-mūraneya Prayōtpa nadig | Rājādityanay kīdīdar
likṣhe miḡi Kalhappinṇi tōṭka pinnēya mūrēya mīni kārṭtu negaḷḍay śrī-Gaṅga-
chakriyudhī randum Śrī joḷeyam Ilārana Barmman int iro kiṭṭi śrīyodeya n ātūajin
āditya-simān-rājān olpina kani pemp āḷikite tṛṇṇa pempu dharitriya bippu pōḷḷeg atūṭam
ivarolgy id ḷm negeye nōntana m oppi dharimmani avarindame sanduda dale dharitriyol Rāranam
Lakkanam Lāḷana kajakke karām āsanam kulānta-māḷprabhaṇṇar ene sandar Nalambaran
āyō mūrū-nelanay sukham āḷṇam ukki Rājagap muntanāni vidārēya jōḷa syev ggam
Gaṅgudol aggaḍ aggaḷikēyindam āśādhyaṇ enippra nachchin-Uchchaṇṇiya kōṭeyo jaganam
janōḍiyam ā-kāḷegudol tomman anikaran int riye baḷed akhaṇḍay deya kontada kōḷgaḷol eyden
ondum akkum bala-garvadam ripu-karindrada kōḷke kappav ethi pūḍal intu meechchisidan aḷḷada
mandāḷika-Trinētranam | Śrī-ramanam nōḷṇelam ra Vanila Vakalūram | paṭṭisada karapa-
dāyad Jattiganāya vullā banda rōyina Vanila Vakalūram | śīmat-Irmmaḍi Perimmarāyā vōḷyara
maga Beiddemayya

10

At the same village, on a stone north of the Uppirige-Basava temple

Śvasti Śāka nripa-kāḷākrānta-samvatsara-satanga | ombaynōra uppritt-ondaneyā Vikāri samvatsaram pra-
vatsittuṭ ne śvasti Nitimārga-Kongunivarmma-dharmma-mahārāj idhuāya Kuvalāḷa-pura-vaṭēsaram
Nandagū-nitha jayad-anakāra komara velenṇam śīmat-Perimmarādī | prithuvi-āyāni geyyutt ire
śrī Gōchisvara-Dēvana manō-nayana-vallabhe Nōḷamba-vamśōdbhave Pallava-kula-tilake samyaktā-
Rōhini Kalp-kāl-Bagund prti-vrate mṭhi nate dharmma chutāmāni satya vilāsinī tri bhūmana-vira-
Nalambāyay unney appa śrī-Prithuvābbāseyaṇni śrī Perimmarādigaḷura Mēla-Vakalūra pannirbhar-
ggā rī illu mām surva-dōṣa-piṇḍhām bittu | idan aḷida pā bida pannirvāram
Vāranasiyol kavileyum pūrvavarmman nūḍa paḷēcha mahāpāṭṭu ir ||

sīa-dattam para-dattam vī yō harēta vasundharāim |
śvasti-varuṣa-sahasrāni viśiṭhāyām jīyatē kīrim ||

11

At Hanḍarakahallī (same hobli), on a stone in the Kurabagōri field.

Bahadhūniya samvatsara Jēsthā-ba 5 Bu śvasti samasta-prāṣṭi-sahitam śīmat-saiba
saṇṇi Vāḷḷa śīmat mahāyanāḷḷu āgi Gūṇanāḷḷu[m] Mādanam māṇḍaḷa
barasi kōṭṭi śīlā āsanadī kama rāva Māḷōṇṇu tanna maganāṇṇi in māḷyanāḷḷu
hāsvagudalī ā-sabheyo jangi mahāyanāḷḷu prate-kodagiy āgi ā-chandrārka-sthāyiy āgi
akaru ā-Hanḍarakanahalliyi āṇḍara Indagan mahāyakaḍi Lebbe 100 Kurabagerayali erā 100
Nūmba-kereya kōḷḷe gadde-madyāki 100 nū | Māḷōṇṇavaru sapta-vamśa pūrimpate āgi chandra-
sūryaru ullam udevante saluvud endu kōṭṭa śīlā-āsana ēi (usual final verse)

13

At 1½ m (same 10/11), on a stone south of the Sambhu Lūgēstara temple

Sri svasti samasta bhuvanāśrayam śrī prithivī vallabham maharājadhīrāyam paramēśvaram Dravavati
pura vaiṣṇavāram Yādava l ilambara-dyumanī samyaktva chūṭimam maleraja rājā maleparolu
gandā gūṇa bheruṇḍa kadhā prachandan śubhaja sūri Sanyāsa siddhi gurī-durgga mallā vīribha-
kauthūyā paramēśvara pu vira Narasīnga Devaru prithivī rājyam geyyutt ire Śika varuṣa
sa 1027 sanda Parthivī samvatsarada Kartika sūddhi padava Sulavara śrīman maha pradhanam
Perumāl Deva dinnayakāi maga Lakumī Narayana Deva dinnayakāi Pāmesvara-devarange sarva
manya i dharmavānu alahudava tamma elu narakāke keṇḍa da Gange .

15

At the same village, on a stone south of the village gate

Svasti śrī rājyabhyudaya Śilābhana śikā varuṣa 1100 sandu varttamāyā rājā Sarvaṇḍhārī samvatsa-
radā Chaitra bhā 7 lu sūman maharājadhīrāja i rājā paramēśvara śrī vira prātapa Kṛṣṇa Deva maha
rājā prithivī rājyam geyyutt iralu śrī vira Kṛṣṇa Rāja maharājāro dharmā igahy endu Umma
tura biṭṭhānara a chandrarakavagi nadiyabeku endu Kṛṣṇa Rājā maharājāru nirupadum
Devatas ayanavaru Tayurī stālake salava Aludūra grāma ondānu Kan ka

16

At Udalagahara (same 10/11) on the door of the garūḍa orīḍa of the Narayanaśrīman temple

Tiru Narayana śrīman padakke Ummattūra Tiruvengadayana Kumārī Rāma Kṛṣṇayyanu madidā eṣe

17

At Bagajī (Santēmarahalli holi), on a stone south of the Bhujangeśvara temple

Sri vijayānāthe bhānu bhājā i divaram umanī Yādavambudhī vīhāvā nāma Hari narottamam kavānu
betara bhābh yāpānu.*

svasti sāmasta bhuvanaśrayam śrī prithivī vallabham maharājadhīrājā malaparolu gāndā gāndā
bheruṇḍa sūmat prātapa-chakravartī Hoyisara śrī vira Narasīnga Dev arasarū prithivī rājyam ge
yyuttamā 10 Śika varuṣa 1201 deya sanda Pramāḍ samvatsarada Chaitra- u 10 Bu d andu Soma
crāhanā l andu Digul ya Āvachara Rāma Gavundina magā Jukka Gavund Tonadāl ara Jaga Gavudana
magā Muli Gavudā M rā-Gavudana magā Jagganna Pille Gavundina magā Bani Gavudā Biniga Seti-
Gavudā Āva l ar Ketā Gavudana magā Kijaketa Gavudā Sīrīnaga Gavudā Ālī Gavudā Boganna Sīnā
madī Gavudā Āgūtā Gavudana magā Haruvā Gavudā int nār olagā l sāmasta prajā gaudēgalu śrī Bhujā
geśvara devaru vānda dīngēgu eradā dhārā purvā av agē Masanadeya

rel harā lēyā Marmma Sambu vade Vāra vadēgu chandrudityan ullānna baram lottēru i
dharmavānu aru alupidadam Grūgeyā tadīyalu brāhmanānānu kṛpdeyānu lōndā papadāl hōharu
(usual final verse) śubham astu

18

In the same place

Svasti samadhiḡatā pūcchā mahasābhā vīnara-dhāvā vīśābhā laud bāra eṣera
vān eddi kolva tōdār ppoḡe manav arāva aḷratam edey aulakaram drohara
vāra bhā kālāba mal vā-dhāvā samanta hasti śrīmat rā Nīlunda
Devan m Hegg le Jōḡēy yānu sarābōva Rā mūndrbbāram iḍḍi Bēlgūyāra Bhujange varadā eṭha
nam edey r B lā Bhujangara sīl yār Abhūmana aḷtigāḷ Abhūmanāḷaḷt gāl sīshvār kKūchi Bāṭṭa

*This is so in the original

34

At Hougaur (same hole) on an oil mill in the field south of the Ariscara temple

(G on the and Ta l e l a c e t r)

Sivasi su pratápa chakravatti Poája

Devan pithu

35

On a stone crest of the Asattla Tasse to the south of the same temple

Visi fva su samvatsarada Bhiadiapada bi 5 lu Nájya Raja Va kyaaru Bala Malli arjuna Vojeyange
kotta koligu mane

36

At the same village, on a stone in front of the Virabhihu temple

Kali yuga 422000 sundadu 4550 dattu Visi uasu saqvatsarada Ásava su 10 Som waradallu Vatan á
Lal hannaga lu nava sarivarmaniyai igi aduva kshetia Hougauru li li 2 Veptheliji hemmúleyinda
khi 1 i Nigivaliyali khi 1 i Aukauahaji koggimhalijiyai nalya nava kattida lerege saliya olageri
keleginda di 30 Kottappena livaliya sukada hana kaula ali ali beddali 50 ishirolige namma
kutumbakke khi 1 ad ge mairura bráhma nange khi 1 gadde i mil k ádayaravu desantari brabma
narige [s]tray agi ira heli dhare ereda kodigege Nági Duviyal áia dammavann Hougauru mahi
janangalu prabhu gálu i-dammá kedadaha nge nalesi . . . (usual final verse)

37

At the same village, on a stone on the mound of the Masjid

Sabbam astu Isvara samvatsarada Margasha bi 6 lu Sumara mal i Krishn i Páya maharajaya nirá
padinda Silura Govi da Ráyyajnavaru Hougápurada neshar ali purida nanya kshetia gadde
galinu prativartaney ági agharuv agi kottei agi agharú mahiyannagali ge purada Hougauru
brahma mandajida arar arari manyada manega lu arar ararige sarvamanyai agi saludu batti bidara
sol gá-mal ge suka sayge purra maryáde illai endu kotta sila-sadhana

38

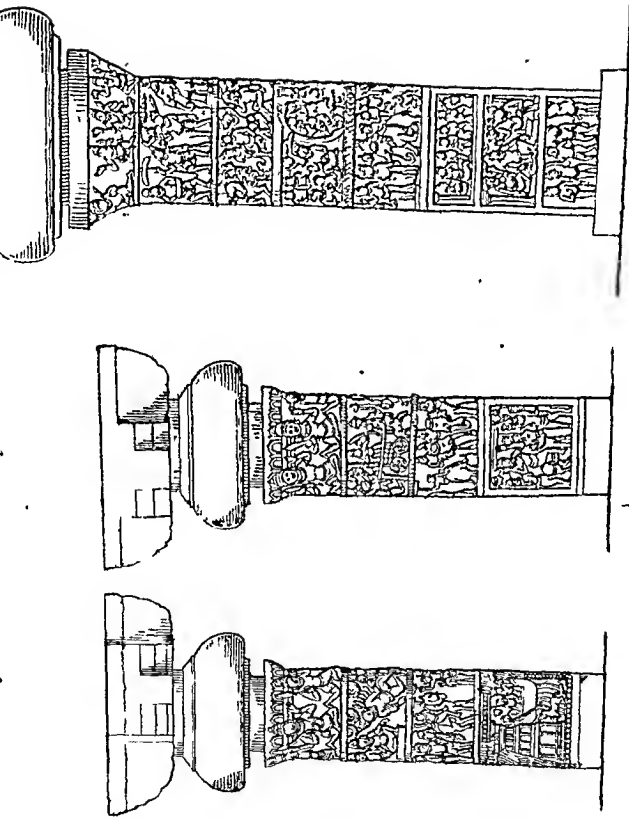
At the same village on a stone to the east of the Aliri charadi

bhyudaya i shirila 1171 Suniya samvatsara sira su 10 i áman mal i man li
Jeyara Rina Raja Vithal i Páyyajnavaru kalyá li i luttar ali Dharmayoga vyana unupadinda
Hadi nadi Bacharasaaya i Cham uasu Gaudaru Hougauru gaddeya saguraliya vi ira kuli praje hoitagi
y n nerya praje teisht ru aravan obban utturu masan iru i átiyagiyatu gau la senabotaru
kotta i tte pramanalli irasi babud i li Jara i áttal illa judi i árupa i áladali chavadiya i aru
i uru g áma li gam la senabotaru bi lase idd re Vairi isiyalli kap le londa i ápali i hoharu jaugmadá
hole arsagal i áuma tiyige tappidavaru holeyara murana dana n nya prali u mari
yade s i

39

At the same village on a stone to the north of the Aliri charadi

Yuva samvatsara lu su Silura Govinda arasa jyanavara makkala
vruneya simya aukanakun silirida maneyá mu lali ádu j m battu rukana maneya
simya tegad ilon lu pritiyagi kotta maneyá Nanyá Devanavaru yate illa ade
i átti li tal á kotta vopisada i áne sime battu áli ura simyann i ánvartaney i ági kottei i ági
oi i á el ur li l i átiyagi ági an bhavasi sukhadali álu



PILLARS IN ARKESVARA TEMPLE HALE ALUR

40

At the same village, on a stone to the north of the Āṅgaṅḍya temple

S'ubhakratu samvatsarada Chaitra su 2 lu śrī-vīra-Sōma-Rājanu Huliyūṇa Nuḷḷada-Vodeyana Kumāraru Malap Odeyara Kumāraru Ārādhyā-Vodeyarige bhakti mādi koṭṭa mṛtha śubham astu

42

At the same village, on a stone north west of Virabhadra Gauda s 1 on d

. . . rāja paramēśvara śrī vīra pratāpa śrī vīra-Kaṇṭhīra-Varasa-Rāja-mahipālann S'rirangapaṭṭanadalli simhāsanaḍhīvaran āgi sukhadim prithuvi-sūnarājyam geyyutt iruvalli tāvu Kāśiyalli avara dharmagaḷinnu nāḍiyisuvadakkōskaravagi koṭṭa tamma vikramārytaḥ ādi Hādi-nada-simeya Honga-nūra-grimada śūlī śāsanaḍi kramav entendare i dinadalla tāvu namma puruḷḷa Lingā-Bhāttara makkūntaravāgi Kāśiyalli koduvanthi dharmagaḷu viśvēśvara-modhida dēvarugaḷige abhiśhēka pūje sahasranāmā dipirādhanē naivēdya viśēsha-purācharana Kārttika Māgha Vāśākha i-māsa trayadalli soḷḷa-dāra utyadalli nūru-brāhmanarige mṛstīsona-chaitra Kāśināthagaḷige vaishēṣana Prayāgeyalli Māgha-sāḷa iṇu muntida anēka-dharmagaḷige sthūrvāgi tāvu Honganūra-sthalavanuu sa hironyō-dra a-dhīrey āgi koṭṭer āgi viśvēśvarārpana-buddhivada dinavanna koṭṭer āgi i-Hong unūrige saluva grāmagaḷu Rēchamballi Jōtīgudāna-sthāla Timmēgudāna-pāḷya Bellivatta

43

At the same village, on a stone at the Bilakere kaffe in front of the Āṅgaṅḍya temple.

(Grantha and Tamil characters)

Svasti sri-pratāpa-chakravartī śrī vīra-Nārasimha-Dēvarasarka prithuvi rājyam pannuy-arulā-mirka Saka-varisham 1380 kku ōnga Rudhūrōḍḍāri samvatsaratta kulattu Goppa Kamundānum Maṭṭana Kamundānum Channa Kamundānum tti-Komundi Allāḷi-Kamundākkum pen-vāḷi paḷiyāka ttiyar kulattil S'ogannu

44

At Ālūr (Ālūr hōḷli), on a stone to the right of the Chamugaraya temple

Svasti simasta prasasti sūlitam śrīmat pratāpa-chakravartī Hoysaḷa śrī-Vīra-Ballāḷa-Dēvarasartu prithuvi-rājyam geyyuttam ire Saka-varsha 1217 neya Jaya samvatsarada Pushya su 1 Sa 1 samasta-prasasti sūlitam Arsu-gaṇḍa Rāma śrīmān ā . . . nā nāḍ-āḷa Sivaḷa-Nāyanūrige Tōṭi-nāḍalu Hādi-nāḍa Honnu Ālūrabaḷḷi Hiruvāri chatus-sime-sūlitam sri-Vīra Ballāḷa-Dēvaru . . . Nāyanūrige Arasu-gaṇḍa Rāma chaturvēdīmugalada . . . agraḷārav āgi dhāreyan eḇadu śāsana . . . Ballāḷa Dēvarasara besadim dēvara sajjana-vittu ēkavāgi . . . nāḍ āḍa Tore-nāḍa Tagadūru Moguru . . . nāḍa samasti-prabhu-gavudagaḷū ā eradūra kodage . . . dū ā-Hommadalu Ammejeja śrī-Chenna Kēsava-dēvara unṛta padige tri-bhūgeyāgitt arppana maruṇṇ deya . . . dālu sandu babādu gr 133 pa 3 1/2 nā kalada ā-Hommavānū Ālūranū nāḍāgi dhāreyan eḇadevu Tōṭe nāḍa sēnabōvānge mēḷajauagalōpāḍiyalu samasti-baḷi sūlita vittu 2 du saluvadu i-muvvāḍeyalu ā-chandrārka tūrum-bara saluvantāgi 14 nāḍa biṭṭa dattu ā-eradūra gaṇḍugaḷ ge . . . tṭara-kodige saluvadu 1 nāḍa voppa śrī-Sōmanāthia 1 (usual final verse)

45

At the same village, on a stone south of the Dōṣi-Linga temple

Svasti śrīmat-mahārājyidhūāja rāja paramēśvara ari rāja viḷḷada bhāṣhege-tappura-rājara gaṇḍa catus-samudrādhipati śrī-vīra-Harikara-Rājara Vyāyanagaradi prithivi rājyam geyyutt ire Saka nppa-

3

56

In the same place

Bahudhanya samvatsarādallu Maṅṅulada un svirada simiya ketti gauda prajagaḷu parapatyegāraru śanubhagaru saba voppi S an' areśvara svamiyavara Givi mathrīka Sringiyyana koppalu lola lujalle hagada kasina mereyalu kodalluvāra endu bruci lottu śivana dharmmallo yāra manushyan ādarū vaddi madidare hasiyalli brahima hitya go hitya madidā papikā chhānu idakke śalshī S aṅka reśvara svami Chandra pushkarani Sūrya pushkarani śrī Nāṅṇund

59

At Hosahalli (same hobli), on a stone north of the Mari-gudi

Subham astu svasti śrī jayabhyudaya S śivadhana śika varuśa 1420 sūnda vaṭṭamāva ada Vilambi-samvatsara . . śrīman maha pratapa śrī Achyuta Deva Pūya rāja

60

At Kādālār (same hobli), on a stone east of the Chennurayyā temple

Kudalū Devata nūpadim Vedagiri y Konappa Nāyal am I ma Vodey i Singanna-Nayaka ayyanavange dharmarā agabek endu sava devu i deseyā dīpa navedyakkē Lottu svasti Kudalura yer hola Lamba 400 lī e ga 143 deva dīnada hola ga 182 ubhāyā ga 204 ge chādasi 1 kī e 7/8 ka 1 lekkaḍalu Nambāra Chinnayānu dīpa navedyānu nad sūvanu nadasade vaśichaneya madidare Varanasiya Gaṅgeyā tadiyalli timma tandē tāyānu lāpēyānu londa pāpakke hobanu dharmmavānu munde banda parapatyegāraru gaula śinālvānu nadasidare avange aḍḍi-dharmma unṭu nadasade vūpudare Vānasiya Gaṅgeyā tadiyalli timma tēdē tāyānu lāpēyānu konda papakke hobanu śrī śrī

62

At Mallūpura (same hobli), on a stone at the western entrance

Subham astu svasti śrī jayabhyudaya Śaṅkha dhana śrī i varuśa [1526] sūnda Krodhū samvatsarādā Maregasara-sūdhā 10 Sōmarā idalu śrīman maha mandaleśvara śrī vira vira Tumma Rājayyānavarā kumarānu Veukāśapatī Rājara pūthivī ruyyā gaṅgālī Hādī munda sūneyānu śhā Chānnā ējeyara kī mēra Nāṅṇyā Pajā-Oḷiyāra Ummāttūra sūhasavāl kē lāṭṭira ada Sūddi i Malli i nūṇṇa Devāge Naradaṇṇa baḷḷi yā mathirānu Mallūpurada chatus-sūneyānu bhātṭi mādū śālā śrī śrī (usual final phrase &c)

63

At Honma (same hobli) on a stone near the Rāmāśvara temple

Svasti śrī Hongou Muttarāra S nūpūruśa mathirā [15] lūraya jayameśvara i lāṭṭir i pūthivī ruyyānu lēyā Pōjma Vintāśaral lūmā śrī i parāharāni kōṭṭar mūra mūn mūn jūṇṭi tākḷ am Devendira tūmad gāḷi Mudl gōṇārā gāḷi tū dī rī mām māṭṭivāram Devendrarā velle lōr lā vaṅga tūttāni tēn lōr lūmūm vāḍḍi lān lūmūm Vintāśarākkām pōyḍ r munda tēn i vādāḷḷi r m nār tīr tēn nādūḷḷi nūmā vāra kūtānu pōyḍ r pūnūṭṭevārā i lāṭṭir pōyḍa dharmmānu lōn lōr lē dān pūvāḷa mathirā [ka] n nī pōn Devendrarā mākkāḷe r il sūsuven

64

At the same village on a stone in front of the Mahāśvara temple

Sūmad-Devendira vīṇḍāḷḷi chūṭi chāṇṇa vāṅṇūṭṭa Hīṇū gūṇa kāvindra i lōṭṭōm blāṭṭi el andrūm gūṇa gūṇa nīḷayāni Bālka lāḷḷāḷa aṭyud i

dāma(m)ta tat-puṭraṃ udyāḍa-ṇipū-kulā gṛā-pāñchānaṃ im kṛttā-bhāṣā-
 rāmā-nētrāb-a-śṛṅgāṃ negij | J u r a m y o j ṣ u g m a k s h o m p ā l i m ||
 dhareyoj Saṅgamaṃ emba Pāṇi luṅgiṃ a-kāṇḍāygaṃ patti dōr |
 bhāradvāṃ Hareyapū Kāmpina-kṣāntipā ḍ Bakkorvayyū | Mā l d a p a m |
 mṛutūṃ Vīraṇaṃ emba Pāṇḍav o j v r p i m m d h y a n a m P i d u v a m |
 vai-a-bhūpāḍika-garvā-mattā gṛā sūhṛāṃ Bakk i bhupāḍika m ||
 nuṭṭuṃ t i d - B a k k i - b h u p ā ḍ i k a - s a t m u r a - d i u m m a b e l u s a n y u r m a - c h a d r a m |
 vāra-sāntyāy i pūṣāṃ ṇipū ṇipū s a b b a - v a n a b h u a n d i m a s i d - |
 vāra-tārā h i r a - T ā r ā c h a r ā H a r a - b a s a n i d i h a r a - s u b h r ā d i h a k i r t t i |
 vāraṇ ā d a m r ā j p a m Ṣ r i H a r i a u - d h u r a n p a l a m i r d i I n d i a - l i r i m g u
 a n t e s v a H a r i a u - k s h m a - | | I u t m V y ā t i h i d h a m u g v y o j e s u k h a - |
 svāntam rājyaṃ gṛyutt | ant opp u d d h u r a n p ā l i m i r d i r i d u m |

svastī śrīm-in-mahārājadhīrāja-raja-parameśvara-śrī-ura-ḥaṇḍappa-blev-aru-vaḥjēṇagāśaraloḥa-pruthvi-
rājyam-geḥuttam-aru-|tat-pada-pradīpajivī|

śrīmat-Trīṇabakā-nātha-pa- | dīmaḍa-sarasya jagat | utrupama-bhūgim |
dhimat-sabh | sudhārṇava- | sōm am ri Kampa-mantripum dhareg eśeram ||
Harikara-bhumap dā sadhvam vara k impant | . ju-gūcyam |
dharanyā | cyde palṣato dangam i-Rya tanujay int-kav- |
ghara-suradhūjan mda-vara-kund | rumpunaka kirt V(ney)o ḥ- |
śvara-pada-pradma bhūnaga eśavam saḥ Bilip-añjama utrupim |

4. Bilgöppum til ísle nífur þótt áram mál lættirddið t

tunga tarung i-kāśchian i nadi-tata sanibhava-nūjākera nā- |
 ruṅga-su pūga-chuta rara ch impaka-bandhura vandana ihyam |
 puṅgada nija niravaha prakaja-sauridha-dīra-lōla vad- |
 bhīruṅgadin oppugum bhārada Homman euppā poruṇ urantaram ||
 adaroḥ band ōdā Vichispati Saṃgrity āsthinidoḥ sandan irppam- |
 d adaroḥ band iddā Vanisati sarve kal-prandheḥ śid d' s idakam |
 adiḥ udiḥ dhamaṇi ruk-singada ceyera k i-jī-bhāsira ōm na mahā bhī- |
 gadoḥ end and āndu tad grimada mūlameva na bannuḥ kaḷḷin īram ||

[illegible]

1. *Admission to the school is free of charge for all children.*
 2. *The school is open from 8:00 AM to 4:00 PM.*
 3. *Students are required to wear uniforms.*
 4. *Parents are encouraged to participate in school activities.*
 5. *The school provides a safe and healthy environment for learning.*

(usual final verb) akshira 'a G'pawira karaha an ri ri

65

At the same village, on a stone north of the Janārdana temple.

Svasti samasta bhuvanāśrayam śrī prithvī-vallabham mahārājādhirāja paramēśvaram parama bhattāraka
Dvārāvati pura-varādhīśvaram Yādava kulāmbara dyumani sarvajña-chūḍāmamā malerāja-riya mala-
paroju ganda gānda-bhēruṇḍa kadana prachandā asabhāya sūra ēkanga vira Samvāra siddhi gri-durgga-
malla chhalad-ankā-Rāma varibha kanthihava Magara-rājya-murumāla Chōla-rājya-pratishāchāryya
Pāṇḍya rājya samuddharana nīś-unka-pratīpa chakravartī Hoysala bhuj-baja śrī-Vira-Ballāla-Dēvaru
śrīmad īyānāhāni-Dorasamudirāda nelevimōlu sukha sankathā-vimōdadim prithvī rājyam geyyuttam
ire . . 7 neya Jāya samvatsarada Pushya su ! Ā ! d andu svasti samasta-prasasti salitam aya . .
.. bala-khānda dāhana Khāndava-Karmnīra-kataka-lunthāka Kēraja-harma-kārdḍūla va . . .
Kanakasabhi pātha-padā-kimla rasika ārasu ganda Rāma śrī mā-nātha Akalanika ra
nādalu Hadī-nada Homma Ālūranu ā-baḷi Hiriyūra Arasu ganda Rama chaturvēdumāngala-
sarbhā nmasya ad āgi ihāra kalada a-Hommaḍalu Ammeleja Kesava dēvurige tribhāgigev ippana
.. . hāga 133 pa i na kalada ā-Homma Ālurānu dhūeyan eradu āsanava kottaru i

śrī-Vira-Ballāla-Dēv arasara besadim devara sapani-vittiya kammantigaru Kumara nādāda Tore nādā
Tagadūru Mōgūru mukhya āda Hādīnālu-nāda samasta-prabhu gavudagaḷu ā Homma Ālūranu ā Sima-
pilḷe-Nāyanānge nīdāgi dhūeyan eradu kottaru Tore nāda uḍa sēnabova Mūyjaunana maga Allappa
Chandappa Singanna Kāmanna Sōvanna antu ayvangam ā mahajannagaḷpādīrūlu samasta bali-
sahita vṛttigāḷu sūlvudu ā eradūra guḍigāḷige vimōṣṭāra kodage-mānyangūlu sūlvudu i maryāde
yala ā cheu irāṅka-tīram baram saluvant āgi bitta dattu Hādīnālu nād oppo śrī-Somanātha (usual
final verse)

66

On a stone in front of the same temple

Svasti śrīmatu Saka-varuṣa 1258 neya Yuva-samvatsarada Vaiśākha-śu 10 Sō svasti śrīmatu pratāpa-
chakravartī Poyeja śrī Vira-Ballāla Dēv-arasaru prithvī-rājyam geyyutt ire śrīman mahāpradhānam
Voruyāra Dānnāyakaru

67

At Yeddiūr (same hill), on a pillar of the Mahālingēśvara temple

(Grantha and Tamil characters)

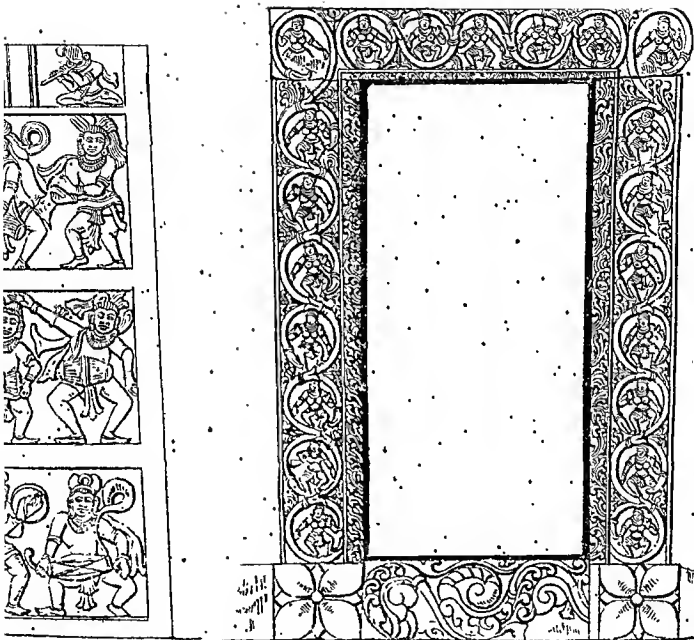
Svasti śrī samasta-bhuvanāśrayam śrī prithvī-vallabham mahārājādhirāja paramēśvara Dvārāvati-pura-
varādhīśvara Yādava-kulāmbara-dyumanī sarvajña-chūḍāmamā malerāja-riya malaparoḷ gānda gāṇḍa-
bhēruṇḍa kadana prachī upan asahīya-sūra S'ānīra siddhi gri durg-malla chhalid āṅka-Rāman ēkāṅga-
vira varibha kanthihava Magara rājya murumūḷa Pāṇḍya-dīśpatta Chōla-rājya-pratishāchāryaru
nissāṅka-pratāpa-chakravartī Hoysala śrī vira-Sōmēśvara-Dēv-arasaru prithvī rājyam geyyutt ire
Sakaruvāyālu 1169 ēura Pṛavāṅga-samvatsara śrīman mahā pradhānam
Perumāl nīl Desi Nāyaka-dēvarku idayārū dēva dānam-āka dhūri-ūrvam
(usual final verse)

68

At Suṇṇupura (same hill) on a stone in Patel Paṭṭi-Gaṇḍa's field

(The upper part quite defaced) dāmmakke śrī-vira Bāḷad arasaru kumeya Dānnāyakaru
Kumara Sōmā karu Harayappannavaru Ananta-Dēva Bichayppannavaru Itagunnathirā Gōvundān
olāḷavaru nūruvū vṛttiya malayān uḷḷāyā ishāva ahantagi mīdula dharmma mahājanaḷḷ
oppo mīdūḷu mī alā śrī-Jānārdana (in Grantha characters)

(the back of the stone describes the boundaries)



DOORWAY AND PANEL FROM ARKESVARA TEMPLE, ALUR

69

At Alur (same hobh), on a stone, in five pieces, at the D³ Châra temple

(Grantha and Tamil characters)

Svasti sri Irattapidi elaru ilakkamum kondu Kollapurattu jaya stambham natti p Perarrangarai-
k koppatt Ahavamallanai amuvittu arin amayun Iudirayum pendir bhandaramum akappada pidittu
vijai ahlashekku panu via sambasamattu viri irund aruliyi ko viriyakesari birmai ana udayar su
vij 1 Pajjendra Devarai ku yandu elavadu Mu lilondu Chola mandalattu G ugaikonda Chola rajanattu
p-Paduvittu k komumma ana Chola Vichchadura Nallur k umundurai p padimen bhumi Kolaniata
valuvittu Madhuvantal ipurattu vij ipari Adisadana Parangadan Idail ondavai antiyakabbiraman madai
irupadun kon l om l ondu parisavadu Alur tiru Molastinam o laiyar n al amudukku enga
siri erikkil nir milam kalamillu tterika ravitan kalamillu vadalku madavil polla
lul ku n erl k i neidukku kilakl u utpatti milam mul k ondu k i l al aru k l um l ondu mannarai k l u
duttom k komumma ana Chola Vichchadura Nallur k umundurai Vimbai permarum kumundurai jekamum
idan (7 lines illegible)

70

At Nagavalli (Kagalra ti l obli) on a stone near the fence in Pailit Surayya's back yard

Subham astu Pramatlu samratsarada P lgunar su 5 lu Nuvu Rya Odayaravaru Hagalakaleya suna
boga Chikana arasarage Nagavalliyi sthidadu barabarumu Lu auchiya sarramanyu
siddharai e mangalum ala sri

71

At the same place

(Grantha and Tamil character)

Svasti sri devan prithivi riyam panniy atula iri a Viru sammachchirattu Atti masattu
senna badhan kalamai Tolel attattil da mahaprabhu malan

72

At the same village, in front of the Châra ti telre e Nage school is l cl 7

Srimatu Prithiviy samvatsa Srvanar su 1 lu Dvijahani a Deva i appanavaru
Mudidara nivarai mal l i s r P arake s h a r e d a g a r a l o p e r a d a r d a g r a d h a o p o r a d e
bhumi o l h d a d e g a m k a r u l e y a k o n b a r u M a t t i r a a l l u a y a n a r a r u g u
l o b a r u i d u r m a r a

73

At the same village on a stone under the gollal tree in Lalshu Narasayya's field

Sabl u r a s t i P i l s h i a s a m v a t s a r a d a P u s h v a s u 1 s u m a n m a d a M a d d e c v a r a m a l a a r a s n
g a l a k a r i d e k a r t t a r d a k r i s h n a p p a r a s a r a m a r u n g e p u n y a r g a N a u j e y a G a u l a k u l a s a G r u d a
a r a s a r u N a r a v a l l i y a k u r u g a l g e k o t t a l a l a s a n a p r a j e g a l g e m a n e
v a r a g a l k a n a (rest illegible)

74

At the same village on a stone south of the Ganapati temple

Sri subham astu bhara samratsarada Mighra ba 12 tu s r man deva-devottama Sri Virup ksha
l u g a n a k a r u n y a r a p a j e d a r i y a r a b h u j a b a l a p r a t a p a D o d l a D a c h a r a s v i j a n a r a m a h a d

nisaiyya chandran enisula pi idhani Bicharas vyayavara nirupadup Bichar is ayyavavaru
Kaggi Gauhara bharhadande lankara desadup megaru Honnabekerya munayala vojji Siva bhaktige
lalyavara enisula vyavaharyasanteja bhiktal agi jumbodharavara mudhara varavara uttara doli mara jorva-
paschunra nalka deseyol esara Sung mavaravara nirupadum nana desara uttara dadesada samu-
gala isthijidra garu lankaravara luli savimatar agi pradhari lalukar is ayyavavaru timara hesari
nalla santheayavara kiffis dani nund i santhego shikhi agi nadas dharuthi varge ashikhi shashikhi-
tirthaugalali gahasti vajudhima dhimya lanya vidya bhudharv itta jidhar shudra Channara is avama
Volejara malalaju Hirayanna Volejara varas purumpara gawadhaga kumaravara bhakti voppi
bhittal ottadu ethara sunla velayavara horavara pasara saravannayara idanu migi lalukarad adalavara
Varan isyalali go bhidharavara kondra pipakle hokaru

76

At the same village, on a stone over the last shrine

(Three lines gone) Dramunithi svasti Sri Salavarusha 1261 nara Pramotha munisvarada Bhidha
padu Sri lalukaravara bhaktidilli Sri nara nara dhar Kalyana lalukaravara munisvara purampara
varas mantiyada Dramunara

77

At Puttanayura (same toll) on a stone in Nagatalli Puttanayura's field

Subham astu svasti Sri vyayabhyundaya Salavarusha 1467 lalukarada Vivasava samara
tevarada Virgavara 15 Somavatala 4r man nara nara jidhar jidhar paramesvara Sri varas
Sadasiva maharavara prithi raryam geyyutt nara Sri man maharavara nara nara
gala dharidya brahmadya dhar nanya modalada samasta dharavara galam prithi disutam ire Sivaravara
prithinada ubhaya kavara madalada Gangadhara dharavara samudhaya naramge parra loka sadharavara nga
bek endu Ummattura ge nuni isanada topomahattina aragavara vasavakke Had nara same Nagi
valiya sthalada Kundaghattada sthalada chatu simeya Kundaghattada gramadim mudala Beta
gramadim tenkulu Madalali ja elle lalukaravara lalukaravara gramadim badagala khattinara gramada
simeyanna nuni ge saravara nanyavara agi lottaru Vajra Gana lalukaravara Gau lalukaravara
puravara nanyavara nanyavara nanyavara nanyavara nanyavara nanyavara nanyavara
brahmanara londa pipakle hokaru idal le tappidavara

78

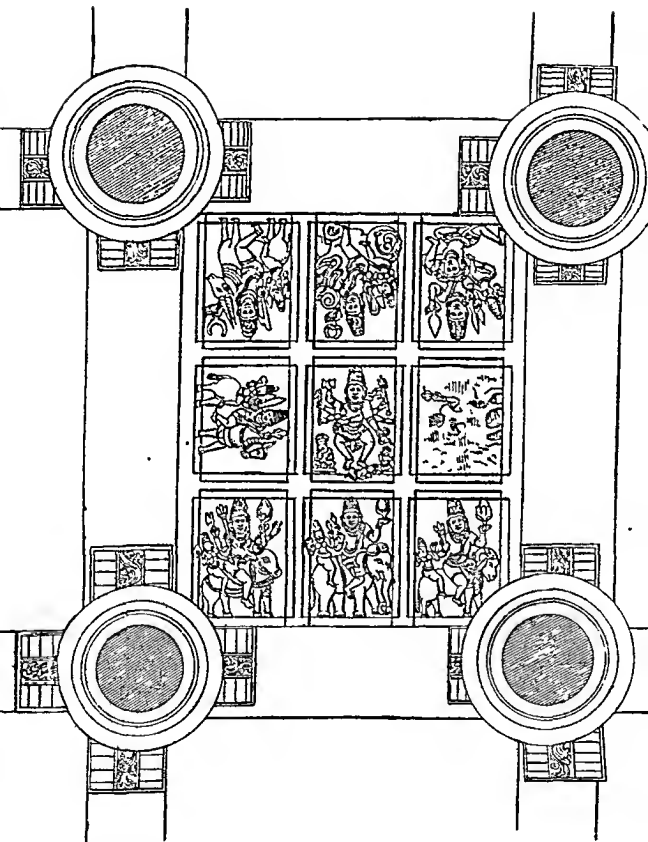
At Chalakal (same toll) on a stone in the Krayasara Sami of Subba Raja's field

Bhuhdinyar samvatsara Jyestha bhisu Samatu Malek Devara Thada lalukaravara logavara Allala
Dasara magra Varas Dasuge Ruma Dasara (four lines illegible)

79

At Kujavara (same toll) on a stone east of the village entrance

Subham astu svasti Sri vyayabhyundaya Salavarusha 1492 sanda vartamanavada Pramo
duta samvatsarada Chutra bhisu Budharavardalla Srirama mal nanyavara jidhar jidhar paramesvara Sri varas
matapa Sadasiva maharavara prithi raryam geyyutt nara Sri man maharavara nara nara
Bomma Rya ayyavavara lumaravara Tyaga Raja maharavara arasugala nara Rama Rya Vajavana magra
nayananga sanda vivara Hadi nada lavada sthalavara nanyavara umbajiy
agi kotte kke saluva grama gadde beddaru sunla modalada ashta bhoga tejasa
svanya putra pautra paramarya



CEILING IN RANGA MANTAPA HALE ALUR

80

At the same village on a stone near the Basava temple

Yava samvatsaradi Sivaratna la Jyotiṣa Pūṣya Vyākaraṇa katarādi Tīrtanāryaśāstra
kura Aṅghaḥ Nava[ka] h gāyatrīya śeṣaḥ Jāṇanāyana magā Pūṣyaśyūnigā Lottā
śrotrādi gūṭṭigeṣa sūtra śāstraḍa l rāṇaṇa entenda lo (rest illegible)

81

At Hale Saragura (same locality), on a stone near the Y'u wu al temple

Kasi-Jayanti Râma Bhattara dharmma

Harer lila vai rasaya damsitra dandas sa pātu vah |
 Hum dīri kalasā y itra dhātā chhātā śry am dadhau |
 Namas tūngā śrīś-śumbi-śoudra chāmara-chāra ve
 tr ulō ya nāgararambha | ulā stambh ya S ambhava

srasti sr vijay bhayuday S divahana sala varashingulu 168o sudi varttamana ada Vishu am 1
 Marga hr 30 lu srinad rajadhiraja raja pramesvara upatima pi udha jai upa vira n rapati Mahisura
 Sri Krishna Raja Odeyar-ayyanvaru Kasi vasi Jayanti Rumbhattange bue i kotra kraya bhudina
 shi sathanada kramav entenduro Mahisura ragardi hobbi Vkl uchavara li vaitida Haradanahalli
 shalida Havina Sarigura hobali ille i Snagura grama ille Hennahole kuluve ille Channa
 velayanapura grama 1 Uli Bai jayipana g ama 1 d haru shi vicharadi d karunika Pajay
 anna s unavara Lingana i pidi ura i ramidi sam (3 lines illegible) mma n lura dharmadi bage
 kraya bhudina v i i dharabak endi i d kenda addid ille hol githa v i
 (rest illegible)

82

In Chamarajagar on a stone on a wall at the main entrance of the Virabrahma temple

Sri Mard Gann praflo jval ishtimanch Pu kish
kula² chindh nathasya sasuram tsa³ manj

[illegible]

1-chandirikka stutam dharmanam va hara varadai
shashthi varsha salasani vishthayi in java* kr m h a

(usual final p' rases) Chai lraś khara | M ha Pā, a

In Chāmarājnagar, on a stone in the Pāstanāthasāmi basti.

S'rimat-parama-gambhira-syādvādāmōgha-lāñchhanam |
jiyāt traulōkya-nāthasya śāsanam Jina-śāsanam ||

svastī samadhyata-pañcha-mahā-siddhā mahā-mr̥ṇḍaśāsanam Dvārāvati-pura-varādhīśvarīnam Yādava-
kuṭūmba-adyamanī samyaktva lūdhācanā malepatol gr̥ṇḍādya aślī a-nāmāvalī samābhūktar appa śi-
mad-bhujā-balā Vira Gaṅgā Visṇuvarddhana Bittiga-Hoysa-Dēvaru Gaṅgavādī tombhatta-a-sisua
Kong-oligigi ēka-chhatra-chhītyeṣu Talek idalum Kōḷila-puṇḍalu sukha saukattā-vinōdadin rājyam
geyyuttam ne |

śrīmat-śrīma-Samantabhadra muniṣṭhō Dēvīkal mī r̥ stutali
śrī-Pūjyābhūtar udittar-vitta mī yī śrī-ā iditājimbudhau |
āchāryō Di vidānavayō Jina-munis śrī-Mallishēna-vratī
S r̥ipāṭh paripātātākhala mums sō nantavirya-kramah ||
Jinan ishto daivam Ajitam | munipati guru Poyśilēsan ājidan enal sad- |
vinutam mādhisidam śrī- | Jina gr̥ṇḍumam Pura-Rāja dandādhibīram ||
mitra kulibdhī-varddhan- | sudhamśu virōdhi-balant ikam mahā- |
mātya-kulōdbhīram sakala-śāsana vāchika chāl r̥asavittu lō- |
kṛ-traya vartti bhitti Pūrsamur-chramōpam avange śuddhar-chā- |
ritie pavitie Pōchale manab prya-vallabhe tat t̥anābhīrva ||
Chāvanan āśentāmara-malirubhan uddhata-mantri mantra-vid- |
rāvanan ātanam kīrya Kōrapam anvita-sat kalā-kalā- |
pārvitī-lōdhan ātan anujam sujanāgrani Nāga-Dēvan ā- |
jūvanatānya-mantra-nichayam kavitāgura-Paukajisnam ||
Pūrsar-chramōpam emb eseva śāsana-vichakra chāl r̥asavittu en- |
t enislodam pogaritte tanag āgire pattidra Chīma Rāja N- |
kanr Kumarayyan embi ratunar-traya-mūrttiya putran oppidam |
Pūrsamur-dandadhīhan uditōdita Chāmra chramōpa sambhīrva ||
ararōḷage jirya Chīrma j̥yavattir app Arasil abhēgam Chārudalegam |
bhūma prisuddhar ātmōd- | bhīra [r̥idar p] Pūrsamayyanam Bittigam ||
koḷu enl sambhīyam munil nāḷida mahātar-vett uppurant āḷaḷa śrī- |
mī yim vāḷhī it̥ r̥vittam Pūrsēgam aramam Bittigam pūṭṭe mut-r̥ag- |
gaḷig ellam r̥ypp- udbharvett akhūṭa-bhārya brayam vīḷegum mē- |
chāl chitōjōt̥ir ādar dāharyōl esedud ant̥ t̥ mahīmītya-gōtram ||
Chīrāḷam sat-pūyad mī | bhīvāky eup Arasakabbēgim sutan ogedam |
kōḷāḷame negardhira Poyśila | bhū-vamitōvā ma sandhī-vigrahī Pūrsam |
Tōdvan adirppu Kūḷgarim adangōl Pōḷuvaram poraḷchi mē- |
nād̥ Māley Vīram mī hīpā Kūḷa-ppūḷu r̥ tōḷ b ul amam |
b dāpōl pokku Nil-sōjyari j̥yā-lakshmi ge kirtti | .. j̥m i- |
dāra vāḷhan Bittī Dēvaru mēḷā sacharap Pūrsun bāḷḷbhīkarp |
r̥d vāp Poyśār-bhūpan orime bea .. Nilidryam kondū tann- |
adavindam Māley Vīram kadanarōḷ beḷkonda tat-sīhāṣā- |
bhīvad yari karkōḷ- Kōḷḷbhūpatir āḷarāḷ i m Vīyāl nīdānam |
padap m k r̥vā kon lan int̥u Pūrsar-āi dīn kōḷḷhī bhūpa |

ketta miyogi bittu modal illade banda | rishivalam modal |
 getta kiratan olagisi | anade sevakan age gettudam |
 kottu nuntaram jaganan int abhiraakshut uppa pemp odam- |
 bitt ure dandanatha Punisam neg-udam bhuvanantara|adol ||
 daram ura . iyade Gan | gara panyam Gangvadi tombhattatu sa |
 sirada basadigalan alan | : urudipam Punis Rya-dandadhisam ||

svasti śamatu Sakā varuṣa 1039 neya Durmmukhi samvatsarā Jeshthā bhāḍī 1 vā Mūlāri kavaraḍ
 andu Tulā rasiya Bhubaspathi-ḷagnadalu Enne nadi Arahottāradalu śrī sandhu vṛgralu daḍḍanayaka-
 Puraṁmayya mādhisā Tūtukata bṛasadyoḷḡḡṛi bṛasadyoḷḡḡṛi bittā gaddu vā ura ha luvalu Annamāyea
 gereya lēḷḡḡṛi l banluga bittā dīle guḷi 1000 vā ura tenkara hegg reya lēḷḡḡṛi gadde
 khanduga aḍḍakke guḷi 500 beddāle bṛasadyā khanduga erḍakke 9 guḷi 4000 vā ura baḷi sabita
 Jakkī koḷḡṛi dīrṛuma goḷi d vā goḷḡṛi l laladu guḷi ordu hore ganadalu immāna enne tōṭṭāḍa
 guḷi 100 vā ura bṛadagana Kḍeyanāḷḷi sabita Puraṁ Jinalayakke dīrṛi purvā vā mādi
 bittā ditti (usual final verse)

basadige bitt i dhu'mama | n o'edu karim salisad irdd idam |
lu ihmanura londi gati ammanusugum |

84

On a stone in the enclosure of the same last

Samat puama gambini isyadradamogha hachihara wa
 pyat tiabōkya pathasya sasaram Jina sasaram ||

svasti va pratapa-chakravartu Hasya! Sri vira Narasimha I deva prithvi vyami g juttam ire daki
varusha 1201 neya Vishu samvatsarada Pushya su 15 A uttarayana sukramasara dya Arakholanda
braadige vura Keta Gaundana magra B thi Gaun linnu Allia Gaundana magra Dase Guu lau oJagada
sruast gaundugala i devungu nuu kuli nichan li leduge r we rana mon le gadya n n araki itta
mul hiyavagi i devara okhala esu vi dam sarvaunmya agi bitta datti i

basadige bitt i dhaumwara | n ocedu i uram na lesut irdad akkum pa i mi |
aywasidind ilip i uram | prasu um hahman ura londa gati samu isagum ||

(usual final verse)

85

In Chumarnagar, on a stone to the south wall in the precincts of the Bhujangar temple

In Chumarnagur, on a stone to the south east in the premises of the ...
 Srasti su prapita bhakravritti Hovasi su vira Narayana Dvara putava rajyavagayitama are ...
 varish* 1102 neya Vishu samvatvanda Pushya su 10 Avum uttaravara spharvavala dia A ho
 tharada Bitti Gvunda Hise Gvum luncarada samvatsavayun jagalum Bhayagavara e ...
 nichundi horibili be luge mane vana mun le gadi na asthege manakkalla ...
 esi uffad ikkuvum sarvum unu u ... ita dath (usual fund verse)

86

In Clamarupagar, on stone at He mulla n a taya of the Clamarupagar.

Sri kempā bhājanī muktā samītiḥ sa tī nā t ā p u r i s a m y a v e s a m d l g j e s t w j 11
dava S t h i d h a n s i k a v a s h u g e | 170 sanda vartit n w i d a S r a b h a r i s a n o r a
Āshvīnī ka 2 d e m a n d l i A t r a v a s a m t r Ā s v i n a s t r a B k o l m a n t g j e s t w j 11

Vadeyavarava dhammapatni Kempa-Nāṭyamāmbā-grubha-sudhāmbudhī-rākā-sudhākārayam'inar āda
 śrī-Chāmāmbudhī-rākā-pi-asādhōdhhavar āda śīmat-samasta bhūmandala-mandaujyāmāna-mūlula-
 dēśivatamsa-Karnāṭaka-jyānaprāda-sarupad-adhusthānabbūta-śīman-Mahīśūra-mūlāsī-msthāra-madhya-
 dēdipya amānāvīkala-Kālāmbudhī-kula-kramāgata-Rāja-kshatpāla-pramukha-mūlūla-rājyidhīrāja-mahāśāja-
 chakravartī-mandalānubhūta ditya-ratnā-samhās-mānūbha śīmad-rājādhirāja-rāja-priamēśvara-piandha-
 pratīpāpatima-vīra-naiapātī birud-ent-embāra-ganda lōk uka-vīra Yada-kula-payah-pūāśāra-kālāmbudhī-
 śankha-chakrānkaśa-kanthāra-makara-matya-sūbhā-sīya-ganda-bhūmunda-dhavanā-vīra-Hanumad-
 Garuda-kanthānāyē anēka-bhūdānukūta śī Kīrṣṇa Rāja-Vadeyavarava Chāmārājyanagavayam nirmisī
 prākāra svārṇa-kalāśa-yuktā gōpura-mūṇa-sahitā āgi śrī-Chāmārājyēśvara-dēvālayamam nirmisī pāva-
 hēra-yuktā āgi Chāmārājyēśvara ambha nāmādhyēyallā mala-lingavam prastīthēyam mādi dēvāyige
 cda-bhāgāda guḍiyallī Kempa-Nāṭyamāmbā-nāmaka āda ammanavara prastīthēyām mādi dēvāyige
 hāva-bhāgāda guḍiyallī sī-Clīvā udēśvārī-prastīthēyām guda pāva-bhāgāda mahādvāvadallī gōpura-
 prastīthēyam mādi dākṣiṇa-bhāgāda karsīlēyallī pūātavā vigraha-gaḍa prastīthēyam gāḍu pīścama-
 bhāgāda karsīlēyallī sāvīra-ling-yuktā āda sava-bhāgāda prastīthēyam mādi uttara bhāgāda karsīlēyallī
 pūḍha-vimārī-līlā-mūrtigalām prastīthēyam mādi ī dēvālaya nūtiya-dig-bhāgādallī pīyēkavāgi
 gūdiyam kīrtisī Lakṣmī-samētra āgi Nāṭyamāmbā-prastīthēyam mādi sāvīravāda śrī-Chāmā-
 rājyēśvara-sāmyavara samudhā sāvīravara sambhāgala dēvā prastīra-dījādhīva-nūtiyāsa-
 pakṣātāra-misōtsava-samvatsarōtsava brahṇōtsavādigalām sādōdhīvā āgi mūpīdī kadallī sāvīrā
 āgi nadeyatrakka bhyō vaśīra-lālī kanthūyā nīlka-sāvāda sambhāndū vāhāva māka hāra
 tas īlā nīlkaśe mādi idakke bhū-rūpā āgi oppā hūvāda Chāmārājyanagavāle sēvā Ummattān
 ondu Nāṭyān ondu Mādā āgi vīra ondu Kāṭāyān ondu Kattēpū ondu Sāvāyān ondu Yalākūn
 ondu Hān dīrī ondu Sāvāyān ondu Hāndākanāhīlī ondu Pēnd nūvān ondu Mutige ondu Hēgga-
 tūvā ondu sava-bhāgāda-grāmāyā mūn nūpīdīlī sāvīravān āgi nadesikōndū hūvāntō īlā
 subōdhrānigē śīya-mōlārā sāvīrā āgi oppā kodī l-gāmāyā mōle āpānā kōttūvā tastīhīgātālī
 hēlīhēlī kūtīrāyā ādāddū mādī prāyā mūnāda pāyāyā hūttārā ādāddū mādī-nīlkaśāpādigalām
 śīgādhī dēvāstīrādallī kōnīkē kappā āpādhī kēvā kēvā mūnīlī sāvīrāyā hēlīhēlī sīlā
 hēlīhēlī kūtīrā Kempa-Nāṭyamāmbā-samīta śrī-Chāmārājyēśvara-sāmyavara ābhāranādigalām pāte-
 gīlī dēvāstīrāda māhānūvānā-lēśvārā mūnāda sēvārthīgā āgi oppā ī-dēvāra samudhāyā
 Lakṣmī-vīrā prastī-māhātī Kīrṣṇa-vīrā dharmā pūmā Rāmī-vīrā dādhīma pūmā sāvīrā
 ādī nūvā rūpā ādī-pratīgāyā prastīhī sī sēvā sādōdhīvā āgi ā chāmā hīkārā āgi nadeyavāntē
 mādi śrī-samudhāyā hēlīhēlī oppā nūvā sāvīrā

mad-vamājīh pūa-mibipatī-rasāyā vā yō bhūmūpī sūratam ayānā dharmā-chittīlī

mad-lhāmānā vā sūratam pūmūpīyānā tāt pīdī-pūmā-yugāpānā sūratī nūvānī

rūpā śrī-kpīhārā

87

In the same temple, on a stone to the left of the Nāl-Kempa-Nāṭy'vara shrine.

Sāvīrā māhānūvānāyā 1772 nē samā vartamānā Sādīhī nūvā-samvatsarā Phīlāmādhāyā
 17 Gūvānā dīlī sēvārā rājīdīlī vā sūvāra-bhūdānukār ādā Māhāra-vā-pūmūlīlī śrī-kpīhārā
 Rāmī-vīrā dharmā-pūmā Chandra-vīrā sūmādhīlī kōnīkē ādā Nōlī-Pūmānānī-
 yānā pīstīlēyā Nāl-Kempa-Nāṭyēśvara

88

On a stone to the right of the same temple

Chāmārājyanagavā Sāvīrānā 1775 nēda vartamānā Prāmādhīlī nūvā-samvatsarā
 10 Gūvānā dīlī sēvārā rājīdīlī vā sūvāra-bhūdānukār ādā Māhāra-vā-pūmūlīlī

Doda-Dēva-Rīja-uāmā tēshām ādyō Raghūttamō niyatam |
 yad bhakti-bhāva-vivāśair nityam pūrichai jatō nigair anujāh ||
 nityam yō vibudhānauka-niratō jushnus sudhā mīśrayah
 prōdyad-vairi-brāṇa-pābhēdāna-vidhī-pāudha-pratāpōnnatah |
 pratyarthi-kṣutibhīd-vikonthana-kālī-pīnditya-pāraugatas
 sthānē sampratī sō'yaṁ arhati nripas śrī-Dēva-Rājāhīdihim ||
 dharmā-patny Amritāmbāsyā Sītā Luṣā Lavān iva |
 asūta Chukka Dēvēndra-Kanthirava-mahūpati ||
 tatra Karyāṭṭa-simrāṇya-sambhāsanam udāra dhīh |
 adhyastē Chukka-Dēvēndrō Mahēndra-sa(II)ma-vikī amah ||
 prāchīyīm Pāndiyam; Chokka-bhūpam viṣṭya sumaiō 'harat |
 parama-Tripuram mṛṣāṇām praty-Anantapurīm nṛi ||
 prāchīyām Keṣadī-bhūpān prahritya Yavanānugān |
 Sakalēṣṭupam prāpad Arakalgūdān apy asau ||
 aharat Kēṭas-mudram jivodhīyāṁ chā Nanadulā-khānam |
 Kandikere-Handalakere-Gūḷi-Tumakūn Honnavāḷḷē cha ||
 Morasa-Kir itanug utam Mushtikam āyā vīnṛṭya |
 hritva Jadaganadugam vyat inōch Chukadēśar'indurgāḷḷyam ||
 Varāham ādyam Sūmushnūt chiyatam Yavana vīplut it |
 Sritrangapattanīsthānīm ānyārchatī bhaktitōh ||
 sō'yaṁ śrī-Chukka-Dēvēndrah pitrī bhakti-prachōditaḥ |
 śrāddhāyākārayat śrāddhīm Gayāyām Kṛṣṇa-Yajvanā |
 ānantyārthīm athimushmat prādād gi māv mṛttamāu ||
 tad aṭṭa viśhajē tatra śāsanam śīstra smṛitatam |
 dēya-dātṛ-grahīṭṛvām prakhyātya paribhīyātē ||
 śrī-S'ālvāhana-śakō muni-nidhī-bāvēndu samantābhōdēsu |
 jātēshu vartam inē śrī-Rākshasa-nīma-vatsarē hy asmu ||
 Mārga-irēḷē Kṛṣṇa-pakṣhē tritīyāyām Gurō dīnē |
 pitṛi śrī-Dodda-Pīṇēndōh praty'ibhika-dīnē sūdhē ||
 Ātrīyō bhīṣmaśō śrīmān hy Āvalīyāna sūtravān |
 pratīas śrī-Dēva-Rājasya Dodda-Dēvēndra-nandanah ||
 śrī-Chukka-Dēva-Rājēndrah kalyāṇa-guṇa-sāgarah |
 śrī-Vatsaya-Simrāṇa-pratāḷḷyā Yajvanit |
 Āpastambārshī-sūtrōkta | samīcharanā-Kālinē |
 m'ūyāyā śrī-Kṛṣṇa-nāma-samuchchāranāṭras eadā |
 Srinivāsīrya-pitrāya śrīmātī Kṛṣṇa-Yajvanē ||
 grām vū Tatakāmbhūḷḷyā putas śmāntar-usthōrāt |
 dhānā gōdhanā-dhīnyāmbu-samit kōṭa-sūmāntar vū |
 Kabbhū(II) byagurapuram ūkām pratī-nūnā Chukkadēvāy
 pratīnūnā Kṛṣṇa'y uram apāram Hūḷḷū v-samīṇam ūtau
 śrīmāt-pāḷḷam v-King'ēndra pāda-pāṇk v-samīṇam vū |
 śrīmān Nīrāyan | dēvāh prīyatām itī vīdrav vū
 vāhṛanyōḷ dūśīra-pārvap pādēṣṭ yātē vīdī |
 itī śrī-Chukka-Dēvēndra dīttayōḷ Kṛṣṇa-Yajvanē |
 grām vū v prānta-dmāḷḷi bhīyātē dēva(II)chī vū |

99

At the same village, on a slope to the south of the Varahadra temple

Subham astu Sri Jayabhayadaya-Salvahanaka varsha savirada namuna mahatta vidu sanda vaita-
munu ada Srubham samvatsarada Sravana ba 10 Gunuvudulu Sri maha kpi hira Piyu-
mal iruviri prithvi vyasa gervalla virapadluna Saluva Govindulu Rya Ved vara nira lara
Turuvu hijika lallila Siva 20 Ji Modulu aramakkulu Jalavaru Moduluvaru tamma maganuvittala
koteya gram dila 'namam maha-devottama' su Varahadra devara prathistheyannu maha devara Sri
anga Ulagale haragi kottanta sime (3 lines follow) extent details of the gift) en untada sarva
svanya kke arasugali matta araduru dharmakke kottanta sunegolu en untada sarva svanyar
ellikka devara stamale kottanta ada Allappag siluvulu atana deva sime ellivannu arbhavisilulu
devara sukavale kottanthu tamaru maha badi uchavaranu maha kottala ukavaranu vel vel ga
nadisil or dila maha devara Parayavaru parupavaranu vichinra sallada matta angu sambandi illa
Allappannu sarakke kottanugihannu matta maha sambandi illa endu kottala ara (usual final phrase)

101

1st House (same lalli) on a slope near the Sona Thara temple

Sulhan astu svasti Sri Jayabhayadaya-Salvahanaka varsha 1050 sanda vaita arada
Prumati savirada vidulu namadru dhurva ram per maram apratima pruthi prathiva maha
piti Sri hira Piyu Valer vyasavaru Mahavira ada Srubham attanadulu vira sula anu
ruthir maha kottulu prithvi vyasa gervuttulu Praditi samvatsarada Jeetha ulila 13 Sukra
vudulu Hrudanabhillu hobulu Ankagobhillu Hovralu pramannu maha deva devottama devata
sruvannu maha pramannu Soma chakra svannu maha vedra dipuradi vage Anuk malla Hovru
stulakke caluvu gramagolu gunda prajegolu Brahmanam settulu payaruvu maha pramannu kavi
dram chalur maha prajegolu muni maha svastitaram kottala vira aramannu tegura kille luv
diyakke tingilig 12 hanikke (13 lines all give)

102

On a slope north-east of the same temple

110

At the same village, on a stone in Nanjapparas's garden

S rimaṇ māha maṇḍaleśvara Nandī udada Timmīyya Deva māha arasugala karyyakke kuttir ada Ven-
galariṇi vyavararu śrī divya linga śrī Andeśvara devanō anga bhogal ke dhara purvakaṇ agi kotta
toḍaḍa i tel eṇa marada sibalā sa (usual final phrases an 1 verse)

111

*At (bēchurāl) Kotaganahalli (same hobli) on a stone under the basari tree to the right of the
road leading to the Musanabetta*

Srībhānu samvatsaradī Kirtika su 1 lu śrīmṛtu Salara Govinda Raja Vodeyara karyyakke
karittar iḷa Timmana Nayakata nūpādīm Mādamyada Padra Lingayana magr Sankara Lingaga
kotta silī śāsanada kramai entendade lāna māḥya māne āḡi . dikkē saluva chatus-
simeya volaguna gādde bedḷu adu māne vana kela taḡi prakṛitlu vannu kot vage . .
agumadi anubhaviṣkōndu baruvadu grā (here follow details of gift)

112

*At Haradanahalli (same hobli) on the 1st stone to the south in the enclosure of the
Dnyā Lingehara temple*

S ubham astī S ubhāritu samvatsarada Vaiśākha su 1 lu Devaras ayyanavara nūpādīm Konammas
vyanavaru śrī Anileśvara devara anga ruḡa bhoga nḍera maryadeyalb devarī bhandaradīm
aramanēgo saluva samlāja saradigalunge bittiradu grā 15 ulida lbada sulada grā 25 i yippatta aidu
hoonu ade devara bhāṇaḷḷadallī' t ol baru vegalar agi ondu hmaranū tegadul olallila Chāndragiri
virāḍa l iṇke lodiḡe varāḍi yendu anu tegadul olallila yendu lotta s la sarasva i-dammara (stops here)

113

On the 2nd stone in the same place

Srasti śrī jay ibhyudaya Saka varuṣa 1990 neya kīl d a samvatsarada Vayasaakha ba 5 So-Saravara
nakshatrī i dubhā yogidolu mōra māha maṇḍaleśvara ari raja rāḷa lā bhīśbeḡe tappura rājara
gandā purī i paschima samudradhīvara śrī vira Bukkanna Vodeyaru prathivī rājya māḷura l lādalu
śrīmān mahā-pradhānī mōnti mukhā dārmāna sālā dūmōdiharal a Brahma kula d pal āṇa appa
Pasavayya Dūmayakara rājya pratipalsarī l udadu arara kālāḍa i rāja l bhāndarar enpa Gūna
patimā Viśṇuvardhana pratapa bhōḡarī bhāḡyārī devatōḡe A cceṇṇa d'akshin (bhōḡyārī iḍḍik
vara māḷura kālādolu ienne n iḍḍiḡe punya l śhētra dāksina dēva jayānikritam appa Haradana
halliya varā pradaya l d bha bhōḡa Andeśvara devir ge mṛita-padi vanda divige vastra gāndha pañcha
parivā yugidū chiyitā pyitā sarvārcheḷi l iḷattura viṇyoga su karyakke i ienne nāḷa
prathamā sthālī lā Uyyamapallya Māche-Gau lā Jal lī Gauda Sin lā Gauda Māra Gauda ant varar
olḡidū sāmasta gū lalḡi i kōṇapūra adī bhāgarada śrīmāḍ dēśha mahājanāḡalū Amel aradiyā
kōṇa Gau lā Haradimahalliya Mōḷa Gau lā kē lā Gauda Māḷdevamahalliya D vanna H mōḷaḷḷiya
kē lā Gau lā Binligu lāḷhalli Alḡanātha G pūḍ' a n t varar olḡidū sāmasta gū lalḡalū tamma
nāḷiḡe kōḷa bhī l iṇḡa i-dere Māḷmahalliya el aḷis simev olḡada kere tota gadd beddalu muntāḍa
sāmasta pr ptyā mḷḷi nikel ja jāl i pūḷi nā sidd l i vād l ya aks l mī gami rāḷhā l l gā tējas sv mīyā
muntāḡi n uḷḷāḍanū tamnā cū sarvukamatyā agi adḷal un Sūryanavara mōḷ iḷṭu hūṇayod ika-d l ar i
pāṭṭer l i v agi sra ruchi yōnda vōḷṇal iḷṭu Amaleśvara kēṇiḡe kotta śilā-sāḷara i

akshaya s iḷḷar i-dharmam i n iḷḷhī rāksas dā punya purusharḡe akhī m i

līrāksis d āṭṭar sant i nā kshayam āyā kshayam kula kshayam akl ūm

(usual final verses)

114

On the 3rd stone.

Subhram astu svasti śrīman-mahārājādhirāja rāja-paramēśvaram chatus-samudrādhipati śrī-vira-
 Narahara-mahārāyaru prithvi-rājyam geyyutt iralu śrīman-mahā-pradhānam Magappa-Dannāyakara
 bilada-kayya bhandārav eumpi Achanna-Vodeyaru Hoisala dēśavan ājut iddalli ā-ūra . . . sunka . .
 āri śrī-jayābhīyudaya-S'aka-varusha 1320 neya Śvara-samvatsarada Bīrādīpada-su
 15 Sa dakshina-Vāranāś-pura-nāmā(kā)dhēya Anilēśvara-nandī divigege (11 lines illegible)

115

On the 4th stone.

Svasti śrī jayābhīyudaya-S'ahyāhana-s'aka-varusha s' 1454 neya Nandana-samvatsaradī Māgha-ba 3
 Mangalavaradalu śrīman-mahā-Ach'yuta-Dēva-mahārāyaru prithvi-rājyam gaivalli Hirya-Bāchanas-
 ayyanavaru śrīman-mahādēva-dēvōttama-divya-luga-śrī-Anilēśvara-dēvarige mūraneya jāvada abhi-
 shēka pāñchāmrita amrita padī nāda dīpa nādeva maryādā Mēhanaballīya grāmavanu dhāreya
 eradu kottēv āgi ā-grānākke salava gadde beddalu tōta tudike ādu magga mane-vana volavāre hora-
 vāre sunka jēu untāda sirre-svāmīyaru ā-chandrākka-sthīy āgi nādeva maryādā kotta dhārinma-
 śāsina (usual final phrases and verse)

116

On the 5th stone.

Svasti samasta-bhuvanāśrayam mahārājādhirāja paramēśvara Dīrāvāti-pura-varādhīśvarom Yādava-
 kulāmbura-djumanī sarvajyā-chūdāmanī śrīmad-Vishnuvarddhana prajāpā-chākṛavartī Hoyena
 bhuj-bala śrī-Vira-Ballīya-Dēv-arasaru prithvi-rājyam geyyutt iralu S'aka Garada Nilagiri sādāra
 Kongara-māri Konga-disāpatta imnadi-rūhutta-rāja śrīman-mahā-pradhānam Mādhyava-Dandānyakara
 mane- dūv Anni-nāda Margaiyada Purusa-Gōdina magr Māra-Gōdina ā ūra Anilēśvara dēvarige
 kōtta śilā-śīsanada kramēv ent endade 1239 neya Nāla-samvatsarada Srāvana-suddha 2 Sukravārad
 ardu dēvājavana mādisi nandā divigege kotta beddalu Kambhalaiyalī 600 Bhandigereya dāmbina-
 kelige salage Bedegereyaru ēriya kelage beddalu mūnūyaru siva-kottinalli kōtta śilā śīsanā (usual final
 verse) gaudana voppi śrī-Anilēśvara (final phrases)

117

On the 6th stone

Śrīman-mahā-mandilēśvaram arī-rāja-vibhīda bhīshage-tappavī-rāyaru gonda śrī-rūa-Bukhanna-
 Vodeyaru prithvi-rājyam geyvuttam iralu śrīman-mahā pradhānam Basaveya-Dannāyaru maneya-adhi-
 kārī Nāgarasaru S'aka-varusha 1285 neya S'ōbbakṛita-samvatsaradī Pushya-śu 12 Sō Yenpe-nāda
 Haradānahallīya Anilēśvara-dēvara amṛita-padī nandā-divigege pūrbhadai uḷḷa dēva-dīnada beddalu
 kambha 1500 gidde bīri kārī 1 kke uḷḷa kodage-dēryaru ā-grudagige uḷḷa kadadu kōtta l-daruma ā-
 chandrākka-sthīy āgi nādevu endu kōtta śilā-śīsanā (usual final verses)

118

On the 7th stone

Subhram astu Visāvasa samvatsarada Mūggasira-śu 5 In śrī-vira-Dēva-Rāja-Oḷeru prithvi-rājyavan
 ājuvalli Hiriyappa-Dannāyakaru Vodeyaru kālādalu navaru Haradanahallīya gauda (rest
 illegible)

119

On the 8th stone.

Svasti śrī vijayābhyaṇḍarī-Sāhābhāṇa-saka-varuṣa 1320 neya īśvara samvatsarada Chayitra-śu 10 S u śrī-Anilēśvara-dēvarige gandhā kūtūm kunkuma karpūra paṇṇira anga-bhōgikkē Yenne-nā la samasta pañclājarū
 antu grāṇānugrāṇarūḍḍa āmge ondu bharvina marṇyādhyallī kāmīkēya mōḍi
 kōṭṭu i-dharmma (1 line illegible)

121

On the 10th stone.

Svasti śrī vijayābhyaṇḍarī-Sāhābhāṇa-saka-varuṣa 1466 sanda Krōḍbi samvatsarada Mīrgasira-śu 7 lu śrīman-mahāīrāyādhurīya paramēśvara śrī-vira-juātīpa Sada-va-Dēva-mahāīrāyaru pṛthivī-rājyam gavallī
 śrīman-mahāīrāya-devottama-dīrṇa lu nā śrī Anilēśvara-dēvarige Nandiyālidi Aurbīrā-Dēva mahā-
 arasugūḥa kōṭṭa silī-śāsana i kṛṇnar eutendare nūmma i āyakaṭṭaṇṇē salava
 Anilēśvara-dēvarige nandīya salava marṇyādhi nāḍera kṛāya dhīreyaṇ eḇadu bittu grāma .
 silī-śāsana i dharmma . . . (usual final verses)

122

On the 11th stone.

Svasti śrī vijayābhyaṇḍarī-Sāhābhāṇa-saka-varuṣa 1466 sanda Vilambi samvatsarada Bhādrapada-śu 12 lu śrīman-mahāīrāyādhurīya paramēśvara śrī-vira-juātīpa Sada-va-Dēva-mahāīrāyaru pṛthivī-rājyam gavallī Rāmā-Bhātṭāyānāvara dharmma-
 dām Yelapp-ayyanavarū śrīman-mahāīrāya devottama dīrṇa-luṅga-śrī-Anilēśvara-dēvarige śrī anga-raṅga-
 bhōgikkē salava marṇyādhi nūmma i āyakaṭṭaṇṇē salava Nāḍa-nāḍi vōḷḡādī Cēvanta-rīḍa sthāḍa
 Kabaḷa-grāṇavarāṇṇī dāna dhīrjūḇṛṛakāvi āḡi dhīreya eḇadu kōṭṭu āḡi ā-grāmakkē salava chatus-simo
 vōḷḡaṇa gaddē beddalu tōṭa iḍa māne-rana ton lu baḍalu-dere magga vōḷḡaḡu horavāḡu sunka aṇe
 achchukattu i kkkī i tṇi gūḍa ḇa nntīḍa sarva-svāmīyaru deṇatā-sēvege bhū chandārkkā-sthīyṇ āḡi
 nāḍa i marṇyādhi kōṭṭa silī-śāsana (usual final phrases and verse) Tūmarasari dharmma

123

On the 12th stone.

Subhram astu Paridhāvi-samvatsarādā Bhādrapada-śu 12 lu śrīman-mahāīrāyādhurīya paramēśvara śrī-vira-juātīpa Sada-va-Dēva-mahāīrāyaru pṛthivī-rājyam gavallī Rāmā-Bhātṭāyānāvara dharmma-
 dām Yelapp-ayyanavarū śrīman-mahāīrāya devottama dīrṇa-luṅga-śrī-Anilēśvara-dēvarige śrī anga-raṅga-
 bhōgikkē salava marṇyādhi nūmma i āyakaṭṭaṇṇē salava Nāḍa-nāḍi vōḷḡādī Cēvanta-rīḍa sthāḍa
 Kabaḷa-grāṇavarāṇṇī dāna dhīrjūḇṛṛakāvi āḡi dhīreya eḇadu kōṭṭu āḡi ā-grāmakkē salava chatus-simo
 vōḷḡaṇa gaddē beddalu tōṭa iḍa māne-rana ton lu baḍalu-dere magga vōḷḡaḡu horavāḡu sunka aṇe
 achchukattu i kkkī i tṇi gūḍa ḇa nntīḍa sarva-svāmīyaru deṇatā-sēvege bhū chandārkkā-sthīyṇ āḡi
 nāḍa i marṇyādhi kōṭṭa silī-śāsana (usual final phrases)

124

On a lintel of the Kaṇthasthāra temple, in the same enclosure

Svasti śrī vijayābhyaṇḍarī-Sāhābhāṇa-saka-varuṣa 1566 neya sanda vartamānav iḍa Porthava-samvatsa-
 rada Vaiśākha-śu 6 Sōmavāra 10 neya ghṛitḡeyallī Punnarvasa nakshatradah Vithana lagada p-
 līm-ḇadali Haradanahāḷḷu iḍa Kāṇḍuṇya-gōṭṭada Āśvāyana sōṭṭada sthāḍa-kāṇḍōḡi Chikkann
 arasari Dēvaras-ayyanavara māḷḷalu Bārō-Dīvara māḷḷu Lūṅṅayyaru dīrṇa-luṅga-svāmīyavara pāse nara-
 bhāḡadali śrī-Kāṇthasthāra-svāmīyavaranu prasthithē maḍi kṛtīrṭhṇ āḍanu j

125

On the right of the same doorway.

Subhram astu |

śrīmān Lingayya mantri varu-lasita-kṛtī śālistō Parthivāśadbō |
Vaiśakhē sukla-pakṣē Hunakara-vilasad-vāsarē bhāsuṣṭyā- |
nanti ghṛtēdītē bhō śubha-Mithuna-tanau Divya-Lingayya paśchachi |
chakrē śrī kṛtī drastāvāra-ruchi-vilasan-nīma-luga-ī ratishāma |

(on the left side) subhram astu (usual final verse) Linguma bariba

126

On a lintel of the Dakṣhīnāmūrti shrine in the enclosure of the same temple.

Svastyā śrī vijayābhayadya-Sāhārahana-śāka-varuṣa 1675 neya sanda vartamāna-mānavaśāra Sārahana samvatsarada Chaitra-ba 7 Mungāvara surya pūrva-ī ratishāyē āra 7 gṛhejālī i-subha lagnaśāli Divya-lugāvara svāmyavara dakṣhina-dig-bhigādali Itum isamudādā sūra Kāyapa-gōtra Śāstāvāra-sātra Bhāṣābhāṣyāyā āda vira-Dīvanapparasara paṭra āra Mudāyānavara paṭra āra Ilumant-ayyanu Dakṣhīnāmūrti-svāmyavarānu pratishṭhe mīha kṛtīrāna ādānu

127

On a stone behind the idol of Sarasatī in the same temple.

Subham astu svastyā śrī vijayābhayadya-Sāhārahana-śāka-varuṣa 1100 sanda Krōdhi samvatsarada Māgha-ba 10 Śo-lū śrīman-mahā-mandakavarāni śrī-vira śneyaśānteya Imunadi-Rāya-Vodejara Kumāra Dēpanna-Vodejara prithivī-rīyam gavallī śrīman mahāśānti-dēvōttama-śrī-divya-luga-śrī-Anlesvara-dēvāyige amṛta-padi nandā-dīpa śrī anga-bhōga ranga-bhōga nadeva māryādeyālī Yennē-nāra-sthalāda Haradnāhāliya grāmarānu dhāreya eṣadu kotten āga ā-grāmakke sollura gadde beddalu tōta tudike adu māne-vāna vōjavīru borivīru sunka badāgana hūya-kereya pāserāra ēn untāda sarva-svāmy-ī ā chandrārkkha-sthāyī āga dēvīra sēre nadeva māryāde kotja śilī-sisāna (usual final phrases and verse) pūrvaśāli kotta Haradnāhāliya saṭhēya sunka Tāvarakotte Yennē-nāda sthalāda Māchāliya grāma 1 Udavanka nāda sthalāda Honnagond nāli illyā-gāma 1 Punayuru-grāma 1 Hāruvāhāliya grāma 1 Uluvaṅka-nāda sunkadālī aramāyige ettida pramāyige hānāyige vōnda tārāda lekkaśāli dēvāyige saṭadu hūya-kereya kotja yareya tūṭa adali nārada tūra tēngina-tōta aliyā adaheya-tōta gadde kaṭṭānālī kha . . . 1 khalna Vāpāyānavara kotta Honnagondana (rest contains details of gift)

129

At Koṭṭayārāhāli (same hold), on a stone to the east of village site

Svastyā śrī vijayābhayadya-Sāhārahana-śāka-varuṣa 1457 sanda vartamāna-Manmatha-samvatsarada Chaitra-ba 11 śrīman mahārājādharaya Achyuta-Rāya-mahārājānu prithivī-rīyam gejavālī Rāmappāyānavara Aīchavādiya sthalāda Kottakārahāliya 700 māra gadde beddalu Achyuta Rāya mahārājānu lottī māryāda

130

At Aīchavādi (same hold), on a stone lying in a lane near the Domlāra kodige hōla, to the north

Svastyā Śāka-varuṣa 1303 neya Raudra-samvatsarada Āśvīya-ba 11 Aīchavādiya Bayichana Basanavara Aīchavādi Arekohanda-kūda kālāgav idālī ā-āra rāvida Maiche kadi buddālī Oḷakuppehālī nettara-kōṭṭage kamba 100 śrī

131

At the same village, on a stone to the south of the Mallinara temple

Svasti sri samasta bhuvanaraya sri prithivi vallabha mharajadhiraja parama vara parama bhaktaraka
 Yadava kulambara dyumani samyaktra-chudamani meleraya raja malapuala ganda ganda bherunda
 kadura prachinla yekuga viran asahaya sura savara siddhi giri-dargamilli chalandanka Rama
 varinbha kanthurava Magara riyya naramulala Pandya rajya vuddhena Chila rajya pratitha
 charva nisanka pratapa chakravart : Hoysala sri viri Narasimha Dev arasuru Dor samudrada
 neleni nol sukha sukutala vinodini prithivi rajyam geutt iddali karayara da Pakhal nala adhikari
 jaruna visava parama Dajanna Mallapuravaru samata Hirvanala maharajabhu
 Edatala Maachryannavaru sthura rajadhamva sukha rajya geutt iddali Saka viru
 sha 1190 beya Srimukha samvatsarada Pushya ba vara sukratmani nakshatra
 (rest ill ill)

132

At the same village on a stone to the north of the *Ājānciya* to 11-

Srasti Sri jvalahrudya Sahitana aka varsha 1469 neya vartan idu da krodhu samvat-urada
Kartika ba 3 Mandar idadu siman maharyadhi raja rya paramesvara si viri pratapa si Sadaiva-
Raya mahariyaru prithvi ruyam gayutt irahu siman maha mandiravarra Pama Raja Tirumala Rajayya-
Dera maha arisugala nurapadiada dathiya Tippina Navakuru Hadi nida Chikkapporasa Gaudange
lotta umbalava sila kasana kramav cutendade Hadi erda iney oligana Amachavi diya sthalja Amacha-
v sthalja Hir yuru volagada gidda beddala tota tudike kuri-dere suuka suvarinudaya modalada payi-
dagali siluvagi nanage umbalyaga kotteru ninu minna puti putra parama rey agi a chandrukkha-
stharay agi ambharisikundu bahe vendu kotta sila kasana (usual final verses)

134

At the same village on a thakat near the Kyôjô-d'era temple

Srae : u koi g u u u u u dharman mahariya ihu ya koi lala pura varasara bandagiri natham
 smian Ni m u r g a Permm na lgila i utani cattida prali ma varasra Atal ara hiya i erama ji Garu-
 dang i koi i i i tana Meles i Punasuga cattan ada baredani Garal Satti ya m gi Dharan

135

At 6:17 p.m. my car (a yellow) on a stone to the east side of the bridge had

[illegible]

136

At Gudrid's window (same lobby) on the inner door of the Virðisla tra to the

Amel avoti n Virabhadra-d varage srasti en vijayabhyudaya Suliv hana kala varushagahe 1748 vada
varturina Vava nama samvatsara Bhadravada ba 1 Sth ravavada 1 rma samasta l'umardala
mag Panayama nikh la-d ara amsa harpataka janapada sampad vdbisithanaabhuta 6man-

Mahisūra-nagara-mahā-samsthāna-madhya-dēdipya-mānāvikalī-Sudhākara-kula-kramāgata-Rāja-kṣatṛi-pāla-pramukha-nikula-rājādhirāja-mahārāja-chakravartī-mandalānubhūta-divya-ratna-simbhāsana-irūḍha-śimad-ryādhirāja-rāja-puramēśvara-praudha-pratāpīpratama-vīra-narapati-birud-antimbari-gaṇḍa-lōkai-kavira-Yadu-kula-pyāḥa-piravāra-kāṇḍinī-sukha-chakrāṅkuṣa-kūḥira-makana-matya-sārabhi-siḥva-gaṇḍa-bhēundī-dhī-mi-varīra-Honumad-Guṇḍa-kauṭhīravāly-uḥka-birudānukata-ādi-Chīma-Rāja-Vadajaravara-dharmma-patni-Kempa-Nāṭyam-imbī-garbhā-sudhābhidhāṅkā-sudhāka-irayamāra-sri-Chīmundilā-vara-prasādhobhava-āḍa-mahēsvāmī-śrī-Kṛṣṇa-Rājā-Vaṇḍiyavara-dharmma-patniy-āda-Kṛṣṇa-vilāsada-Laṅgāyammamniyavara-dēvasthāna-jirṇōddhāra-mādisulī-sēva

137

At Basarapura (same hobli), on a stone at the hedge of Govāḷa Mudanāyalu's field

Svasti samastā-bhuvanaśriyāṁ sri-pṛthvī-vallabham mahārājādhirāja-śrī-Vīra-Ballala-Dīva-nagaru-pṛthvī-ryajam-geyutt-iralu-śrīman-mahā-pādliṅgam-Nilagiri-sādhiṇa-jimmaḍi-rabuta-nāvu-Peruvāji-Danniyakara-mikkala-Midappa-Danniyakaru-midda-agrahārada-vidyā-mūḷa-Prasanna-Kēśava-purav-ādi-Nagarada-śrīmad-asēṣa-mahāyānagaḷu-tammolu-sarvavā-matya-āgi-Salā-varuṣa-1239-neya-Nāḷa-samvatsarada-S'rāvana-2-Sukrav-irad-andu-Kāra-Dīva-kramitara-mātra-veggaḍitavād-illi-emma-pittina-gērigē-pattanasīmī-Kempa-Settiya-maga-Mādi-Setti-modalida (*rest illegible*)

138

At Venkaṭayyana chhatra (same hobli)

S'ubham astu svasti śrī vijyābhayadaya S'āhavanā-śaka-varuṣa-1598-arya-sanda-vartamānav-āda-Nela-samvatsarada-Chaitra-2-5-lu-śimad-ryādhirāja-rāja-puramēśvara-śrī-vīra-patāpa-śrī-vīra-Maṣūru-Dēva-Rāja-Vodeyavara-kumāraru-Dēva-Rāja-Vodeyar-ayanavaru-putti-ryajam-geyutt-iralu-Haradanahaliyalu-namma-dharmma-āgi-brīhmarige-anor-chhatra-nadeva-maryādige-dhārā-dattav-āgi-kotṭidu-Uduvanka-nāda-sihalaḍa-Bommanahalli-grāma-1-nāvu-kottev-āgi-1-grāmahke-salura-chatus-śime-voḷagana-grāde-beddalū-tōta-tudike-ādu-maega-mane-rana-sukha-sutarunādāya-modalāda-sakrādāyavannu-olagi-mādikonda-ā-chandrārka-sihāy-āgi-nadisi-baroliḷavararu-eṇḍi-1-ottu-sila-sāsana (*usual final phrase as id verse*)

139

At the same village, on a copper plate of the temple

S'ubham astu svasti śrī vijyābhayadaya S'āhavanā-śaka-varuṣa-1655-sanda-vartamānav-āda-Pramā-dicēra-nāma-samvatsarada-Āśvīya-suddhi-3-Bhānuvāra-divasa-śrīman-mahā-Sīminīśa-kṣitṛada-supra-sanna-Venkataramana-sūmiyavara-hiri-tirunāḷa-kunkaryada-sēveyanū-nāvu-dēsa-dēvala-mahā-nāda-vartakaru-ellī-kūḷi-Sīminīśapurada-suprasanna-Venkataramana-sūmiyavara-hiri-tirunāḷa-kunkaryada-sēva-mūṇḍi-nāḍeyara-bragge-nāvu-dēsa-desada-mahā-nāda-vartakaru-ellī-lōḷi-Pramā-dicēra-nāma-samvatsarada-Āśvīya-suddhi-3-Bhānuvāra-divasa-nāvu-mahā-nāḷi-vartakaru-ellī-kūḷi-sēveyanū-māḷi-turtha-prasādanū-ṭegadukolu-namma-setti-samastar-ellā-manō-harushadam-duv-agi-voṇṇi-būṭu-1-otta-mogime-timra-choppī-lura-l-rumai-entendare-ji-Sīminīśapurada-miṅṅra-l-mareyalḷi-1-nū-dēsa-dēvala-mahā-nāḷi-vartakaru-ellī-lōḷi-Sīminīśapurada-miṅṅra-l-mareyalḷi-1-nū-dēsa-dēvala-mahā-nāḷi-vartakaru-ellī-lōḷi-Sīminīśapurada-chatus-śimeyalḷi-jāva-miṅṅra-yavaru-hiri-tirunāḷa-kunkaryada-sēveyanū-mahā-nāḷi-vartakaru-sēva-āgi-nāḍasiḷ-ōṇḍi-luvu-dige

Srinivāsapurada pārapatyagīraru s'rinabhāgange nū seti samastar ellī lūda hēḷukondu idhēvey
 āddarandī adē mērege Srinivāsapurada chatuśime-mārggadallī hīru taruvanthā vartakaru ellī
 mogame kottukondu barōdu | i suprasanna-Vēṅkataramana svāmī sūrege mahā nīda varittakaru voppy
 baradu kōtta tāmra cheppōdina prakāraḷḷe mogame kottukondu bandavaru ellī namma dēsa-dēśada
 mahā nīda varittakara kūta kodade raddanda māḍuvāru ellī dē'a dēśada mahā nīda varittakara kūtaḷḷe
 kāranav illī endu tāmra-cheppōdina śasanaḍallī baradu vappasanna ilḷay idhēve adē mērege Srinī-
 vāsapurada suprasanna-Vēṅka⁴aramana śāmyavara hiri-turujāla laḷakāya tēreyannu rajakōndu
 baruvārū | śrīh || *(usual final verse and utances)*

140

At the same village on a slope in Velindôchânva's field.

S ri-Analeśvara-dēvara rirūpadu Timmaras ayyasavurū etlanāra ēnābōra Dīyalāṅga sarva-
māyav āṅ kōtta dīna kōḷaḡi

141

At Kerchall (Uppamball) hebl), on a stone at the tank bind

Svasti śri Nalambana pergeḍe Tribhuvanayyar Pammāḍiyan o'agṣi Sṛaṣṣṇa kereyan 'uttam ind
i-kereya bittu-vāṭaman bittar idan āvanānuṁ alpekkondutan i-kereyuman Vāranāṣiyuman al dam
maṅgalam aḥā śri

142

At the same village, on a stone to the north of the Haru-ma d'ra temple.

S i svasti samasta bhuvāḥśarāṃ śrī pīṭhī vallabham maharājadhīrāja Devīratī pura-varadhrīvara
Yādava-kulāmbara-dyumanī samyaktva-chūṭimāni maleriya-rya malaparajū gāṇa gāṇa-lāṭhura
ladana-prachojan asahya-uran āhinga vira Sāvāra siddhi gāṇa-dargga-malla chāḥad anka-Rāma
varibha-kāṇṭhura Chūṭi rājya pratilāḥchīryya Magara rājya-nirmanala Pāṇḍya-samudhāraṇa Hosa-
śrīman-Naras mha-Dīr arasarū pīṭhī rajyam guruttam ire Saka varsha 1198 Iyava samva vada
Kārtika su 1 Sō Hādināḥkū-nila samasta-garudhūṅgaḥ Tagalura śrī Mulaśarāchavarge hēṇṇāḥ
chātū-śimintaravāṇa ā-chardrārkham baro saluvant Jga dhīrā-purvaka mālākotteru (usual final
phrases and etc.)

143

.At the same village, on a stone to the south, near Nivatanall.

(O gathnand Tame elia uc t e)

Sraste Sri Samasta bhava ... patra ...
 Parikrama ...
 ... bhava ...
 ...
 ...

Maleyāra chatus-simey olagāda tōṭa tudike gadde beddalu suvaranādāya honnu hombari suuka taḷa-
vadike grāmada manaya voṣage maduve kshaura ulape saradī nidlu nikhēpi jala pishāna akshini
āgimū muntāgi ēu uḷlanthi svāmya sruvādāya-saluta ā-Malēyāru-grāmasannu dhārī-pūrvvakav āda
śāsana-dattav āgi Vāsudevāra keṭē-gidde sthāna-mānyagalu honatāgi bitta datti (*usual final verse*)

145

At the same village, in the Sōmēstara temple

Svasti śrīmat Saka-varuṣi 1358 Rākshasa sam 1 Āshādharā śu 10 jallu S'ūpāvatada Bhikshātthi-
Vodeyaravara īpādharākārum appa Chinnaṣya-Dēvarav uṣ M dēyāna śu-Sōmanātha-dēvara nandī-
dipakke alliya sthānika Sōmādityav i īgi kunnē anyāya gānikeyā
. saravamānjay āgi bitta kotā

146 ✓

At the same village, on the way to Gundma Brahma dēvaru, on the hill

S'īmad-dēvar dēva vandita-Jin'inghu-dvandva-sandhārita. |
prēmam betta somasta bhavya-janarudam sōbhutam sad-guṇō- |
ddimaru Postuka-grechha Dīsi-guṇadol vibhāṣyam sat-kālī |
rāmam Bhattālakānka munipam trailōkya sampūjitam ||

147 ✓

On the same hill, on a rock north of the dome and south of the Lakṣallu

S'ri || S'ālē'bdē vjōmā-pīthōnidhi-guṇi-śas-sankhyēśvarī S'ūvanō tat-
krishnō pakshē'tra tad-dvādāśa-tithi-yuta-sat-Kārya-vūcī Gurōr bhō |
ādyanghara Kanyakāyām tatipati-Munichandrāryya-varyyāgra-śishyō
lēbhē chēṭah kīrī'rat-pādī jūga-Munichandrāryya varyyas samādhanam ||

tach-chishya-Vrishabhadra-varanuvī lūhitam prāyam idam Vidyānandōpādhyājyēna kritam | śrī |

148 ✓

On the same hill, on a rock north east of the Sīna-gana mēṣallu.

Kālōgra-ganadī Munichandra-dēvara pūḍi vava śishya Ādīśa barasidā

149 ✓

On the same hill, on a rock north east of the Lakṣallu

S'īhe aravya pidattira-blāta dhruvī sankhyā mitē vatsarī
chā'ande vāra-Pushpa-mēsa-uta-pakche pūṇchamī-sat-tithau |
Lal śhūṣṣa-rāmunās uṣa pūṇa-durē'śbhha suahēṇa vā
Himādrav vāra P'arsa mēṭhi-jūgō dikhē śrī'ā s'at-phulī |

V Jayappaṣya pīḍa Vārasidhau |

150 ✓

On the same hill, on another rock to the north, near a heap of stones.

S'rimach chikīṭ śrī'iguvāyā na humaga-sankhyāmatō S'rimukhābdō
Pānolē mātī trayōdāśy-Araṇya-dīva'cī Dhātū līhō Ch'ipa-lagūcī |
śrīmad Dīśi-guṇāgrah Kāmakagur vārī addha-samb'isat'āh
prāpād Bhattālakānka su-murana-vidhūnāsmā girau nīka-lōkam ||

151 ✓

On the same hill, to the west of a big boulder

Pramathi ratsare Jyestha masasya sveta pakshake |
 pañchamyam cha tithau Sukravare Chandraprabhasya tu ||
 pratisthitham kurute Chandrakirti yogi sthayan muda |
 sva nishiddhyartham uddama-Jma-dharmma pakasakathi ||

śrī Mula sangha De : gana Postuka gachebha Inglesavarada bahi Kondakundavavadi sambandhugalum
 Sruta mangala pada padma bhiringarum S ubrichandra devata priyagra sishyurum srimatu sakala-
 kala pi vinarum appa śrī nopanadi Chandrakirti-devatu m lisidaru śrī Chandiapribha svami
 galannu |

152

At the same place

Kolila Lalanalapina l uśula janitavalepa lopakari |
 śrī Chandrakirti sumuner bbbaraka chulimner vi nu ||
 sarantari vibhavadol sal u | mariteyol sujana vrittityol Brahma sutam |
 go-r jam go-ryam | go-rajam kuchu Rana sitigara gandam ||

153 ✓

To the east of a big boulder

Svasti samasta prasasti sabhitam śrī Mula sanol : Desiya gana ko lalundavrya Postuka gachebha
 Hanasōgeya bal va sruvad rayā raja gur i munda kharyy : samay ichaiaurum appa Hemachandra
 bhattarakara s shyara Telugu Adi dev r i Lalit lirti l hittarakara s shyaru Lalital irti bhaktirakaru
 S r i r varusha 1277 Mamantia amutsarada Chitra babul 14 G irav nadallo tamma mehdhi
 numittav agi Kanakagiriya l i madus da Vyaya-devata pratimege avira mukl jav ada ścharvya olagaru
 mangalam rha śrī śrī śrī

154 ✓

On the same hill on a rock to the west of G in trayal i : nage

*S r i S r 1760 l svasti śrī Vardhaman bhik h r i l i l amb sam V r i d h a s u 3 Gu l S a l Desachan
 dranu *pitri santanamam* barasidim mangalam rha śrī śrī śrī

156 ✓

On the same hill on a stone to the east in the end side of the P r e a n a l l a -lasti

Jinoddi aravanu m i l i Jim* man gara pre b m appa torana stambhirdali
 rāya karapik Dev arasaru tanu r i pitr gaju Chandappaga Mavi n d i s i d p a stambh r torana
 yanu madisida

157 ✓

On the same hill, on a stone to the south is the same enclosure.

Bahubali pandita-devatu |

Ayayakirti brati nandanam sakala vidya-chakravartiyi shrayam |
 dravya bhusha-kavita Tripuran uru bo i sastra sarvajuakam |
 nrya vultam varu-Mula sanghul odayam Desi ganagarsaram |
 priyadam Postuka gachebha pūrṇa tilakam śrī Kondakundavayam ||

śāsana bitta datti (*usual final verses*) Kolaganada Vāsudēvaṅge Male (*IIIa*) yūrali koṭṭiha vūru-mundana
 hereya beḷage chatu-simeyalli prāku-maryyādi miru vāndu beḷava ishtu gadde hoṛate sthāna-mānya
 pūrva-maryyādi bar . . . oppa śri

Virūpākṣha (*in Kannada characters*)

160

On the same hill, to the west of Sampige-bīgūlu.

Subham astu Śika-varīsha 1414 neja varttamāni-Pandhāvi-samvatsarada Chautra-śa 1 lū Kanaka-
 gaurītha-śri-Vijayanātha yakke Maleyū Dimanna-Settiya ttīyaru Kanakaguriya
 samasta i kke battu honnige yaradu hanu baddiyalu ko taddu aksharadalu
 ippattu honnige voppattu i kke lūsha kham i kolagada dīpa
 āratī-sēve

161

On the same hill, on a stone of the Munchandha mēlvādi

Īśvara-samvatsarada Śrīrāvaṇa-bāṇa śri-Mūla sangha-Kālogra-ganada Munchandra-dēvaṅge mēlvādi
 avara pāḍavānu avara śiṣya Ādi-dāsa Āyiyannagalu māḍiḍaru śri śri śri

162

At Kulagāna (same hole), on a stone in the south wall of the door-way of the Ba'a-Vāsudēva temple.

(*Grantha and Tamil characters to No 131*)

Srasti śri Vira-Narasimha, Dēvan prithuvī-rājyam paṇṇi anjīnuru Saka-varuṣam 1143 sen . . .
 jō . . . ti-samvatsarattu Tulā-māsattil śri . . . ha . . . dhānan Meḷaya-dannāyalka Chchangurāi-
 vādi Kētti-Setti makan . . . Vittalana śri-Vāsudēva-perumāl tiruṇa dai māḷkai . . .
 . . āgaikku kudutta ga 3 māṅgalam abā śri

163

In the same place.

(a) Srasti śri Vāsudēva-perumālukku Kolkanattu Rīmāchāri makan Bīmāchāri paṇikku ku-
 datta ga 4 māṅgalam abā śri

(b) Srasti śri Vāsudēva-perumālukku pangulat māi makan śi kanē

164

On a pillar in the wall of the same temple.

Srasti śri Vāsudēva-perumālukku Kolkanattu Singavira makan Vīma-Kāruṇḍan seyyitta ka . . . ga 3

165

On another pillar.

Srasti śri Vāsudēva-perumālukku Kolkanattu Mudi-kkalaya Tippa-Kāruṇḍan makan Kūmarannan
 seyyitta kambam ga 3

166

On another pillar

Srasti śri Vāsudēva-perumālukku Pittayipalli ilān makan Kēśava-Dēvan seyyitta kambam ga 3

167

On another pillar.

Svasti śrī Vāsudēva-ppermāṇukku kKadattūr Viṭṭalindu makan Gōvināndaḥ śeyvitta kambam ga 3

168

On another pillar

Svasti śrī Vāsudēva-ppermāṇukku Kolkanattu Viṭṭal-Kāmundaḥ makan Kūt mundarum . . .
yū śeyvitta kambam ga 3

169

On another pillar

Svasti śrī Vāsudēva-ppermāṇukku periyā nīdina Idai nattu utiya-viṭṭala Brahma mārāya sēnpōva
. . . . n makan Uyyaruchan śeyvitta kambam ga 3

170

On another pillar

Svasti śrī Vāsudēva-ppermāṇukku mārpoli-kāmundaḥ makan Maṇḍurayan śeyvitta
kambam ga 3

171

On another pillar

Svasti śrī Vāsudēva-ppermāṇukku Kolkanattu Kavundappan makan Vidī-Kāmundaḥ śeyvitta kambam
. . . .

172

On another pillar

Svasti śrī Vāsudēva-ppermāṇukku kKolkanattu kKuppichan makan Sakkiichān śeyvitta kambam ga 3

173

On another pillar

Svasti śrī Vāsudēva-ppermāṇukku kKadattūr Vakkittundai makan Rāmāndaḥ śeyvitta kambam ga 3

174

On another pillar.

Svasti śrī Vāsudēva-ppermāṇukku Kadattūr ndai makan tūn śeyvitta kambam ga 3

175

On another pillar

Svasti śrī śrī-Vāsudēva-ppermāṇukku Srīvishnavarkal Kīṭava dīsar makan Perumāḥ śeyvitta
kambam ga 3

177

On another pillar

Svasti śrī Vāsudēva-ppermāṇukku tTottivānī kattiragan Ja chChingappa 5 etti makkaḥ Ganga Menga-
Sūmāya-Nayakkanavar śeyvitta kambam ga 3

178

On another pillar.

Svasti śrī Vasudēva-ppermūlakkū Ānya Mayuḷegī-Nayakkan nīkan Tūnya-Nāyakkan śēyitta Lam-
bham gā 3 maṅgalam ahā śrī śrī

179

On a stone near the well of the same temple.

..... Vasa tiru-nandā-vi śella kkaḍavadākarum ā-cha
śella kkaḍavadāka tiru in perundudaiyil [um pari dīnam iranda m paṇṇi
vitten nāyūṇ selotta kkaḍavarakkā] v-Araṅga-ppermūl itta

181

In the same village, on a stone in the Mañihayyana Basare-Gauda's field

Svasti śrī jayābhūdaya

śrīmat-parama gambhīra-syādvadāmōgha-lāṅchabanam |
jyāt trulōky u-nāthasya sasanam jina-śāsanaṁ ||

Svasti śrī Śaka varuṣa śisīrada tonnūra pedanēya Vyāja samvatsarada Kartika-śuddha-dasami-
Uttirattidīyum svasti śrīman mahā mandalācāra Trilbusana-malla Talaiḷkūdu-
konda Kongu Nangal-Korru Uchelaṅgi-Vanavāsi-Palāike Petturai āḍiyāka konda bhūja bala
vira-Gaṅga Viṣṇuvardhana-Poyala vira-śrī-Vallōla Dēvar pūthuvī-rāyvaṁ paṇṇi aruḷimarka
Mudikonda Chōla mandalattu Gaṅga-konda-Chōla raja Idai-nāḍāna Periya-nāttil samasta-
prabha-kāṇundukalōm Kolkanattil bastikkū svasti śrīman-mahā-mandalācā-
riyar ānā śrī Paḍirāja Dēvar-ādaiya śēyan varuṇa Sṃgama-ttēvarakkū dīrā pūrvakam paṇṇi kkuḍattōm
Idai nādu iruṇṇipadu samastā prabhu-kāṇundukalōm unda damattā āḷaṇ olittārāḍan pūcā-mahā-
pātaka kāḍāṇ Gaṅga-kāraṇi

182

On the back of the same stone.

(*Write twice—in Grantha and Tamil characters—illegible*) svasti śrī Plava samvatsarada Pūjya-su 3
Mangalavārad unda śrīman mahā prabhūra śrīdhipati sarvādhipati mahā-prasīdam Kēṭya Danda-
nāyaka-II usuravvāṅgi Ede nāda Koluganda basadiya dēvaḍaṇa Kurūtūra suka Yaggayan
Chinna-Gula olavaru horavāru sarva-biddhī-panthirav
āṇa uttarīyaṇa-sankramanad unda dīrā pūrvakam mahā bittara

184

At Hirare (same hill) in a mantapa to the south of the Idavara-lash.

*Prabhīnda-Dēvaruṅga
Chandippagāḷu
Dēvarasara

Prabhīchandra-Dēvaruṅga
Gummāyagāḷu
Hirya-Sōmīya

svasti śrī Śaka varuṣa 1408 neya Paribhara-samvatsarada Āstiya-su 13 la nūḷisidā Dēvarasara hirya-
henṇi Sōmāyīya mēḷudiya kalla

*These names are written on respective images on the top of the mantapa

185

On a beam of the kāsana mantapa, south east in the enclosure of the same basti.

S'ri śubham astu | svasti śri S aka-varsha 1404 sanda varttamāna-S'ubhakṛitu-samvatsarada Chaitra-
śu 5 lū Taranī-kulī sambhava gēnāka chakrēśvara pesāja-Hanumanta aśasuka-sōnegāra gaja bēte-
kāra javādī kōlāhaḷa śrinan-mabā-mandalēśvara śri-vīra-Sōmerāya-Odeyara karauka Dēvarasamu
Haraveyalli chaityālaya-pūkaśālegala mādasi Ādi-Paramēśvarana pratishtheyannu mādadanu | a-Ādi-Para-
mēśvarana tri kālāda dēva pūje chātur-vaimuḍa āhāra-dāna tad-artihav āgi ā Sōmarāya-Vadeyaru
Uyamahalliyā sthālāda Sōmasāgarad illi tānu kaṭṭisidī kereya kelage Kōlīganapurada ereya gadde
kha 3 ā-katteya kelage kha 2 ubhāyam vy-ghuḍuga gaddeyanū kottaru | avara kumāra Naṭṭerāya-
Vodeyaru | Haraveyalli hanneradu honnanū kaṭṭa kadida savirada mūnūru beddalanū a-basadiya
mundey ent-aṅkana-maneyanu dāna-dhārā-pūrvvakav āgi kottaru | Chandappagalu tanage | Harave-
yalli sarvāmānyav āgi nadadu bandā adake-tenguna-tōtivanū stri-putra-jūāti-dīyādādy-anumatī-
purassarav āgi kottaru | bhādrav bhūyāt

186

At the same village, on a stone to the north-west of the Basava temple.

S'ubham astu Āṅgīrasa samvatsarada Bhādrapada-śu 1 Budhārādalu Harave grāmadalu vivādada
henpu-magaḷu lekha kattav ādare baṅgā . . kke kāranav illa idakke tappidare malattige
horagu nāya-tāda

187

On a stone to the right of the inner-door of the same temple.

Basavarāja-dēvara kodageya bhāmige natṭa śilā-śāsanakke jaya śri śubham astu S'ala varsha 1409
sanda Plavanga-sam | Āsavyuḷa ba 2 lu Naṭṭajyana magā Naṭṭajyannu Basavarāja-dēvarannu pratishthe-
yannu mādasi ā dēvara smṛti-padi pūvarāda kodageya sāha 1 Haraveya
la 1 gado 1 hola 1 i-mūru . . aṅkana kēnyalu mū-ānkana maneyanū nānu stri-putra oḍambatu
kottenu tri-vāchā (usual final verse)

188

At the same village, on an oil-mill in front of the Śaṅkarādhāra temple

S'rimatu Hriya-nīda mahā-prabhu Tagadūra Aṅkana-Gaud-ura magā gina
ēni kottī voppa māḍaḷam ahā śri śri śri

189

At the same village, on a stone to the south of Śaṅkarādhāra's field

S'rimat-parvata gumbhūra-śyādrād uḍḍha-lāṭchilīrām |
jiyāt tralōkya-nīthasvī āśvarām Jina āśvarām ||

svasti śri S āra varsha 1401 sanda varttamāna-S'ubhakṛitu-samvatsarada Chaitra-śu 5 lu Haraveya
Dorippagala magā Chandippannu tamma kula sāmū Hīraveya bistiya Ādi-Paramēśvarana nampita-paḍi
chātur-varṇarād idina tad artihav āgi Tagadūra prabhuḷu enge dīnārtihav āgi | oṭṭa kshētrād | sthāna-
nūdd'āda virava | ārāda nampitya-dakkinaḷi Vibhātīya Langappayyigala gadde hola ga 30 tenkalu
Vibhātī-Naṭṭajyanna holi tōtādmu pa Juralu yere holakke hūhi | vānyam bādagalu Śānanayyana adavim
mōḷḷina chātūś-simay oḷagāda sthāni holi gadde adake-tāgu-eleya-tōṭa oḷagāda kshētrada sarva-
mānyarannū stri-putra-jūāti āpūtra-dīyādādy-anumatī-purassarav āgi Ādīśvarage enage dharmānā-
rtihav āgi tri vāchā kottenu | (usual final verse)

191

At Kottalarāṇḍi (Kottalarāṇḍi hobli), on a stone on the mal to the south of the Basava temple

Śrīmad-Bhāgavatam — siddhi-prada-Janārdana . . .
 śrī-nātho jayati prabhuḥ ṁ
 gambhīram madhuraṁ vyakta . . . jana-sukha-pradam ṁ
 śrī-Mūlṁ ṁ . . . nāthaya śaśanam dharmaya śaśan . . . ṁ

... samastā-bhuvanāśraya śrī-pāṭhivī-vallabha mahārājadhurīya pīrame ... Drāviṇ-ti-pura-varādhī-
śvaram Yādava-koḷambira-diyumma samyaktva chūḍamanā Malara-rājya-nūmūḍana Chōḷa-rājya-
pratiṣṭhāchēryya rājya-samūḍhīraṇyē-tila pūra-avayāgita-gurā-yuktā ... śi-Somēśvara-kumāra
Nārasimha-Dēvī vāḷisuttappara | tat-putra ... sthāpita-śilā stambhanam ... Dīradurggām-
bhōdī ... vāḷita chritanama śī nat prāpī-chikīavartī ... yajā bhōja-bala śī-vīra-
Bālīla-Rājya Dhas-mūḍra ... pūhri rījyana-gyanti ne | tat-pūḍī pīdmōpajī śrīman-mahā- ...
... Nilagiri-sādhira rihuta-rājya appa Perumāla ... su-putraru | śrīmāt-
Hoyśa | Rāja rājya ... sthāpakarum singrāma-Rāma Koṅgaru-māny arasu ... da-Rāmana
benkonda viḷḷu-mudro sarvasvōpāhāi ... Pūḍya bīḷ-kamāja-rana-kuṣajaruṇ śvanāgata-vajra-
pūjyarum kirtty-angau-vallabharum Allājanūṭha dēva-dnyā śrī pūḍa-pīdmāsthāpakarum Parāśara
... bhattāraka ... sakada ... priyārum ... sarppa-
dhararu ... dharādhiśvaranu ... || Śika-varsha 1225
neya S'ōbhakṛitu-samavatsara (rest illegible)

192

At Basavahmura (same hobli), on a stone in Jollayyana Mallayya's field.

Svasti śrī pṛābhadyudaya-Śālivāhana-śāka-varuṣa ... 1414 s'm | Paridhīvi-samvatsaraḍa dvitīya-
Vaiśākha 10 la śrīman mahā-magadhēśvara mahā ... āśa-anka-sūmegā gḥēn'ika-chakrēśvara..
..... gṛjā-bhēntakāra ā-Ummattāra . Rāṇa-Oḍeyara komāra Hoyasāra-rājyādhiśvara śrī vīra-
Nāṭṭiyā-ā-Oḍeyara nitya niraṇṇiya sūya kōśa . Oḍeyara-dēvara komāra vīra-Hōma Oḍeyara-
dēvarige samarpṇisidha grāmādā śīlā-śīśnādā kīamara entēndade nimaga umbayā āgi nadādu bhīla
Terakapāmḥya rājyada Hosa-nāda sūbhāda . Mēlāra kalavāṇṇi Kannaṇakatteya Basavapurā-
ṇaṇu ... mantaṇṇa āṇḍineya saṇṇidhānakke samarpṇisidha kottē āgi ā-Basavapurada chatuṣ-simega
linga mudreya kallaṇa bhīlā piśāṇa-modhāṇṇi nāṭṭattu hōnaga śrī trī[ya]-guttigēy āgi nimaga naḍādu-
baruttā yidda sammandha ā-Basavapurada chatuṣ-simegaṇṇāda sarva-svānyavāṇu nimaga sarva-
mānyav āgi samarpṇisidha kottē āgi ā-grāmādā chatuṣ-simega salava gūdde beddālu tūtā tadike kāla
kothāra adu māne . . bhūmī mantaṇṇa in āṇṇa sarva svānyavāṇu āṇṇādā āṇṇavāṇṇikōṇḍa ā purada
chatuṣ-simegaṇṇi āṇṇi akṣiṇa-āṇṇa-mdhā-mksbhēra-jūla-piśāṇa-siddha-sādhyāṇṇi emba aṣṭā bhōga
kūṇa-svānyā ... samastā-bali-sūta

193

At Kilnacre (same hobbit), on a stone at the village entrance

Āditya krōḍikṛit yashmān Viśnuḥ paśnātā sarvavādī |
 dhratī vīśvambharī yaśya dāmsitragrē nartitakī bhayam |
 śīśaram rucīṣam brīḍyam tīrttham ta mṛnūharām |
 Gōpīnīthapurīśaśva śāśanam dharmam śāśanam ||
 śrī-Ballīśa mṛghipālāḥ pāṭhyam akhīḍam uśham |
 yatyaty nśau rīpu-stōma-karī-kapthīravāpīṭh

svasti samasta-bhuvanāśrayam śrī-pīthi-vallabham mahārājādhirāja rāja-paṇicāram Drāravatī-pura-varādhisvaram śrī Viṣṇuvarddhana-chakravartī yūdha-kulāmhara-djumanī sarbbajña-chūdāmanī malērāja rāja māleparolu ganda rāja-huṇi rāy i ganda-bhūṇḍa Śānirāra ś dāhi guṇi-durgga-malla īkānga vīa Chōḷa rāja pratisthīthiṇya Pāṇḍya-rāja suvuddharina Pallavāditya . . . ditya . . . chakravartī jivanike-Nirāyana asahya-śūra saraṇāgata vāja-prajyāra Viśrutikā-dēvi labdhāvara-prasāda śrī-Viśvānātha-ditya-śrī-pīṭha prdmādhakā Hojasala bhujā bala māsāṅka pratāpa-chakravartī śrī-Viṇa-Ballāra-Dēv-araṇa sukhadum pūthi rāyam geṇyuttam ire tat-pāda-pdmōpajī i

valati tana Mōḍa sautataṁ Immedi Rāṭṭirāja ma . . . da bhuyingra i

riśiṇa Havalā kulā saburi viṇiṇa vantaḷam i*

svasti śrī-Mōḍa-kula sitagata-ganda kadana-pu ichandā Yimmadi-Rāṭṭirāja Kongra-[ia-]māni . . . Niligiri-sādihāra guṇi malla malla rāja durgga-mūḍa . . . śvara Hojasala-rāja-lakshmi rakesā-prākāra abhūnava-madana Pāṇḍya-chatura-māggaraṇta kṇiyārēvara Śānāgata-vāja-pāṇjara vāni-maṇḍāḷika-saṅgrāma-Rāma arasa-ganda-Ramara benkond-i-ganda viśiṇa-mudre subba-sarbbasvāpādhāra . .

Alli mūṭṭi-śrī-pāṭha prdmādhakā para-bala-sādaka Parāśvara puama lūrttāraka-labdhā-vara prasāda yasōdajyā) sūa mahāritāḷānga vīa vīa-lakshmi-bhujāga sādāḷamanneya bē[n]ṭekāra anavāta-kāma karpūra-dhātā pīvāḷa gō-brahmaṇa-priya para-vīri-sahōḍara Svastipūa varādhisvaram śrī Perumāḷa Dinnāyaka i kunnātam sū vīa Mūḍhara-Dinnāyakaṇa Terakaniṇiṇya nolavindolu sukha-sankathā-mūḍadum Padmāḷu-nidumam pītipalisuttam uddu dharmachuttr āgi Śāka varsha 1210 neṇa kṇiyukta-samvatsara ulā Varakha-sū 5 Guruvāra Śrāvana-nakshatra-punya-tithyālu Allappa Dinnāyakaṇa arasiyaru lūṭṭmā Dinnāyaktiyaru Tirakāmbiyālu pratisthēya māsāsā śrī-Gōpīnātha dēvara anga-līḷḷa rang-līḷḷa samastā pradhōṅga Ballāra-Dēv-araṇa i Mādappa-Dinnāyakarige sa-kūṇnyadum karuṇsā Hosālīṇa-volagan i Kelliṇeṇyaru adara kālivalḷi Belakuppeyanū śrī Gōpīnātha-dēvānge dhātā pūṭṭhākam mūḷi . . . subba-bidhī parihāra āgi kottaru ā-Kelligere Belakuppeya śimā-kramam entadade Kelliṇeṇya śāmyadūḷi Hulgana (17 lines contain details of boundaries) ut i-prasādha chatus simā samētra āgi akkuvā āgi pūṭṭhāya-pūṭṭhāya modālā samastā[rya]ṇ subba mūṇyā āgi subba bidhī parihāra āgi mūḷi-nikshēp[rya]ṇ pāshina-siddhi-sādhyā akshina-igim samastā di saluta āgi sūvā mūṇyā āgi āḷuvā mūḷi dhātā-pūṭṭhākam mūḷi ā-chandīḷḷa-śthīy āgi sūvānt āgi ā-Kelligere[rya]ṇ ā-ḷuvāḷi Belakuppeyanū śrī Gōpīnātha dēvarige dhātā-pūṭṭhākam mūḷi kōṭṭa dakke pramūṇy āgi bareṇi kōṭṭa sūlā śrāvānt appudakke śrim mūḷi-pradhīna śrī vīa-Mūḍhara Dinnāyakaṇa-śrī-Pūjāsālā Nembē voṇṇa i śrī-Alliṇāṭṭi i (usual final verse)

194

At the same place

Śrī svasti śrī jayabhūṇyā Sahābhāra-śāka-varsha 1532 sūda varṭtamūḷi-śrī-ḷḷu mī-samvatsara i lēchit[rya]ṇ līḷḷa śimam-mūḷi-māṇḍesāra Rīmā Rūyī-Tirumālā-ḷiṇyā vādā-māḷi-araṇa-ḷiṇyā Śrāvāpattānāḷa māḷiṇā Hoḷḷuḷā Luḷḷuṇge kōṭṭa gūṇa-śrī-śrāvānāma Terakāmbiṇi-ḷiṇyā Kiligereṇa grāmāṇā mūṇge dēśāra . . . kōṭṭeṇ mūḷi jīṇṇa mūḷi sūvā mūṇyā āgi chitṭa sūvā gadde bādāḷa tēṇi sūlāḷiṇyāṇā ā-chandīḷḷa-śthīy āgi amūḷiṇyā bhūṇi endu kōṭṭa sūlā-śrāvāḷa mūḷi mūṇyā pūṇyā mūṇyā mūḷi āḷuḷāṇi tūmā tūyige tappada lūḷe pēḷ i

195

At the same village, to the west of the Mūḷi-ḷḷa

Śrī svasti śrī jayabhūṇyā Sahābhāra-śāka-varsha 1547 sūda varṭtamūḷi-śrī-ḷḷa samvatsara i lēchit[rya]ṇ 11 Māmā śrīmā-mūḷi-ḷḷuṇyā rāja pūṇādhāra śrī-vīa śrī . . . Vyāra-ḷiṇyā-māḷi-

204

At (b²chirikk) Naraśimangala (same locality), on a stone to the south of the Rāmalingāsvara temple.

Sva²ti śamadhigata paūcha-mahā sabda samasta-bhava²śravam śrī prthivī vallabham mahārājadh-
rījam paramesvaram parama bhaktārkam Yādava-kulambara-dyumani samyaktra-chūdamani malepa-
rolu gun la malarāja raja kadana prachandan aśahā-sūra Saniv ira-siddhi giri-durgga-malla chalad-
anka-Rāma niś anka pratīpa-chakravartī Hoysaja-śrī Vira Ballala-Dēvaru utara-diśāvartakka digu-
bijayam mīdi sukha sankatba-vinōdadam prthvī-rājyam geyuttam irala tat pāda-padmōpajīvi śrīman-
mahā pradhānam sarvīdhikāri samasta sēnādhipati mahattara-yōgādhipati yesuvār-Āditya naigālla-
Pārtham Tekannambi natha bilu vdye-Rāmam śranāgata-vajra-pañjaram gōtra pavitram bandhu-
jana-chintāmani salamanneya bēṭṭekāram svāmi-santōsha svāmi-drōhara-gandam dushta ngraha śishta-
prat pālakam śrī Vira-Ballala Dēvara katida allaga śrī kirtti-Nāriyana-dēvara divya śrī-pādārādaka-
rum Nilagiri-śāḍakarum para bala-śāḍakarum appa Bala-Chokkayya-Danniyakarum Cha .. ta-Dan-
nāyakarum Bōgayya Danniyakarum pramakhār āgi Nilagunya kata (*stops here*)

YELANDŪR JĀGĪR.

1

At Yelandūr, on a stone in a mantapa to the south, in the enclosure of the Gaurīśvara temple

S'rimach-Chivāya namaḥ |

kan || śīl Gaurī-kuchṛ-kunkuma- | riḡāṅkita-vakshan eśvara Gaurī nātham |
yige sukhodayamama kuru- | nāgūram Mudda bhūmipang ati-mudadam ||

Himichirukke teṅkama-deśiyal Nilagiri yurpuḍ uḷi Kapala rishisvaram tapamam mādutte Dēva-Gruṅga-jalamam kamandakadoḷ tumbikond iral allige Nandisvaram band ele muu-vara i-kamandakadaman uttara mukham appante paṇṇis ondu urdyam mād adu paṇṇa-urdy appadu sakala janugge bhukti-muktyam kudud endu urūpāsal ante geyyen end i-kamanda vanyam uttarābhūmukham āgi pravaṇṇa madu Suvārnaravaty embi pesaran ittan a-nādiya tiradal ondu paṇam urpuḍ adara malume jentene |

kan || Nalinajan akkula-puraṅgala- | n aṇavadi sṛiśaḷ kalāṅkam ādur enuttam |
iḡeyol porit | paṇam end | | iḡeyndur embi pesaran aḡal karedam ||

intappa pura-kumalakk ashta diluḡal aviv ene pūvvi dikkinnalli Gaṅgadhara-yutṛ Svetaśilādrī | Pāvaka-dikḷṇaḷ Kai ipurūpikanthastha Vālinātha mahākḷḷarām | dakṣiṇadōḷ īśa dādaśa-līlī-mūrtti-śōbhita Suragī dharādharām | Nairṇṇiyāḷ bukkam betṛi Saṅkarācāra nagam | paṇṇumadōḷ Jambhā-nakatasitha-Mahākṛyūṇalankṛita-maludharām | M utṛ i-ś-bhāgadōḷ Sombhūbhāgārmḷḷharām | uttaradōḷ Mallēvara virājamānī pradhama-S risalām | īśānyāśa-bhāgadōḷ Nilakantḷha nṛvāsita-nirmalachalam int ashta śūlāṅgaḷ ashta diluḡal āge tṛt-pura-kamala kurnṇileḡante neḷṇṇi | śrī-Paramāśvaram ā-sthālamap pavitramam madu rakṣuppen endu bandu chatur-yyugāṅgaḷ āyā yugāṅgaḷ ondu ondu pesaran ondu ondu varinamama dharisī bhaktarām pūjegaṇ tan ad entene | Kṛitā-yugadālī Tripurāntakam śuddha-sphāṭikī-pratikṛitām | Jambhāgnayam | Tṛtīā-yugadālī Nilakantḷham puṅḡlūḡam Raghunāthra-num | Drāparadālī Lōkēśvaram Pūṇḷu putram | Kṛitā-yugadālī Gaurīśvaram Indranīla-mūḷḷḡam Padi-nāda-nṛpālarām pūjegaṇḷan ad entene | Suḡa-Depa-bhūpam guḡyam katṛi pūjisiḡa antam allade |

kan || S'ri-pati-vibhavam Mānasya- | rūpam Dīpēndra-sūnu Mīmāṇṣāyām |
bhūpa kuḷa tūḷkan akḷḷa ka | la-paṇṇatan ālūt irḡdu Padi nīḡuḡalam ||

S'ālvāhana śāka-varṣa | 1490 sanda Vibhava samvatsaradālī |
anuyatḷḷam Gaurīsava | guṇa-mḷḷu pūyatham āgi tṛd bhūpālām |
Gaṇagunur-ukhyā-urḡaraman | enikeḡan uḷḷ ittan ēn kṛitāśhāna yugadōḷ ||
atan-anuy itan akḷḷi- | rvi-tāja-mufan amāḷa kṛitti Cheṇṇa nṛpālām |
vūtana Vādaruḡ eśvar | khyāta sūtar nNāḡya-ḷḷi- | Tirumala-ḷḷiyar ||

mattam ā-ḷḷḡa ḷḷiyḡarḡam Tirumala-ḷḷāyam |
ittam Vadyarapuramam | bittaravett eśvara Sīṅgundalamam bhū- |
pattamam ati mudalum dī- | vūtama Gaurī-varaḡḡe Chundānagarumap ||
vṛ || yṛṇē ā bhūpāna sūnu sūṇa mḷḷi sud-dharmanmṛitṛṇṇa sṛitatam |
ku-ḷam-kett uḡey ālūt irḡdu Padi-nā | āḷḷiyṛ-bhū-bhāḡamam |
Kusumāstrīrī-pradīmbayāta nara bhūḡamam yāchāśhāḷḷam ēn |
vasudhā-chāḷḷadōḷ olḡa rajendṛḷḷ Vaddēndra bhūpālākam ||

mattam śrī-vyḡa bhūyudiy i-S ālvāhana-śāka-varṣa | 1576 sanda Jyā samvatsaradālī |

6

At the same village, on a stone to the east in the outer enclosure of the Kailāṣvara temple.

(Grantha and Tamil characters to No 8)

Svasti śrī pratīpa-chakravartī Pōyāla śū-vira-Sōmēśvara-Dēvan prithivī-rājyam paṇany aulāṇka
S'akaraī-yāṇḍu . . . śeura Krōḍha-samvatsarattu . . . Mārattu Padināttu yāna
Chōḷēndia-Sumha-chaturvēdi-mangulattu mahā ja Pattanasāṇi makan S'āṅgan kaiyil
Pramulindai-settu

7

On the base of the same temple

Srasti śrī Sakaraj-yānu . . . Siddhiraṇa samvatsarattu Māsi-māsam 20 śēara Nijayrukukamayil
 pratāpa-chakravattu Poyśala śrī-Sōmēśvara-Dēvan prithivi-āyṃam paṇi arulamkka Padināttu . .
 . . jāna Chōlēndra Simha-chaturvēdi-mangilattu aśēṣa mahā-janangalōm Vēlappi-nattu Iravīṣatta-
 śanukku kudutta pariśāradu śrī-Kapālīśvaram-udaiyāḷku oru tiru-nandā-vīḷakkum

8

At the same place

Srasti śrī pratāpa-chakravartī Poyśala śrī Vira-Nārasimha-Dēvan prithuvī rājyam panni aruḷinirka
S'akarai-āndu narakkiga itu Maśi perra Velliḷḷajamo-nāl Padinattu Aruḷaiy-
āna Chōlendra-Simha-chaturvēdī mangalattu Kapālēsaram-udaya tuu-nandā aśēba-
mahā-janangaḷ kayil śrīmanu mahā-pradhānam Peruṇāl-Dēva dānnāyakkar maruṇṇṇan Puṇṇaṇṇil
irukkam ponnirra kkuḍuttu manuvu kkuḍu chandrāditya-vare śella Iḷadavāḍḍa
vittē prasāḍattu

9

At the same village, on a stone in front of the chârân

Svasti samasta-prasasti-sahitam śrīmat-pratīpa cakravartī Hoysala bhūya-bhāṇa śrī-Vīra-Nīrasumha-
Dēv-arasarū S'aka-varuṣa 1191 meṇa Vibhava samvatsarada Jāsthīra (*rest illegible*)

10

At Gumbate agrahāra, on a tirakal to the north of the chāraṇ

(Or m/f, and Tamil speakers)

[illegible]

11

At the same place.

(Give the English Translation characters)

Srasti śri vira-Sovi-Devan pithuṛi rājyam gēyuttam ure Sak-i-varasha 1161 n ēl Śārya-śarmachēra
 Chōla-Nallāra iḷuḷayam ivan givandana maga Appa-Gaṇaiṭum . . .
 layāri

12

At Honmuru (same locality), on the north base of the Va'i-dung-tu-ira temple in fragments

Śrasti Śri Śaka-varuṣa 1113 neya Vuḍḍhukṛit-samvatsara (*the following are in Grantha and Tamil characters*)

- (a) rû Pulasil ai Belvalam panurûsâsiramun londa bluja-bali vira
- (b) malla sri Vishnavaidbhara prithavi Poyâjâ sri Vallâla Deva prithavi ruyam pramu arulanirka
Mullonda Chola mandalattu Ponnur ana mal i-devi chaturvedi
- (c) val u Chola valanattu Idai nattu Al uia mangalattu sri Kay
- (d) udruya Kulesvaran udaya nayin ulu Mâsapa Kamundan mal an
Mara Kamunulin I unup liyai sri dhanan l aduttan Mara Kamundan

13

At the same village on a stone east of the kengere

(Gr nt nt T l r tr)

S ddi arthi samvatsaratt i Chitua masam ivvaaraharattu anibalamum ivva
seyvitta dharmam

14

On a stone lying in a field west of the same

(Grantha a d T l ra tra)

puratt periya disvaran uday Gangai lon la Chola valan tpu
ambala

15

At Dighatti (same hole) on a stone in Subbâ Gau lu s bach ward

Piyotatti samvatsarada Ashadha bi 13 lu siman naha mar dakesvara sri vira chal iesivira
jris ddbi Rama samudra varidhana R ja Vokiyara aimanavaru
Devir ja ammanavaru madi 15 devir ge kotta Dughatti grama clatus s menu
ligramulie kallu nettu lotteru manya puriya gru i

16

At Katnai th on a stone east of the Basava temple

S ubl am astu svasti sri juy illy daya S l v l ana sda varsha 1675 neya naluvu vastam mar da
Yura(da) samvatsarada M glia mah r j il r r sri vira prat pr Tirun rja n rba
rayaru pr thivi r i Chikka Voley r a k j j ke l rtrada Anukâsâ Ray senada
prasa na same kas yalli tande tryi

17

On the Dighi : Pa ja hll on a copy r j lide at the Dighi Ra ga temple

Sullam astu i svasti sri vyayabj da s Shilv l a ka 1561 varusla san la vatam mar da
Plavanga samvatsarada A vy ja sul l a 5 val l i er d r a l i ttamr devata savyabhauma al l landa
kott bra n n l a n yaka B l l lala Tione gal ul l a s n r vange m l i n r yam nava râtie sevege Hudi
n d T r i m a l e R v i a k a r i l o n a r a M u d l i R u r y a v a r i l o t t a p h v a t u l a m g r 30 m a t t u
v r a h j l a n n a v a l l a l l y l l m a k n a v a n y a l a t t u l a d r a s e y a n u n a l a s k o n l i h a r l u j j a r a t s r i
B l j a s a

18

At the raganall (Yarigan l i l o l) on a stone in the enclosure of the M l l hara temple

Svasti sr Salava usla 1430 sri l Pra lâtara v r i e r a l a B l l r a j a l a l a 5 l i n k a t t u l o i t a r a
roje s i j a r a l i m a n a V o l e y r a m D u r i B e a v a R j a D e v i r g e G u n l i l a l l y a C l l k a N a i j a n t l
V o l r a m a z a y a r g e Y e r r a g a m l l l a l s a r v a n n y a (e n t l e l a c t) k ' r t t i l a
p j y a k e l s l a v a r i V r a n i s j a G r i g v t i l l k a v l e y l o d a j j a k e l l a r u

19

At the same place

Sristi sū Sala varuṣa 1477 sūda Itakshasa samvatsarada Māga sudda Sa 10 lu Yeragambaiya Narasanada Iḍeya Kadava Devara śiṣhyaru Chantaruva Chūme Viranna Vodeyaru śiṣhyaru Honna-Viranna Volevaru Devara Aragambyaliyala iruṣṣa] kari Basavappana magi Bagutayanige sarvamanya nāḷida bahi volihuru vittiya kṛandagidali mṛuṣu bageyalu Bagutayana bageyanu Basavestara-dēvaraga karttikadi diparadhamege kēndi koteḷi bhū dharmma karttika pujeva koduṣidava Vāranasiyali kavileya kōḍi

20

At the same village, near the Āṣṇeya temple

Āṅgurasa samvatsarada Karttika sū 1 Va samitu Piriva Perumal garu Sivasubrahmaṅge biṭṭa puri

21

At the same village on a stone in Prasamayya's plantain garden below east tank

Langūva nūrasa Deva sūnu namage Yarambiluva Huligeriya nūanna sarvamayyada hattu keligi gulijannu kṛavi gi 20 jupattu honnige Parī Deviya gṛidde-vanu nūge Iṁṇa Oley un kōḷu kottaru

22

At the same village, in Rama-dikshita's field

Vamas tūega rā-chumbi-chandra-chamara-chavare |
tiruḷi : : nāṁirirambha mūḷi sambbhaya Sambbhare ||

Saka iruṣṣa 1443 sūdi Vai gambaleya simhasanada Iḷeva Devira oḷiyaru
Chuka Basirappa-Oḷevanga kōṭṭa . . .

25

At Gaṅgānāḷa (a new place), on a stone at the Vāḷalanḷi Devara temple

Svasṛi sū Setṭa : āḷa Pannanāḷaḷi pūṭṭuṣṣayyaḷi geyattāṁ aru cēsti saṭṭa sampa gūṇa gāṇḍi
lūḷi pṭa Bāl : un oḍḍuvā Ghana Rudriṁ sūnu vatsiḷa sūmat Ārakutti Ārakuttisānake kōṭṭa galde
Ghāṇa sūṭriṁ mōḷe eḷi irukkiḷi ad nṛgolaṁ Kalyaṇaṁ padivanaṁ manṇam badaganaṁ paḷi vēraṣi
mōḷe-eḷi kṛuṅgam Aditya Iḷataraṅge Elabbeyā kōṭṭa manṇu mōḷe-eḷi pūḍiṅkolam ara tontadim
mudura tōṭṭa kōḷidumun Vāri beretiyim badaganṇi manṇu mōḷe-eḷi kṛandugam Maḷiḷiya manṇu
mōḷe-eḷi māṇḍaṅṇamun i degulada Iḷiyāṇḍu salṇḍu idam Sivasakti Bhatārakṛi padedor n Nandiya
Iḷiyāṇḍu Iḷyo degulamun manyaror ikṣisuvu Ārakuttiya dharmma idol ildu Siva[ṣa]kti Bhatarak
idugulam mīḷe dor Polāḷabbeyā kōṭṭa manṇu ayyolā idan śikḍom Vāranasiya kavileyuman aḷidona
gat ga salṇḍu nāḷe Frevura Dinakarayya-Setṭiya hūṭṭam

27

At the same village on a rock at the Hōnnūḷe dam

Subham astu Hadī nāḷa sime-prabhu Devappa-Gaṇḍara mallala Raja Nāyakaru i kṛṭṭeyali Nandya-
lada sime-bhāṇḍikarara kālī kṛṭṭisida vadava 2

28

At the same village, on a stone on the bank of Vudhrahastie, east of Honnū ofe

Siddhārti-samvatsarada Chaitia śu 10 lu. . . . Tirumala-Gaudana maga Timmayana hendati Timmakkanu Yerāna Pānpātre-Vodeyange kotta guddya 1 kam kiaya varali ga 20 aksbaradalu ippattu honnu sandittu i-gaddege ādiyinda dāyādnyūda sāvantaruuda ūra siku bāndaru ashtuma nātha paripalisi kuduvanu

29

At the same village, on a stone to the east of Vuppāḷigara Dāsa's back-yard.

Subham astu svasti śri vijyābhayudaya-Sālvāhana-śaka-varaṣi 1486 sandu vartamānavāda Raktākshi-samvatsarada Kārtika-śu 10 lū śrīman-mahārājādhirāja Sadaśiva-Māya-mahādīyaru prithvi-rājyam gaiṇṭṭ iralū śūman-mahā nāda-simeya Divānad-Vodeyaru Chiduvirisa-Vodeyange kotta śilā-śāsanada vivara Sāḷjura kārānavaru numma tarde Dēvappa-Gaudanaru anyāyādālī kondaḍakke sala-vāgi nāḍ namma Rāya-Vadēnge bōnnaha mada kaḷuḷi namma Jagadīśvāya-Vodēra nīyul itanakke siluva Hṛdī-nāda-sime-voḷagan Ganiganū i sthālvānu numma rakta-kodagi jāgi kottev āgi Gṛniga-nūra grāma i Bāsavannuvodeyarapurada grāma i Tūbig-rey grāma i Sēnagundil grāma i ūru grānavānu umma kottev āgi yī-grāmanānu nīvu umma putia-pruta-pūṇampayāḍi āchindrākka-sthāyiyāgi anubhavisikondu sukhiādālī jīvāri yendu kotta kodagi-śāsanu śri śi śi śi

38

At Mulur (Madūr hōbbi), in Kallūḷi Honga-Setti's field

Svasti śri Śāka varuṣa 1258 sūda vartamānakke siluva Bhātu-samvatsarada Jeshtha-ba 9 Bu śrīmad-Upēndrapuravād Madhūda śrīmad-aśeśha-mahī-janaagala Vudhugundū i Keratti-urava-veggadotanadalu kaṣṭhagāra Pēmmōjanu maga Mambōjānge kotta śilā-śāsanada kiam v entendade i ā-Mambōjanu tann aṅga i kelirai gāyindu mahā-janaagala mechchisidā āgi ā-mahā-janaagala karuṇisi kotta māya Upēndrapattānāḍu māḍila Savanaru pekkode katun teukala Sirivodege hinde vimeyam bādagalu jūnareyā 18 vuddāna gadde beddalu kamba 50 ya jāti-mācēgala modikōndu ā-Mambōjanu ā-sime-vali māḍida kaṣṭhagārara makkala makkala tippade ā chindrākka-sthāyiyāgi saibhamānjav āgi uchitavāgi kottu

śrīmad Upēndia śri (in Nāgarī characters)

39

At the same village, in Bihgan-Dāsa's field

Svasti śrīmat-pratīpa chakravartti Hoysala bhūja-baja śri-Vira-Ballīa Dēv manū prithvi-rājyam geyvutt iddālī Śāka-varuṣa 1250 sandu vartamānakke silutiba Vibhava-samvatsarada (hayira-śu 13 Bp) śrīmat-suvu pūṇareyā mahāgarāḍuṇu nūbhava-sarvayā śrīmad-Upēndrapuṇi vāda Madhūra śrīmad-aśeśha mahā-janaagala tantra-mantrāchārya Annambhattāpādīyāra Allū i Dēvara makkala Adama-Dēvara māsa-veggadetanadalu Vāṇakalīne Uchchāra Mārāde Setti Dēv manū maga Māḍava-Setti Rūm Settira maga Kaūchi-Setti Allappa Settiya maga Mūvāna vū akirijira Kimpuyntal katti-Settiya maga Mionppa intu āru pēṅgāḍ Chiraduvira beddāḷagala hosatūgi Upēndrapattānā kattuvantagi bāradu katta śilā-śāsanada kram v entendade i ā Chiraduvira beddāḷagala saibhava nīḍ rake natta kalle Satisaḷu bāḍigala Agalilavum bādagala (five lines illegible, on the last) mōḍi bānaga-sāḷige aṅga-guḷa ippattu-kāya uddādalu mānēgāṇa māḍisi pattāna svāmūḷiḷa bānneradu kambigāḷuṇu matṭa kāya uddād i tū mū Māsa-Bānnerage uru gāḍaḷe ippattu kāy-andal i eradu mūṇa māḷya antu māyāḍ mū 8 kōḷala uḍa mānēgāḷe nēl dāḍuvuṇu māḍilā māḷya-urusha māḷya māḷya vāṇuḷa bānneradu kāy aḷaḷa mōḍittu lavu andal i mānē 1 kke jūnareyā gāḷe katti-entig yā mōḍe 5 ya māyāḍi tūṇuṇu mānēyā-vaṇuḷa mōḍi 1 kke

(17 lines of the ring repeat some of the above terms in Kannada & Grantha and in Nāgarī characters)

40

At the same village, in Mīlammanna Langayya's field.

Svasti śrī Śaka-varsha 1249 sindu varttamārukke saluva Prabhava-samvatsarada Māgha-ba 8 Bra
śrīmat-sarava namasya mahāgrahāram śrīyār śrīmad Upēndrapuravāda Maddūra śrī-mahā-
janangala tantra-mantra-chōtāmāni sūddha-S'raṇanappichāryya Vijñēśvara-Dikshītōpādhyāya
staḷa māsa dalu śrīmad rāya-guru śōmakṛida Harihara-Bhattayya ngala makkala
Dēvanṇa-Bhattayyaṅgalu Settaya maga Mari 3 usaga-Kēta Satakriya-Nayakannu
Namalappa Kēsari-Settaya maga Nāganna Hōhya-Sāhanya maga Harappa int i-avarangēḷu kotta silā-
śāsanada kramā (9 lines following contain boundaries, on the back—illegible)

41

At the same village, on the north wall of the Dēśēvara temple

Svasti Sakha-varsha vombhaonūra-nāḷṭṭineya Chittabhānu-samvatsarada Śivāna māṣṛida sūddha-
dāsamī-Sōra-vāradandu Maddūra sūyira oḷ pūrbharom Polliyyana mūdisida degulakke kotta man
Oregālāl padikkapudugam nir-mmanṇu idān āvan aḷḷan aḷḷiṇam kēyēṇṇu aṇṇēyēṇṇu Varanāsiyūm
kavileyān alida brahmatukāram (usual final verse)

42

On a virakal, west of the same temple.

(G until a and Tamil characters)

Svasti śrī Peru-Marudūrāna śrī S'arava-mādēri-chchaturvēdi-mangalattu āṇḍaya mēru vidippar . .
pūḷai pattattal makan Vira-Māyilaṭṭi māḷu kuyil uppattana

43

At the same village, on a pillar in Bisul-Māri-gudi

(Grant in and Tamil characters)

Svasti śrī Peru-Marudūrāna Paścīma val-mibādēri chchaturvēdi-mangalattu śrī-Īsvara-oppā raitta
tīru nanda-vīḷakku onrukkaṇṇu pou nāyaka-bhattayūm Kūttapirān bhāṭṭayūm Adavālā bhāṭṭayūm
.....

44

At the same village, on a stone buried in front veranda of Pōdda Subbu Settī's shop

S'riman mahā-mandālēśvarān Talukādu-Kongu Naṅgalu Brāhṇase Hānungal Uchchāṇṇa-gōṇḍa bhaja-
baḷa-pratāpa Hōysaḷa śrī-Narasimha-Dēvaru pūḷvī-ṛṇam sēyvali sēṭṭu-mahā pradhinam sarrīḷḷi-
kān-dandanāyaka Bittimeyān kateyān Maddūra loka-puṇḍ kēyēṇṇu . .
.. ḷitta āvanāḷi voppi nāḷṭṭida kōdisidivana Gaṅgē Vīranasayālu kavileyā kōṇḍatṭaḷa
pāpāraṇ aydu . . .

45

At Agara (Agara hōḷli), on a stone to the west of the Lal śrī Narasimha temple

Svasti śrī vijayābhūdaya-S'āhūrāna śrī rāvarashayālu 1151 nera samvatsarada Āṣāḍya-
ḷu 10 lū śrīman-mahā dēva-dēvōttama Durgāśrībhūdallī pēḷṣaḷa śrī-Viṅga-Narasimha-ḷu pūḷvī-
kāḷṛdallī aṇḷḷa-kāḷi kḷḷatu rā gūḷḷiṇṇu Sūḷṇam-Nāḷṭṭi sūḷṇa-
dhināṇḍa Mūḷḷaṇṇa-āṇṇavāra mūḷḷi manushyānu āḷṇāṇṇu sūḷṇa Pulṇṇa-Hōḷi Mūḷḷaṇṇa
Tāmāyāṇṇu yī Durgāśrībhūdā pūḷṇṇavāraṇṇu mūḷṭṭalā yī tūḷḷakōḷḷe kōḷḷi kōḷḷi
tāḷḷa manṇāṇṇu tēḷṇa jūṇṇi dḍharavāṇṇu mūḷṭṭalā yī mangalāṇṇu aḷḷi sūḷṇa

naṣṭam kōḷḷu bhūṇṇa-gūḷi kōḷḷṇu vīḷṣaḷa rīḷḷṇu
gim brīḷḷṇu mūḷṭṭa-S'āḷṇam aḷḷa vāḷḷa tūḷṭṭa-chatur gūḷi sūḷṇa

46

On the north wall of the same temple.

(Gr 3 / a and T ut chee d r o to No 41)

Vīraṁ thiraiy-āṭṭān irān nandā diviṅ u onru

47

On a broken pillar in the same temple

Svasti śrī Pīra-ṣaṇvatsarattu Āṇṇ-mīraṁ Kāṭṭigiriy-āṭṭān Simga-Pērumāḷukku oru tiru-nandā-
ṇḷakku el andrāditya varu sella kuḷṭṭa gr 3

48

On the outer wall of the gaṇṭha-grāha of the same temple

(Same as No 16)

49

On detached stones of the same temple, to be used for the new.

(a) Svasti śrīmanu mahā-pradhāna sari . . . ndaṭṭam adukku aḷi munaicheṇ

(b) kūrāḷṣēna śū na kṛtān śakty

(c) sūkti-prīyē Śakāḍḍē gr laṇṭ Bhūrgava-nandana sa

(d) śakku śilavika nitya mūvarkku pr nakku paṇḍu i dharmā nadattuvār

(e) grāmam abhyūṭya Nārāṇa-vāpaśiḥ dattavān bhakti-yogit |

grīma Dugāḷakāḷhyē niluta vasatavē eṇavē Viṣṇu-lhōpa |

yad yat su prītidāyī pravara-mam-gana vastridhi sakala-guṇa

(f) manu śrī-Viṣṇu-dāndāḷupah prītyā ya piti prama tīnādarāt ā-chandrikān sūśha-bāḍha-
pari

(g) bhrukḥum Kīśava achari tiru-ṇandavān paṇam kuduttān mūdal chan-
drādityavarai sell

50

On similar stones as above

(a) Svasti śrīman tTukkaiyār Akarattūḷukku śrīman mahā-pradhāna-dandanāyangam Sarvadhāri-
ṣaṇvatsarattu māngu ponnal danam saṭṭyāle

(b) svasti śrī Simga-pperumāḷukku Kalale Dīralibbey ā-chandrāditya

(c) subham astu etana grandhēna jūpaṇūtham

(d) nīmōjvala śrīma Narasūga-mahā

(e) śrīman tTukkaiyār Akarattu māḷukku chandrādityavarai nadakka vaṭṭa
nanda-ṇḷakku onru adu

(f) Narasimha-dēvarukku Idai nāḍana peri Karikāla-Chōḷa-kKāmundan māṇru-ponnil
pōḷaiyāl oru-nandā vi

51

On similar stones as above

Svasti samasta bhuvanāśraya sri prithivī vallibha maharajadhuraja paramesvara Dvaravati pura varidhuvura Kadava kulambara samyaktva chudamuni malapuroja gundam kadura prachandan asabaya sūran elanga vira ni sukha mallā śrīmat pratīpa chakravartī sri Vira Vallīla Deva prithivī rajyam panniy arulmarika Pramadicha sammararattu tTugalki ilamavuni Amavasiyum perra Aippasi vishuvina nāl idai nadai Periya nattu sinastar pral ha kkanindukalom Singa perumal tiruvai laiy uttam .
padi perumalukku nadandu varukara pon nurratupadam pondam śrī kārīya

52

At the same village, on the south wall of the Kavarastara temple

Svasti sri Siddhina samvatsarattu Tu madam tiru Isamavararam udaiy arko Vanriyuni Bharadvaja gotram Ūnga Vallīla Bhattan kaigil kkoivil starapati tiru mandipattul ku idai vānguna ga 10
ppon polai ppon muru mukku dum kondu niyam nali volal tiru amudupadi 10

54

On the south wall of the same temple

Svasti sri dālammai vaccheba tiru nandī virukku ga 3 kkoivil deva lannmukal vaśam

55

On a stone of the north wall of the same temple

śrī Vira Somasvara Deva ramam

56

On the north base of the same temple

Svasti sri pratīpa chakravartī Poyśāl sri Vira Narasimha Deva prithuvī rajyam varusham
1212 senra Vāṛitī samvā sara śrīmat dDurgar Akarattu tiru Iramavararam udaiy koiivil
stanipattikal Guntuna gotratte Bhattan malai Aṅga Bhattaram tiru Sīrambalam Udaiyār
pendal al Umai ammai Perai il unum Pemman anai malai mamiyum malai marumakkalum
petimaium Vadal aru nattu tTāṭṭal idara Piyarajapurattu elu puramum puchi stanipattikal
Rajaraja Bhattar kumuchai Piṇḍaṭṭam

57

On the south base of the same temple

Svasti sri Vira Vallīla Deva prithuvī rajyam panni arulmarika Nandana samvatsarattu P masam
25 yara shattu dāṇiyam Sēvaykklamavuni perra Uttirattal nāl śrīmat aśeśha-
maha janangalom n aru udaiy arukku tiru-śūla kallukkatpatṭa
nilamum Vayanarukku saramanyam akā

58

On another base of the same temple

Svasti sri pratīpa chakravartī Poyśāl sri Vira Narasimha Deva prithuvī rajyam panni
.

59

At the same village, on detached stones of the Varadurājastāmi temple.

(a) Svasti śīmar-Dui . . karattu aśīsha-māśi-javanu ilom Ān andra-suvavararattu Ām-māśam . . .
 perumāl brīhmanu-m ind ubbku vitla tōttugāḷ kannuku ppill ukku ga 10
 lkum

(b) S'ri-Kīśira-dēvaikkū tiru nipati nāka-
 dandaūyakkū

(c) Darinukku-samvatsarattu Ā pidiñālu-kāḷagunī

60

On the north basement of the same temple.

Svasti śrī vira-Sōmāśvata-Dēvar prithuvi-rāḷḷam pūṇpī aruḷinarka Durmukhi-samvat'arattu :
 śīmarar-Durgayār Akarattu aśīsha-mahī-janāḷ mandala Vāsudēva
 udaiyārku vil uḡṇavan Gūḡai-kkaruyil

61

On the west basement of the same temple

. Padu ulam padmettum tattu S'irivayishnavarkum periya nānd-dētiyūm
 Mudikonda Chōla-pura

62

At the same village, on a stone near the Hanumantha temple

S'ri Raudri samvatsarada Mīgha-ba 1 śīmaru anādi āgrahāram Durgayār Agrada śīmad-Ara . . .
 bemalā-Dēvaṅḷu ā-āra biyayaru kannōṭṭaru aḡaṭṭeyaru n'iyindaru yakkū kotta yānu
 tande nā āra Tmmayyande anubhaviṭkonḍu kottu guttuge-jāḡa ā-guttugey āḡruva
 sandale teruñḍu bidageyaru gya 5 aḡaṭṭeyayaru ga 8 lammiraru ga 8 n'iyindaru ga 8 yi-horistala-
 gaḷa ga 1 mā laudāyān āḡi teruvuru aliū any'ya i nanna aḡaṭṭarada
 volage bhāḡaḷ salurimādi yūra se 1 bidagana nāyidala

63

At the same village, on a copper plate in possession of the Joyis

S'ubham astu |

Harēr līlā-varāhasya dāmsitrā dandas s'ā pītu valī |
 Hēmādri-kāśāśā yatra dhātī chhātrī śrīyam dadhau ||
 namas tunga-śūśā-chumbi chandra-chāmara chāravē |
 trailōkya nagarārambha mūla stambhāya S'ombhavē ||

svasti śrī vijayābhuyadaya-S'ūhāvāna śrīka-varshangāḷu 1684 sanda vartamānav āda Chitrabhān-
 samvatsarada Pāḷḡuna-ba 10 lū śīmar-d-rājādharīya rīya-paramēśvarāprātuma praudha-pratāpa vīra-
 narapati Mahīśūra śrī Krishna Rāya-Voḷeyar ayyumavaru vartaka Kolāḡalada Vira S'etti mutāḷika
 Vēṅkata-Rāmaige barasi kotta kraya-bhū-dana-tāma-sādhanada kramav entendaie Mahīśūra-nagarada
 bhōḷa-vichīrada-chāvaḍi-vaḷṭada Haradanahaḷḷi sthāḷadallu prāku ninige krayakke śērīda Hosūru
 Ankanaballī grāmada gadde kere-ninnallu keluva gadde | rechchukattu gadde bijavan kha 110 le mīnya
 uttāra kha 91 n uḷḍa nīnta gadde bijavari kha 100½ le paṇya sahā huttuvali kṛn gu 426-7½
 nāndra-ippattāru varahāḷ yēḷu hana addada huthuvali gaddeyannu nanige kraya-bhū-dīnara āḡi

appane kodisabēkendu ninu hēḥikonda yidakkē salu kraya kan gu 4267—5 nālku-sāvura yinnūra aravattilu varahaṁ aida hanavannu varitaka Kelagālada Vira Setti mukhāntra bokkasakke sākalyav āgi rap stiy āda-hāraṁ yī gadde hutuvahyannu munge kraya bhū-dīnav āgi kodisi yuvada turtu ā-mēregey i gaddeyalli chatuṣ simēy-olagula midhy-ādya-ashta bhōga-tēyas svām̃yāngalu munge saluvadu i yillindam munde ninu māduva ādhi-kraya-dīna parivartanegu salud āda-hāraṁ putra pāntra-pīram-paryar āgi nūrapadhika-sarvamānyar āgi śīśvatīr āgi anubhavarikonda baruvadu i

ekauva bhāgini lōḷe sarvēśhām ēva bhūbhujām i
na bhōjyā na kṛa-grāhyā vipra-dattā vasundharā ||
sva-dattām para-dattām vā yō bhṛtā vasundharīm i
śhashtī-varsha bahasram viśiṭhāyām jayatē kṛmih ||

śrī Kṛiḥṇa-Rya

64

At Māmballi (san e hōḷi), on a stone at the back of the Vaidyēśvara temple

Srasti śrī hali yuga varuṣa nālku nūvatta-yaradu sarva-varuṣakke śha 4470
.. Śka varuṣa 1 mēle padava Saumya-samvat-aradī Śravana stī śrīman mahā-
mandalesvara an-ṛaya vibhāda bhashege tappura rāyara ganda chatu-samudrādhipati śrī-Vira Bukka-
nna Vodeyara kumāra Kampanna Oleyara prithvi rāyām geyivutt irppalli Māmballi āda Hanbara-
nāthana mayyada śrī Vaidyanātha-dēvara dēva-dīnakke gatta dharmma-śāsana Bhairava-dēvara mūda-
na luga . . . ā kēu vmane 15 du ashta-nāyaka-dharmma amṛita-padi divige tirunāḷurge bitta dharmma
Sāvuka-dēvannu mundana teugina tota chatuṣ-simeyannu Āndāra-Settiyaru Kāli-Settiyaru i yibbara-
kayilu Vāri Settiyaru Devanna Settiyaru konda tāru iḷayam geyisida Tiraga Naynāṅge amṛita padi
divige tirunilu byiram gūṣaravilakke bitta dharmma toreyā paduṭana teugina tōtara Chakkachana-
kattege Peruvērege tenkana bahasra totirava Vānanātha-dēvarige amṛita padi divige tira-māle tiru-
nāḷu byiram anudrūkke Settiyannannu bitta dharmma malku-vakyala mudana dēva thānada tōta
yeradū Andara Settiyaru Vānanātha dēvarige amṛita padige bitta dharmma i i-dēvarig nilla sakala-
śrīm̃ya tota gadda beddala tiruvicharana pīrimala parich nna jayā dēva yēn nlladanū āvan obbanu
māraḥḥode vōtīrā hididade māḡigada eṭṭṭṭukara kannu kādavarina vitta aramanegē i hādinentu
samayadolige vāri obbanu vana kotti kēṭṭṭhāraṇa viraṇu yī-dharmmaravannu āvan obbanu leda
.. nen ul vānu Gangēya tādīyali goṇu brahmaparu vīvarannu vadhi sida pāpadalhi hōhanu ||

65

On a stone to the north in the enclosure of the same temple.

.. . . . śrīmatī Maḡyanna-Settiyaru Gōpanna-Settiyaru ā settiyaru mahākalagaliḡe kotta kodagi
i-kodigay vā āvan obban aluhāḡare Gangēya tādīyalli tamma tande-tāyigala konda pāpūkke hōhanu

66

At the san e temple, on the east basement

(Grantha and Tamil characters to No 68)

Srasti śrī Virūḡḡi samvatsarattu iKāttika mītam mandala . Vasadēva
udayā-lu Maḡi, mōvil . . vilanguvāṇu Gangū kkaruyil

67

At the same temple, on the west basement

S abham reṇu srasti śrī Śrīlābḡam 1293 śēṇṇa anantaram vartaminuṇṇa Pāra-samvatsarattu Kannā-
Nīyāṇṇu pūra pa Udaiyār prithvi-rāyām paṇṇu aruḷiṇṇka nīyār śrī-Vaidyanāthana-

Udayār śrīkāṇṇiyattukku Māmballī nāṭan-pattānattu samasta-nāṇā-dēśiyar samma-
dattu amudupadi śāttupadikkum pāttira-bhōgattukkum varuṣham oruṭṭu immāyādi chandrā-
ditya-varai śrīkāṇṇiyam nadakka kkaṣavadākaṇum ippaḍi nadakkum

68

On a stone at ruined maika, east of the same temple.

Svasti śrī Vira Chōḷa priti-rājyam paṇṇi ānirka S'akara-yāndu 22 pra-
bhava samva[stā]r Māsi nakaramum

69

At the same village, on a stone in the Chaudēśvari temple.

Svasti śrī S'akra-varuṣa 1353 neya Kilaka-samvatsarada Phalguna suddha 5 lu śrīman mahārājādhi-
rāja rāja-paramēśvara pratāpa-Dēva mahārājyam priti-rājyam gūyavutt- ippaḍi sakala-
sāmriyyar āgabēkendu Māmballiy āda Huhara nāṭhana māṇṇada śrī-Vaiyāḍiyantha dēvara
yōga vechchakke nāṇā-dēśigalu dēvara māṇṇa 13 magga 1 kke ga 1 ānu tēruvaru . . .
. ā-chandrārka-sthī

70

At the same village, on a stone near the Tpparige-Basara temple.

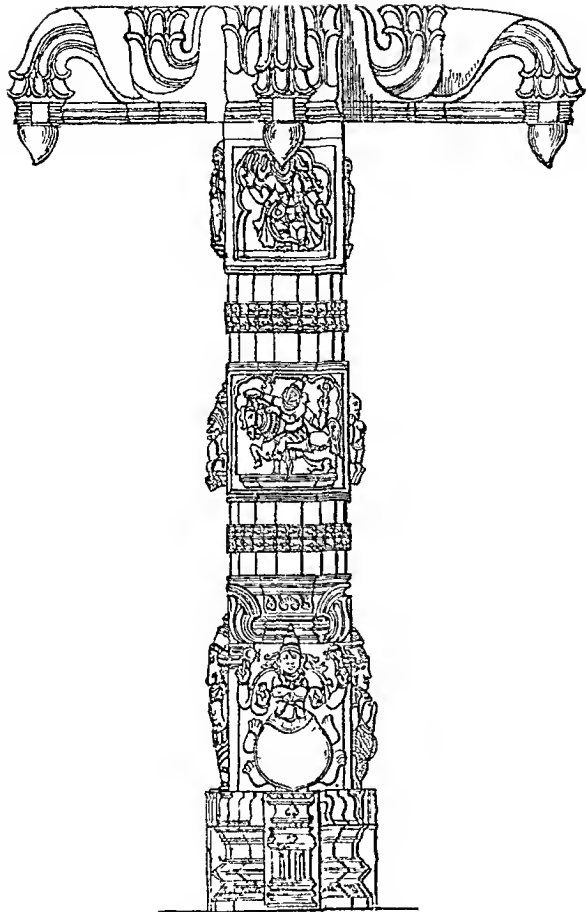
(Grantha and Tamil characters to No 71)

Svasti śrī pratāpa-chakravatti Pōṣaḷa-śrī-Vira-Nārasinga-Dēva priti-rājyam paṇṇi aruḷānirka Mudi-
kondattu mēr piḍḍakai Māmballiy ādānūgūvarum perum tēruvil Kanda-S'ettiyār Piḷḷayār
lēyil nāl madaivil Mudikondatt-aduppu mudal sēnīpāṇṇiyārum Vāsudēva perumāḷum
Āḷṇā-Tiruvāṇḍaiyūm vīraṇ S'okka-Nīyaṇum dānīyākar mānchēṇ Mā-
mballī-samasta-nīnā dēśikkū vīrai pramāṇam paṇṇi kudattu pariśādu Pramōdūta-samvatsarattu
Vaiḷis-māṣam unda nāṇā-dēśi kōyir ponnāga kondū ādānūgūvarum māṇṇa kudattu chandrāditya-
varu yiruyil

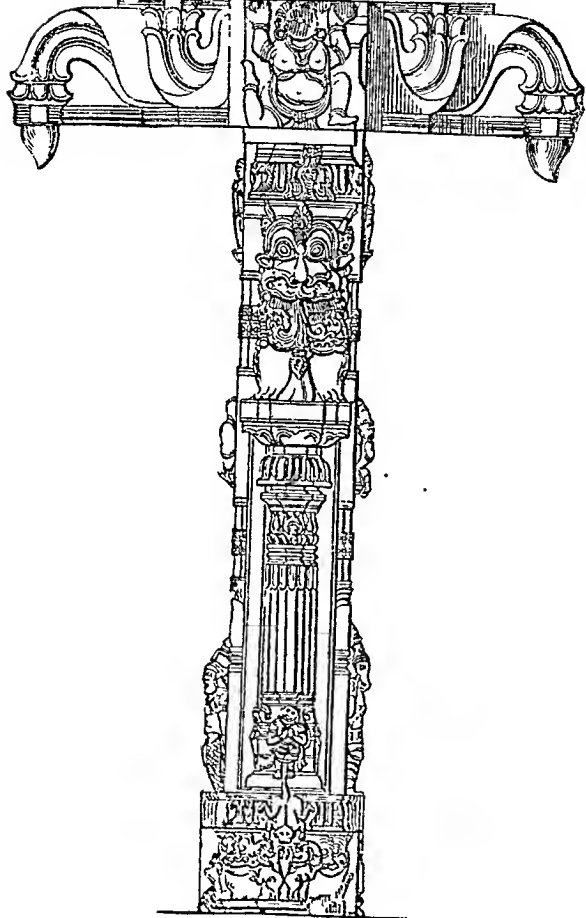
71

On a stone lying west of the same temple.

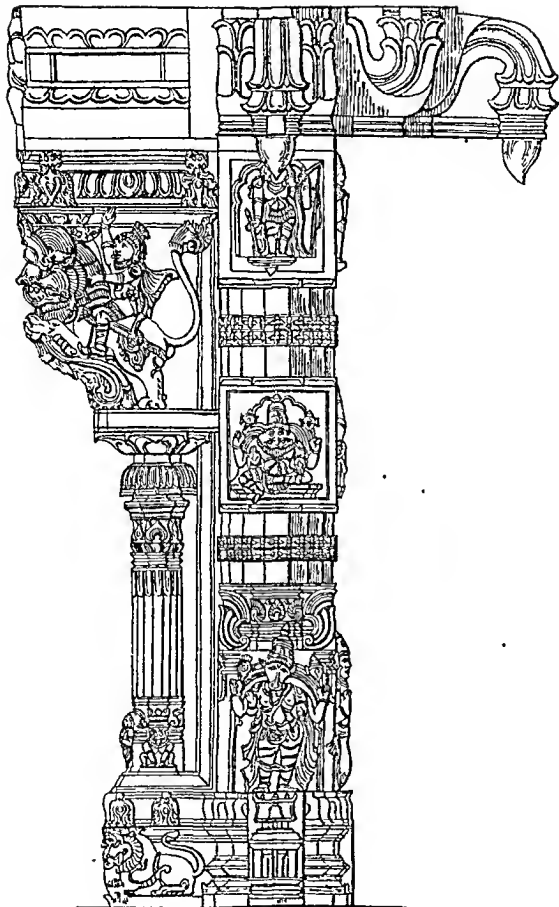
Svasti samasta-praśasti valuram Kilaka-samvatsarattu Chottaru mācam 10 śrī-Māmballiyāra Vīra-
Vallīpattinattu samaste-dēśyam kōṣṭha-pperum ilakkū madattampidi



PILLAR IN HANUMANTA TEMPLE
TERAKANAMBI



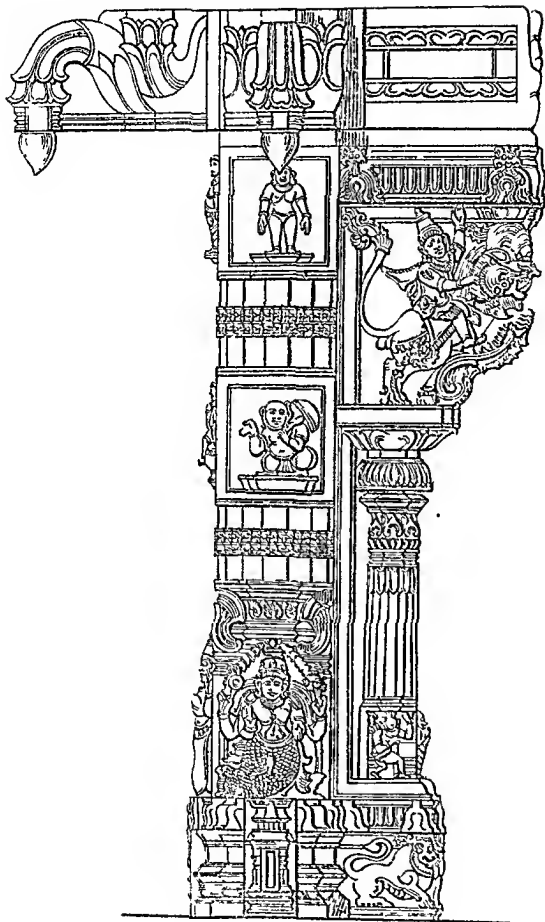
PILLAR IN HANUMANTA TEMPLE
TERAKANAMBI



PILLAR IN HANUMANTA TEMPLE

TERAKANÂMBI

West face



PILLAR IN HANUMANTA TEMPLE
TERAKANÂMBI

East face

GUṆDLUPET TALUQ

1

At Trīṣambalapurā (Terakanāmba hollī), on a stone in the enclosure of the Trīṣambakāśvara temple

Srasti śrī vijyābhīrudaya Salivāhana-śaka-varuṣa 1444 neya Viṣṇu samvatsarada Pushya ba 30 Saṁvīra-Makara saṁkrānti-punya kīlādālī śrīman-mahādeva-dēvōttama śrī guru mūrti Trīṣambakāśvara anga-ranga vaibhava nadeyabēl endu śrīman mahārājadhīrāja rāja paramēśvara śrī-vīra pratāpa Kṛishṇa-Rāja mahārājara nīrūpadīna Kaundinya-gōtrada Yyuvāśakheya Āpastambā-sūtrada Rāchī-Rājagala makkalu Saluva Gōvinda-Rājagala podavattu lōtta dharma-sūlā-śāsanada kramav entendare śrīman-mahārājadhīrāja rāja paramēśvara śrī-vīra pratāpa Kṛishṇa-Rāja mahārājara prithvī-sām-rāyam geṣavallī namage nāyik utraṅke pūṣidā Kudugu-nāda Terakanāmbeya sthāladālī Kōḍibālīya kālūvalī Annayāra Channayyāpurā saba ā-Kōḍibālīya grāmakke saluvudu Kōḍibālīya grāma 1 kke siluvudu ga 397—3 Annayāra grāma 1 le ga 42 Channayyāpurada grāma 1 le ga 37—2 anta ga 477 bōṭṭāda kīrālu bōḷāra deru ganikāra terege vōjugāla terege dāsugala terege āhala-derege asagala terege nīyindara terege kumbhīre terege gānada sunka Kumbana-lāvali sunka magga sunka māḍiril o Salivāra rottana muntāda sarvva terege kālūvalīya grāmagaḷu saba Kōḍibālīya sarvva āḍiyarānū Terakanāmbeya lekkīdālī kolavanu taradu Makara saṁkrānti-punya kīlādālī Tungabhadra-tīra-Viṇṇapakṣha devira saṁmūḍhī Bhīṣaka-k-bētrādālī sa-hiranyōdaka dāna-dhārā-jūṭṭakavēḷu namma svāmī śrī-vīra pratāpa-Kṛishṇa Rāja-mahārājara bahr-asva-gaya śōṇā samriddhīy āgabhēl endu dig-vijaya sāmbrījya āgabhēl endu Rāchī-Rājagala makkalu Śūlva Gōvinda-Rājagala śrī guru mūrti Trīṣambakāśvara amṛita padī anga-ranga-vaibhava nadeyabēl endu dhāreyaṇa eredu lōtta dharma-sūlā-śāsana (usual final verses)

śāstrunīpī | nītō dharmmah palānīyah prayatnātāḷ |

śāstru ēva hi śāstruṣ sṛjāt dharmmasa śāstrūn mīkṛintatī ||

i dharmav aruvu obba apahāsihanna vānu tamma mātā piṭṭagaḷu gōvu yishtana Vīraṇṣīyā Gangeya tādīyallī vadhisida pīpakkē hōḷanu tamma gurura lōnda pīpakkē hōḷanu tamma oda buttidavala anubhavisuva pīpakkē hōḷanu ||

2

At the same place, on another stone

Srasti śrī vijyābhīrudaya-Salivāhana-śaka-varuṣa 1416 sūnda Paridhīvi-samvatsarada Kārttikā-mūḍhī 5 hi śrīman mahā-mandakāśvaram jarādī kōḷahala pēsūl-Panuma arasanka sūnegīra ghenanka-chakresvara guṇa bēntekāga Hōyisana-dēśādhipatī Ummattūrī Yimma li Rāja-Vodeyara kumīvaru śrī-Vīra Nūḷa Rāja Vodeyara minēya mābī pradhāna Dēva Rāyanavara makkalu Purvatayānavara Tirumaladālī mahā-Harada ... oḷeyaragala ārōgane-svayidīnakke sūmarppisī lōtta grāmada dharmā-śūlā-śāsanada kramav entendare Trīṣambakāśvara amṛita padige sarvva-mānyarāga nāḍedubala Bomanabālīyālī nannā tande Dēva Rāyanavara pura varagavā lāga mudreya kalla līkīṣikkōṇda hostāgi puravānu kaṭṭi i śimēyallī keṇeyanu kaṭṭi ā keṇe kelage alakeya maravānu yikkī ga 12 le pura-guttage bhōgi māḍikkōṇdu anubhavisutt idda puravānu ā-guttage hinneradu honnānū Trīṣambakāśvara bhāṇa larakke varuṣa varuṣam prati salu verggaḷevagi hōṭṭi bahanthī honnan Rājapurada oḷeyaragala ārōgane-svayidīnakke sūmarppisī koṭṭer īgi ā purada chatus śimēge saluva gadde beddalu adake tota kaṭṭa kotāra ūro-honnu sūṭika chārādīyā āda-dere kumbhāra-dere bhūngu

varahāṅke kottē ḡgi jī-lshātrāṅke salava gadde beddalu tōta tudike adu mane kaḷa lothāra nīdhi-
nīshāpā-pāshāna-akshinī ḡgimi-siddha-siddhyāṅgaḷ emba achita-bhōga tījas svāmyavu ā-chandirāḷav
ḡgi Trīyambaka-dēvarāgo saluvadu yāndu nīvu namma putra-jūṭi-dāyādya-ādy-anumita-purassarav
ḡgi namma sva nichayin odambaṭṭu kotta kraya-śisara int appudāṅke śāksbigalu Hullaṇaḍa Rēchana-
gaḷa maḷkaḷa .. uganag-ḡḷa Lakshminītha-Bhāttara maḷkalu śāraṇisi-dēvaru-Bhāttaru i-maryāḍēge
Nāmā-Bhāṭṭ-ayyavara

5

At Terikanāmbi, on a stone to the south of the inner door of the Mūlasthānēstara temple.

S'ubham astu svasti śrī jayābhayudaya-S'āhābhana-śāka-varuṣha 1436 sandu nadava vartamānav aha
Raktākshī-samvatsaradā Kārtika śa 10 lu śrīman-mahādēva-dēvottamam Terikanāmbiya śrī-Mūla-
sthāna-dēvara śrī-nandya muga-rāṅga-bhōga-rathōtsava-modalida sēvege śrīman-mahā-mandalēśvaram
ghēnāṅka-chakrēśvara gya bēntēḡḡa jarāḍi-kolābala peṣḡa-Hanuma arasāṅka-āregāya śāka-
dharma-pratipālakam mahī-rājyādhipati śrī-vira-Ummattūra-Nāḡy-Rāya-Vodeyaru dharmav ḡgi
samarpsi nammā mahī-pradhāna dīde-Rautāṅge appaneyanu kottu Terikanāmbiya pārupatyaḡḡa
Chikka-Nāḡyayyanavāṅge nūṭṭara kottu tēra-kāṅkeya śāṅgya dharmā-ślī śīśanada
kramav eutendare i-Terikanāmbi-nāda i Mūlasthāna dēvara tēra kāṅkege dēva-dāya-
brahma-dāyada grāmagaḷu horvāra Puyūru-paragaḷu modalida grāmagaḷim .. . hillege
... .. . (usual final verse)

6

*At the same village, on a stone in the north, second of pātāla mantapa
of the Lakshmi-Varaṇarajasiṁha temple*

S'ubham astu svasti śrī jayābhayudaya-S'āhābhana-śāka-varuṣha sruḍa 1426 sandu nadava varta-
mānav āḍi Raktākshī samvatsarada Kārtika śa 10 lu śrīman-mahādēva-dēvottama Terikanāmbiya
śrī-Allājanātha-dēvara anḡa bhōga anṁti pudige śāraṇ mahā-mandalēśvāra ghēnāṅka-chakrēśvara
gaya bēntēḡḡa jarāḍi-kolābala peṣḡa-Hanuma arasāṅka-sugeḡḡa śāka-dharma prati-
pālakam mahī-rājyādhipati Ummattūra śrī Vira-Nāḡy Rāya-Vodeyaru dharmav ḡgi samarpsi
nammā mahī-pradhāna Sīdāya-Rautāṅge appaneyanu kottu i-Terikanāmbiya pārupatyaḡḡa Chikka-
Nāḡyayyanavāṅge nūṭṭara kottu .. māḍi kotta tēra-kāṅke ā-svāmyada dharmā-ślī śīśanada
kramav eutendare i-Terikanāmbiya nāḍolage i-Allājanātha-dēvara tēra-kāṅkege dēva-dāya-brahma-
dāyada grāmagaḷu horvāra bhandirav āḍi Vāḡḡu Kadabāḷi haruḷ-ḡ-grāmāṅḡgrāmav āḍa baḷḷi
(back—illegible)

7

On a stone to the south of the outer door of the same temple

Śrīman-mahā-mandalēśvara jagatāpi .. . han-śābāra-ganda Koude Dēva Chōla mahā arasagaḷa
jīnūḍḍhira.

8

At the same village, on a stone to the east, in the pātāla mantapa of the Nāmābhādra temple.

Śrīmatē Nāmābhādra namah śubham astu svasti jayābhayudaya-S'āhābhana-śāka-varuṣha 1442 sandu
Vikrama-samvatsarada Pashya śa 10 lu śrīman-mahīrājyādhipāya rāya-paramēśvara śrī-vira pratāpa
śrī Krishṇa-dēva mahārīraṇ pūthi-ḡḡayam ḡḡuttu .. . vāra mahī-pradhāna
... Terikanāmbiyaḡḡa mahīrājyādhipāya śrīman-mahādēva-dēvottama āḡḡara dēvarāgo rathōtsavāṅke
kottu vāra Terikanāmbiyaḡḡa grāmagaḷoḡḡe dēva-dāya brahma-dāya horvāru

grāmānugrāmagaḷa haḷḷi ū puṭṭaḷu modālāda pratyēka-grāmagaḷunda pratyēka-haḷḷige eradu
 eradu hanavina lekka śilā-śāsanava barasi Ālvāra-dēvar-amṛita-paḍige Kodahallī Teraka-
 nāmbeya Ayyappaḷa Mant-arasariṅge Māgayara Nāḷḷaya-arasarige kotteḷi . . . i-
 tēra-kāṇṭheya honna Terakanāmbeya chivāḍige hirahā i-lekkaḍalli kulāvāsīyakke koṭṭu
 Ālvāra-dēvara rathōtsava

9

On the back of the same stone.

S'rimatē Rīmānuḷāya namah | śubham astu svasti śrī vijayābhūḍaya-S'ālvāhana-śaka-varsha 1411
 sanda Saumya-samvatsarada Mārgasira-su 13 lu śrīman-mahā-maṇḍalāśvara javādi-kōḷḷahāḷi arasāṅka-
 sūnēgāra ghēnāṅka-chakrēśvara peḷḷi-Hanuma gṛya-bēntekāra Immādi-Rāya-Vodeyara komāra śrī-
 Vira Nāḷḷa-Rāja-Vodeyaru sukaḍi prativ-rāyam grūtt iralāḷi Terakanāmbeya Chennappa-Settiyara maga
 Dāsa-Kēṭappa-Settiyaru Terakanāmbeyalli Vanḱunthirānṭha-dēvaru Rāmachaudra-dēvaru Ālvāra-dēvara
 anga-rauga-bhōga tēru-tiru-nālu-nityōtsava-pakshōtsava-māsōtsava-samvatsarōtsavagaḷige kottanthā
 grāmagaḷa Chēra-Chōḷa-Pāṇḍya-mūva-rājara ganda Nilagiri-sādāraḷ-odeya Dēva Rāja-Vodeyaru kotta
 grāmada vīvara Haku-nāda Muḷūra-stalada Hedeḷālāḍi chatus śūneyoḷa (*stops here*)

10

At the same village, on a stone to the west, in the Hanumantha-maṇḍapa

S'ubham astu svasti śrī vijayābhūḍaya-S'ālvāhana-śaka-varusha 1562 sanda | Vikrama-samvatsarada
 Pushya-śu 5 ja S'omavīradallu śrīmad-rājādhirāja paramēśvara śrī-vīra-pratāpa śrī vīra-śēkhapati-
 Dēva mahārājaraḷu prithvi-rāyam gavyuttam irala śrīman-mahā-Masūra-adhipa Narasu-Rāja-
 ayyaṇḱavaru Terakanāmbeyalli | Kempa-Nārasimha-Settara nūtana-pratiśṭhey āḷi Terakanāmbiya-
 nadu kēriyalli nūtana-maṇḍapavannā kaṭṭusi Hanumanta-rājannu pratiśṭheyam mādī ā-dēvara paḍitarakkā
 alli māduvannā nūṭana-kattaleya sūtrakkā sarvamānyav āḷi | namma dōratannakke rājannuḍa namage
 pāḷisida Terakanāmbiya śimeya Haṅgala sthālada Puttanapurav enisikomba grāmavannā | sa-luranyō-
 daka-dāna-dhārā-pūrvakav āḷi Hanumanta svāmīyāra padutarakkā alli māduva Liḷḷamara-sūtrakkā
 sarvamānyav āḷi nadasuvahige | Vāṇara-mudre-samēṭav āḷi śilā-śāsanavannā mādīsī kotteṭv āḷi
 i-grāmada chatus-śimeya voḷagāda bhūmīyā pūrvā-mēreḷyalli ā-chandrarāḷi a-sthāy āḷi . . . kotteṭv śilā-
 śāsana | (*usual final verses*)

Vikrama-samvatsara ārabhya . . . Hanumanta-svāmīya

. lam bhūktē svānam sad-arpitō yadi |
 tatam hīramam ||

11

At Karalala Maḷahallī (same hold), on a stone in front of the village.

Svasti śrī vijayābhūḍaya-S'ālvāhana-śaka-varusha 1419 sanda vartamānav alia Puḷḷaḷa-samvatsarada
 Kārtika-śu 5 lu śrīman-mahā-maṇḍalāśvara gajā-bhūṭekāra javādi-kōḷḷahāḷi ghēnāṅka-chakrēśvara
 arasāṅka-sūnēgāra peḷḷi-Hanuma Hoyasapa-rājādhirāja śrī-vīra-Ummatāra-Nāḷḷa Rāja-Oḷeyara
 komāra Channa-Nāḷḷa-Rāja-Oḷeyaru Yajus-śākhya Āpastamba-sūtrada Kāḷḷapa-gūṭrada Kāḷḷichya
 Śiḡgāvarḡara mekkaḷu paḍi-vāḷya-pramāṇajūar āda Nārasimha-Dhātṭa-upādhyarige prāḷu Nāḷḷa-
 samvatsarada Māgha-ḷa 14 S'ivaratreya puṇya-kāḷḷadalli S'ivanasamvādada nūḷḷiya-Kāṇṭhiya madhyant-
 alli nelasiṭa namma kula-svāmī śrī-Sōmēśvara-dēvara sannidhīyalli sa-luranyōdaka-dīna dhārā-
 pūrvakav āḷi sarvamānyada dharmā-agrahīṭav āḷi biḷḷu koḷḷa grāmakke Vāṇara-mudreya kallāra
 chatus-śimege hīkisi koḷḷu ūra-munde śilā-śāsanavannā barasi nelisi koḷḷa kōṇṇa entendare namma

Hoyisana dēśake sandu baba kudugu naḍ ida Terakanambeya naḍ ojaṅaṇi Pammiṇṇa Madihaliyānu adara kaluvali Hanumanakallinī kōḍiyapura horatagi a Vudhaliyā grāma ondānu aramanege teru-
iddi kulavāna littu a gramakke loṭṭiḍa namma hesarallī Chenna Nānjarayapurav embi besa-
ranu māḍi a gramavānu nūmige a huṇyodala dāna-dhara purvakav aḍi sarvamaṇyav aḍi eka-
samyadā dharmā agraḥīrav aḍi kottu a grāmada chatus simege Yamina mudreya kallānu bakisi
loṭṭu śīla-śasānavānu barasi ura munde nedivi kottav iḍi a Hanumanakallina Kōḍiyapura horatagi
nūmige kottā yī Pōmmu Madihaliy idī Chenna Nānjariyapurakke saluva chitru imeyā vivara (14 lines
following contain details of boundaries, &c)

12

At Hullana (same locality), on a slope to the south east in the arاضي field

Sri Ganadhipataye namah dharmate jva | svasti sri vyaj. bh vadava S dvibhau sak | varusa 1320
sandi vartamana Vyagra-samvatsara k Chaitra su 15 Guruvardulu makkalu
Deva Raja Lottu bhumi silasara

13

At Yercy: ru (same locality) on a stone in front of the village

Srasti Sri vijayabhyudaya-Sulabhana aka virusha 1529 sanda vartanuvada Ananda sumratana-
randa Saravana ba 1 lu srinad veda mar ga prastithap machartar ada Sri Yenga leyya 1 hataru Tiruvila
bil . nige srinam maha man lak vira Ruma Payi Tirumala Ray vyamavaru 1 otta grana-sil i-
prastithe kravav entandare Terakanapali me Yerevura "umavaru nimga dani
Yeyajaru.. . kal- kotta grama . . arambha niru . sarva-
manayav agi annu . . (rest illeg ble)

14

At the same village, on a stone by the side of the church.

Srasti srimat-Manmatha samrat-saradi Chandra . do! Ercura ka! Gira la tann ara tarig lo!
 turara Ishi kadi satta Sivara tagalo!a slomura lhatta la manna Mahadevarggo liti m idan alid m
 Duran isyura kurukshatra

15

At Betatal nlli (same Fells) on a stone near the M r i d j u n h

Sasthi saurasta Bhuvanarayya anipathi vallali nadi raj illar a jaram stani Y diva lalambura-
 dyunanti sumakta chudamani nadi paraji gosha maderiyar a Samvatsar diti gra-d ingra malla
 Akhara rajya nirnamula Ch jara va janteti il aya S m sara Devaru prithi rajya
 gezuttire holagura de Sakara Garla nadi janteti va si se eni

16

At the relay on a station in Pail-Gautsfield

(Given x and T is a δ -harmonic tree)

.... bhāṇa nāṇa māṇaṇa ...
 savaṇa savaṇa ...
 bhāṇa nāṇa māṇaṇa ...
 savaṇa savaṇa ...
 bhāṇa nāṇa māṇaṇa ...
 savaṇa savaṇa ...
 bhāṇa nāṇa māṇaṇa ...
 savaṇa savaṇa ...

20

On the basement of the same basti

(Gru tha and Tu let vacat)

[Sva]stu sri udayar sri-Chola Ganga Devarkku yandu 14 aradu Mudikonda-Chola mandalattu Gangar-
konda-Chola valanattu kudukuri nattu kKellasurendi devarkku pallichchandam akka m nattu
nattu kamundan Vikkarama Chola pPerumidi kamundan na m nattu kKalluri -kamukkar .
.. kKellasure pPaluchcheri kudu kattu ppammura kandaka vidaiyan Tengottaiyil irandi
vilanda ... Villopuku ivar vah manakkarku irai li
chaundaditta vai ivar . . ddara purvakam akka kudattin Vikkarama Chola pPerumidi kamundan-ena
id dharmam saidin nirrganam irakshippan adu dharmam aram ir ivarku aram alladu tunai yillai ivar
solla i sasanam vettinen . kkol ittu tattin Rajachari makan Manikkachari

21

At Somahalli (same hobli), on a stone lying in front of the village

Subham astu t

namas tanga s ras chambi chandri-ch amara-charave i
trai lokya nagar irambha muli stambhiva S umbhare i

svasti & vijayabhavadaya Sulahana aka varusha 1496 sandi palada Dhi u samvatsarada Asija-
ba . lu srinan maharajadhurya raja paramesvara sri viru pratya ri Punga l ya maharajaru puthi
rajjam gavyutt irala srinan mahi iran lakshara I ama R ya R mi urva D va mah arajaru vijaya-
siddi Sivachari sumpannar ada . devapritlu mahi mahattimolug da Nanjanagula hariva naitl ada
pattada Gungulhara Devarugula mahi mahattimura uvugun ge kettanthi sili sadana namma t rd gila
Tirumali R jagayya Deva maharajare panyar igale endu S mahilijalli Ter k nambiva chira k k
silva bhuinva stali janguna chatra brahminva-chatra nli yam chikitra 2 na uranmanva i
.. i sthalakle salava gallo bed ala tota tud ke ala mare kala kotara savara diya li d ga
chiru derge aram pyaranna igunali anubhavi ikkonlu taruvadu endu lu . f .
ravari dal wai Venkappa Nayakara Somahalliyaru unude ne hsi lot antli i li & arada i ra-
madre sadana id ashita ichan leul ka sthuvu igu silava li (d f r e)

23

At the same vill ge, on a stone in front of the village

Namas tanga s ras chambi chandri-ch amara-charave i

l oṭṭu ā-Sōm dhalaya āra-munde śāli-śisaraṇḍalli lṅga-mudraya kallānu tūdi naḥisi loṭṭer iḡi yi-
dharmaḍalu ā-chandārka-s'iyi āḡi saluḍu endu ā-Dēra-Riḡ maveru māḍi oṭṭa dharmā-śāli-
ka sa (us til final verses)

24

At the same place, on a copper plate

Śvasti sri vijyabhayadaya S ilahanaśaka varuṣa 1341 meya samāya vartamāna āḡi naḍadu l araya
Solahapṭu-samvatsarada S'irana sa 15 Sōm arir-sōma graham pūṇya kālādallu śrīman mahā-
rājādhalaya paramēśvara pūrva prācīnma dakṣiṇa dattara chatas samudrādhisvara Hindura-riya-
saratrānaya an-ura prāpīna-Dēra Pūya mal araya Tumāra śrīman-mahā-māṇḍalēśvara śrī-śira-
Harihara-Riḡaru tamma tande Dēra-Riḡa-mahāvarange isada pūṇya-loka prāptyaṇṭha āḡi Terka-
nimbir pṛkṣe salluṇa kulaguruda stūḍa bag Somahalliy emba grāma nannu Dēra-Riḡa-Vadeyaru
tan nam idheḡi v iḡi Dēraḡiparaya emba agraharaya mu mēḡi sa hiraṇyodaka-dāra-dlārā-pūṇakā
āḡi nand-gotrada nana nandadhalaya mahā-jagadgāḡi hanneruḍu-vṛtti māḍi dhalayan eradu koṭṭa
dharmā-sasarada h-dhimanara vuvā (names of siltars, &c)

25

At Lallūr (see p. 11), on a stone in front of the church.

Subham astu |

Agnyanana-padmāḷḷam Gyaṇa |
an |
nainas tuḡa-iras-chumbi chandra-chimara-charave |
trulokya-nagarārambha-mula-stanubhāḡa S'amblhavē |
Harer lā-varibhāḡa damahtrī-dand's sa pātu v d |
Hemadri kālāśa jatra dhatri chhatra-nyam dādhan |
jayati jagati sakal-jana vilasō Dīsa . . -dēśah |
nival ā tōḡa Rāḡa Rād ryaḍhani ||
 kshutā |
 nirayā vijayate bhuvā Dēra Rajah |
tūa |
 Lal hapa śrīma dharmā śisanaṃ |
S il vāḡa sakubdeśu śrī vāḡa śrī bhūmishu |
gateshu Krodhu varṣe mun Paushe mā e Sam grāte |
vindu Kūya |
datta grāmya śimāḍi likhyatē dē v-bhāshaya ||

śvasti sri vijayabhayadaya-S ilahanaśaka varuṣa 1586 sarada Krodhu samvatsarada Pushya ca 30
S ilahara pūṇya kālādallu ātrīya gotrada āśvalayana-śtrada Rik-sākhya Sōma van-ada doreḡa
ada Somarasa-O leyara pautar āda Depa Riḡ O leyara putrar āda Dēra-Riḡa v ideyaravarā J imadagny i-
vāsa gotrada āśvalayana sutāda Rik-ākhya I-l hapa pṛōtshkva pautar āda Banadonna pṛōtshkara
putrar āda Likhapi pṛōtshkariḡe Lakuru grāma l ou pū-ura ge salluṇa antu mura varuḍa
l hūm sa-hiraṇyodaka-dāra dhārā pūṇakā v iḡi dhāḡeyan eradu koṭṭer iḡi yī grāma-chatas-
simeyolagana gadde beddalu tot' sunka suvarṇa idaya muntida ā salāl-ada kāryagalu nidhi nikhēpa-
muntada āśta-vdhā-tēya-svīṇyagalara agum dīkōḍa putra-putra-pāramparye āḡi ā-chandārka-
sthaviy iḡi (usual final verse)

26

At Sigala (sa e helli) oia stone in the anula

(Gmt a n T r r)

Svasti sri sam ista bh iran israya sri puthi vallibha r jalla ty param bhittaraka
dhisvati Yadava kulambara dyum ch l n malar j r j m d jaroju ganda gu da-
bharunda kadana prachan li a y a ura Suu r s lli gr d r g u r lli chad anka Rama
Makara ryya nirmulana Chofa ryya prah cl rra P l a d gatta s i i Lnavardhana missanka
pratapa-chakravartti Pasala n vira Somes ri Deru a r u r j r i p r m y arulankha svasti Sri
Sakaray-unda 1166 senta kpi samrat-aratta a i t i l C l m n l l olkanatta Vammachcia
Lamup l makan Goppa man

27 ✓

In Gundlupet fort on a stone in basti neta

Svasti parama-gam lura g ub l r gh la d l i n u i j

jy it trulokya nathasya sasannum Jina s n an

svasti samasti l havana-riyam n j r d l i vallibha mal r j l l r j i j u r v ra parima bhittaraka
Yadava kulambara-diyu uni samyaktra-cl d l i n m malar j r j m d jaroju ganda gu da-
Sannivara sid lli gun-dargga malla chak l ul lura a s u l r j r j l l u y a k u l i - c h a k r a v a r t t i
Hoyasaja Vira Bdlhja Derara l a l o g a Heddore-paryu la s d i s i D a r a u d r a d a n e l a v i l i o l u s u k h a
araktatha nandadum ryyam geyuttaru ire tat pada padmopajivi j

purusha nidhana rupi Horal dhi l ilagrayi loka samstatum j

Gorava-Gavm lan agra tanayum vnan imbodli luri i sunj ulam j

Harada-Garund u itana satana vura P t i - G r o n l a n o l d i t a n j

nirupamam appi Tuj para-Jinalayamam lharad... me d d u o j

vinaya n dlu satya dhara i Maen chvita v d u y a m u r t i Mardara-dhauryyam j

janata samstatan emb oud j anup... guna raga v ana b tti Garundam j

śrīmad Dhami l saughe smu Nand sau l e t y Arunatal j

anrayo bhuti n... sha -astra varas parag... j

śvasti śrīman maha pradhanam kumara Lakshana Danna yakar adli k uru m datt uppad atana sanu
dhānadalu svasti samasti guna sampranar appa Kulugu r l i manara samas a prabha garundaga j
reddu Tuppara Bitti-Jinalayakk r vura Ma lalaliya sarva ba d i l r r b a r v - g i Saka varsham 1118
Naja-samvatsarada Tjeshitha-sulla 13 Val litarad r a l d i r j u r v k a n m l b t t a d a t t i p h a s a d i y a
ba l a g a d i s a b h i g a d i c l e r a u b e l i l u a n y u m l h u n d a s p l a t a j n e d l h a r a k i e d e v r a s t i v i l h a r e d l a
ne . brahmana kot la p e p a k k e

(unal final verse) svasti śrī samasti kot-Jinalayam bhadrām vsta Jina s n anava j

28

At the eclipse on a stone in the well

Vijayapurada Ananta-devange samasta gauda brjegal ol e gi Farad li Paclanna kotta be lidala
kamba 100 mane eju kai nivesana Esarav...dyak Kumeya Nayak re kotta a d d e Lo 10 beddalu Lamba
100 mane 1 tota 1

29

At Gundlupet on a pillar of the mulla mantapa of the Vijaya Naraja astam temple

Sobhakrit-samvatsarada Svarana ba 10 Ā lu śrī Vijaya Narayana-devura ghil mantapavu udara
Lalada narvedyaru Aditya arasara makkalu Puppasasa Vodeyara dharm... n

At Gundlupet, on copper plates in possession of Veṅkaṭavaradāchār, son of Śaurirāja-Pandit.

(In Nāṭya characters)

[16] Śrī-Gaṇādhīpatayā n unah |

namas tuṅga-śiraś chumbha-chandra-chinra-chāravā |
 tralōkya-nagarārambhā-mūla-stambhāya Śambhāvā ||
 Harir hli-varahasya dānashrā dānāś ca pātu vaḥ |
 Hēmidra kalasā yatra dhātū chitra-śnyamādhava ||
 kalyāṇāy ista tad-dhāma pratyāhva-tumirīpāhva |
 yad gayōpy Agryōdabhūtam Haripūṣa cha pāyāt ||
 asti kṣhīramāyād dāvar mathyamānān mathimbudhīh |
 narānītān vodbhūtam āpanīta-tamō mahah ||
 tasyāsit tanayas tapōbhūta nūlar anvartha nāmā Budhah
 punyair asy | Pururavā bhūja-balaḥ āyur dvībhāp nighnatah |
 tasyāyur Nahushō'sya tasya parushō yuddhō Yajātih kṣhītau
 khyātas tasya tu Turvasur Vasumibhās śrī-Dīvyāni-patīh ||
 tad-rambō Dīrakhyānir dīdipe Tumina-bhūpatīh |
 yasasī Tulavendrēśva Yadoh Kṣhīnā nīrvayē ||

hūd Dākhamāyānir Īśvaraḥ kṣhīti-pālakah |
 am aguna-bhūramsam mruji-rutnam mathibhūyām ||
 ād udābhūt tasmā Narasāvanipālakah |
 ki-nandanāt Kāmō Dīrakī-nūdānīd ira || .
 ha-sukrītōddāmō Rāmēśvara-pramukhē mubur
 ita-lurīyas sthānō sthānō vjadhatta yathā-vidhū |
 na-parivṛto nānī-dānīm yō bhuvī bhōdāśa
 hūvana-janodgitam sphītam yōśah punaruktayan ||
 ērīm āśu bhadrā tribhūja-śa-śayām tām vīlanghyauva śātrum
 grāham grīhītrī samitī bhūja bālāt tam cha rājyam tādīyam |
 vā Śriranga-pūrvam tad api nija-vasē pattanam yō babhūśē
 ti-stambham nikhaya tri-bhuvana-bhāvana stūyamānāpadanah ||
 ram Chōlam cha Pandyam tam api cha Madhurī-vallabhām māna bhūsham
 ōdāgram Turusikam Gayapāti-nripatim chāpi jivā tad-anyān |
 rugī turī-Laukī-prathama-charama-bhūbbhrit-tātāntara nītāntam
 ātāh kṣhōnīpatīnām srajam iva srasām śāsanam yō vyatīnt ||
 pāyī-Nāgālī-dēvyōh Kausalyā-śrī-Sumitrāyōh |
 ryōr iva Nrsimbēndrāt tasmāt Panturathād ira ||
 au vinayināu Rama Lakṣmanāv iva nandanau |
 au vira-Nrsimbēndra-Kṛṣhna-Rāya-mahūpatī ||
 aś śrī-Narasimbas sa Vijayanagarē ratna simhāsanaasthah
 tyā nityā nirasyan Nṛiga-Najā Nahushān apy anyān athānyān |
 śētōr ā Sumērōr avam-sura-nutās svairam ā chōdayādrēr
 pāśch utyachālāntad alchija hrīdayam āvarya rājyam śāśā ||
 nā-dīnāy alārshīt Kanaka [II a] sadasi yāś śrī-Virūpākṣha-dēva-
 nā e śrī Kālābhāstūtur api nagarē Vēṅkatādrāu cha Kānchyām |
 vāśē Śōṇa-śailē mahatī Hariharē-hōbalē Sangamē cha
 vāśē Kumbhaghṛṇā hata-jamaś māś ā-Nandī tūthē Nivṛttāu ||

Gôlarnê Rîma sêtau jagati tad-itareshv apy aêslêshbu punya-
 sthânêshv ârabdha-nînâvidha bahula maha-dânâ-vari-pravâhah |
 yasyôdaûchat-turanga-prakara-khura-rajâs-sushyad ambhodhi-magna-
 kshâmâbhirit-paksba-chebbudôdyattara-kushêdharôtkantitâ kunthitâbhût ||
 brahmaudam vâsva-chakram ghatam udita-mahâbbûtakam ratna-dhënum
 saptaimbhôdhîmê cha kalpa-kshutrubha-latikê kâûchebanim kâmadhënum |
 svarna-kshbmâm yô hiranyâsva ratham api tulipûrusham gô-sahasram
 bêmâsram hëma-garbbva kanaka kari ratham paûcha lîngaly atinêt ||
 prâjyam prâśya purvighoram râjyam dyam iva śasitam |
 tasmin gunëna vikhyâtê kshutêrê indrê divam gatê ||
 tatô'py avârya-vîryas śrî-Krishna Râya-mahâpatih |
 bibharti mani-kêyûra-nirvâśesham mâtîm bhujê ||
 kirtjâ yasya samantatah prasritayâ vâsiam ruchakhyam vrajêd
 ity âśaukya purâ Purîm abhavarî phîlêkshanah prâyaśah |
 Padmâkshô'pi cbatar-bhujô'yanî chatur-vaktîrô'bhavat Padmabhûh
 Kâjî khadgam adhâd Râmâ cha kamalam vinâm cha Vântî karê ||
 śâtrûnâm rasam êti dadata iti rushâ lin nu saptaimbhurâsin
 nânâ-sênâ-turanga-trinita-rasumati-dhû||kâ-pâlikâbhuh |
 samâśoshya svâram êtât-pratundib-jaladhî-śrênîkâm yo vidhattê
 brahmândra-svarna-Mêru-pramukha nyo-mahâ-dîna-tôyair amêyadh ||
 mad dattâm arîb -sîrthâś śriyam iha sucîram bhujâpatâm ity arêtya
 prâjyah patyâha hûjôs tapana ratha-gatêr âlayam dëvatânâm |
 tat-tad dig-jyôtra-vratjâpi cha birada-padaur anukîms tatra tatra
 stambhân jata-pratisbthân vâtanuta bhuvî yô bhûbhrid abhramkashâgrân ||
 Kîschî-S'rîśauh-S ênîchala-Kanakasabhâ-Vêkâtâdri-pramukhyê-
 shv ârjityâvritya sarrêshv atanuta vidhivad bhûyasê śrêyâsê jah |
 dëva-stbânêshu tîrthêshv api kanaka tulipûrushâdim nînâ-
 dânanîy êvôpadîtau api samam akhîlur âgamôktânî tîni ||
 rôsha-krita pratipârthiva-drîdas S êsha-bhujâ-kshîti-rakshana-śaundah |
 bhîsega-tappura rîjara gundas tôbhaknd arthu hu yô rana-chandab ||
 rîjâdhurâj | ity ukto yô rîjâ-paramêśvarah |
 mûta-rîjate-gandâkhyah paramêśvo bhîjranakarah ||
 Hindu rîjâ sratrânô dushîr-êrdûla-mardanah |
 vîra-pratîpâ-ity adi-birudair achatur yutah ||
 âlôkajâ mahârîjâ jya-jvîti vîdîbhuh |
 Angra-Vangra Kâ||I||J||mgûdîrî rîgabhis sêvyatê cha yah ||
 statyandîryas sudbhîhis sv Vyayinagur ratna simhâsanasthîn
 kshâmâpîlân Kprîhna-Rîjâ-kshutipatur adharîkritya nityî Nrgâdîn
 â padvâdêr athîsta-kshundharî-katakîd â cha Hîmâchalantîd
 â S êtôr arthî-sârthâ-śriyam iha bahûlukîtya nityâ samundhê ||
 Ê'akîbds Sahrâbasya sâhrasena chritus-śatah |
 *sapta trilâtayâ'bhîkhyê gyanâm prâptî kramât f
 Îsarê vats arâbh khyê mîsi Kûrtûr-nâmanî |
 êukla-paksbê śabbê lagnê chôthîtar-drîdâsî-tîthan ||
 Tungabhadrâpagî-tîrê Vitthalesvara-samndhar |
 andêka-vêda-vêdînta purinâgama-vêdnê ||

śrīmad-aśēsha-mahā-janaṅgaḷu tammolu sarvvaikamatyav āgi śrī-vīra-Bukkanna-Vodeyara kumāra Chikka-Kampanna-Vodeyaru prithvī-rājyam geṇvutt iddallu grāmādhidāyav āgiha Rāmanātha-dēvara pātra-bhōgakkē mādhida dharmmada kramav entendade ā-pātra-bhōgakkē prati-varashadallu koḍura ga 30 lke mādhida nimmaya namma baḷi Bīriyūra sūdrarallu katṭṭa īrūge va 1 uluda benu-prajegalu ennavaru tammavar end enade volkalige va 1 gaddeyallu prati-bhōgakkē bhāṇḍagakkē ko . . . ga 30 nū mukhaṇḍiyav āgi nadasī-lkoduta baheṇ i-dharmmakke āra brāhmaru viṅṇava mādhidāyaru brāhmarige horagu grāma-bahushkṛitaru vanu ā-chandrickka-sthāyiy āgi nadasī kottī śūlā-śūlāna aśēsha-mahā-janaṅgaḷa śrī-hastida voppa śrī-Vijaya-Nīrājānasya (usual final verses)

33

On the west base of the same.

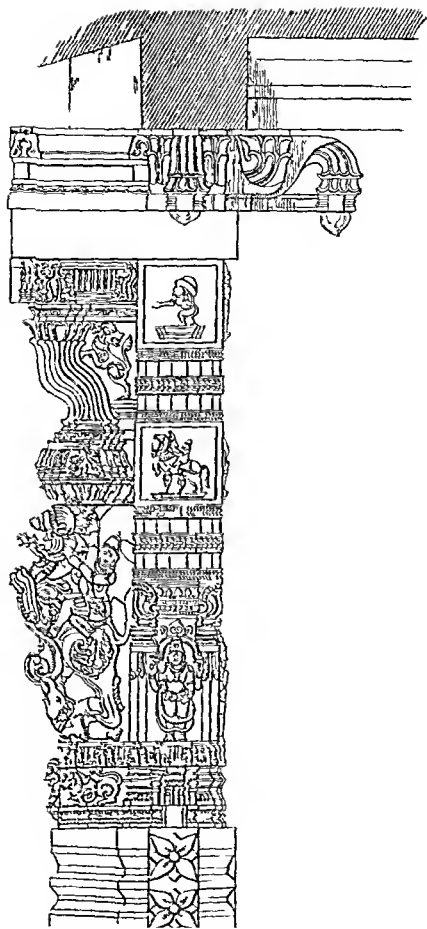
. śrīmad-aśēsha-mahā-janaṅgaḷu tammolu sarvvaikamatyav āgi kotta kramav entendade ā-Rāmanātha-dēvara bhāṇḍaradallu ā-aśēsha-mahā-janaṅgaḷu tamm okkala makkaḷu śūlav angikṛita-kulā-rina jivanta-sēshav āgi hongopdī pīvanti salava varāha aksharadallu gadyānava mūri-ayivattu i-honnina brāhṇige prati-divasadrithyā Rādīābhushēka mūru-eḷaniru gaudhikshato patre purpa dhūpa dīpa abhūtrāṅgaḷalle nadasuva nandī dūge eḷa nairōḍiyakke akki aydu māna tuppa solago uppu menasu sibiṭi eradu mēlōgara nairōḍiya kaladalu ayd adṛko ēl-cēyala vōndu vīḷeyā vōndu nīra . . . lke vōnd-ōndu hōnna kottu utsavavānu māḷisavēnu ut n cillivanu ā-chandrickka-sthāyiy āgi amma dharmma-sikshiy āgi uḇasavēnu

āditya-chandriy audōṇalāś cha dyaui bhūmur āpō hrudayam mṛnas eḷi |
ahās cha rātrīs cha ubhē cha sandhye dharmas cha ||

int ī-lōka śikshigēḷi cha hadanika prajyā śikshigēḷi i-dharmmakke āra i ghāra mādhidāyaru amma brāhmarige horagu grāma-bahushkṛitaru int appīlilke

34

On the north base of the same



Kallahalya kalla-gaddeyalu kha 1 danu ādhukraya-dāna-pūrvartane saluvant āgi namma putra-pautra-pāramparey āgi ā-chandrārka-sthāyigal āgi sukhr̥dim anubhaviṣi bahuri yendu Vidyālara mahāpātre-
arasugaḷu Lakshmiṣaṭi-ayyanavarige sarvāmānyav āgi āgrahārav āgi dhārā-pūrvakav āgi kotta
Haḷḷadapuradā śāli śāsana (usual final verse)

37

At Kallahalli (same hobli), on a stone at the village entrance

Svasti śrī simha-Dēvaru prithuvi rājyam geyyatt ire śrīmatu Hariya nāda mahā prabhu Kolugināda
Sankara-Gaṇindara sa śrīman mahā-pradhānam sabbādikāri bāhataṛa niyōgādhu[pati] parama-
... . . pati sakala-laghami pati śrī-liligataru Mādēvara dēva-śrī-pāda-pdmārādhakarum appa
... . . gāpāna Śrīraṅga Danāyakaru Kudugu-nāda nava vira śrī-Vijaya-Nārāyaṇa-dēvarige
niṭya-samārādhane chandrārka-tīram bara saluvant āge ā-nāda kalu pattavanu Saka-varuṣa 1123
neya Vishu-samvatsarada Bhādrapada-bahula-ashtami-Ādhvāra-Mṛgaśīra vanu chatuṣ-simān-
tara-viśiṣṭa-bā[dhā]-panhārav āgi dhārā pūrvakam āgi kottaru . . . (usual final verse)

38

On a big stone to the right of the above

Svasti śrī Saka-varuṣa 1132 Vikṛti-samvatsarada Āśvayuja-bahula Gurovāradalu śrī-Nāra-
simha-Dēvaru prithuvi-rājyam geṇḍa pattada Harada Gaudana suputra kuliyaṇ iridu ..
..... andaru

39

At Irānapura (same hobli), on a stone to the west of the Alārī chātadi.

S'abbhakṛitu samvatsarada Kārtika-śa 1 lu Sīde-Rāṣṭara nūpādīm Chikka-Nāḷṇya varasaru Kon-
nāra Basavayana Viryige kotta para-guttigeṇḍa śāli-śāsanaḍa kramav entendare namma ura kalu-
raḷḷiya teukava puravu bahu kaladunda bhūmi sime sāgade vakkalu kattide hāḷḷa pattav āgi
beḷadu pāḷu biddu yida paruvanda āhalu-simey āgi yidadaṇḍu gadava kadadu halla uttu host āgi bhūmi
simeyānu kundu pura[ra]ḷḷu katti vakkala hāḷḷa bhūmivānu horaba maḷikonda tṛya nāryādī yali
prāḷḷunda guttigeṇḍa āgi śāli-śāsanaṇḍu barasi kottēy āgi ā-purakkē saluva chatuṣ-sime virara

40

At Sampagayara (same hobli), in the east wall of Hirakṛti Mallayya's house

S'ubham astu svasti śrī vijayābhayadaya Sādhābana-saka-varuṣa 1332 andu vartumana Sādharma-
samvatsarada Kārtika-śa 1 lu śrīmatē Rāmānujāya namah śrīmad veda m'rga prathibhāpanachāryar
āda ubhay-vadintāchāryar āda Rāmānujāyyanavaru Tirumala-Nāḷṇyāyanavaru nūpādūda namma
komāran āda Marayappage kotta grāma-śāli śādanada kramav entendare namma Kallahalya kṣēra-
grāma Sampagayapuradā grā 1 danu ninoge umbaḷy āgi kottēy āyī y grāmako ulḷa chatuṣ-sime-voḷa-
gina guḷe beddalu tāṭa idu mane sarvasva sarva-ādhivānu āgumidi anubhaviṣi konda
ā-chandrārka-sthāyiy āgi putri-pantra-pāramparey āgi i-grāmavānu kodagiy āgi sarvāmānyav āgi
anubhaviṣi konda baruvāny endu kotta śāli-śāsana śrī

41

At Paṭṭaḷḷu (same hobli), on a stone to the north of the village entrance.

S'ubham astu Munmathi samvatsarada Kārtika-śa 5 lu śrīman maharājādūrya Sūlara-Narasiṅga-
Nāyakuvge śrī-Allāḷa-Nāya yanavaru nūpādūdu gūṭi-prajayēy ge kotta śāli-śāsanaḍa kramav ent-
endade namma grāmakkē saluva bhūmivā velle kṣāṇa vikala 1708 horase pāḷage n ra kōḷu hōḷa .
rūmityav āgi namma Nāḷḷāra hōḷada yale guḍdeyalu kha 500 ke virara

At the same village, on a stone to the south of the Basava temple.

S'ubham astu sri-Gaṇḍalupatayā namah śrīmatu Īvara-samvatsarada Chaitra-śuddha-navamīyala
Pañjanahallīya Śīle-Gaudana mahākāṣṭha Pāṇḍarā-Gaudana śrī-Basavāśvara-dēvarige Arakereya Mallapa-
Nāyakaṛa kumārī Perama-Nāyaka-ayyanavaru tamage puṇyav āgabhāc cūdu kōṭṭa kodige mānya śrī

At Bejjahalli (same hobli), on a stone near the Basava temple.

Nandana samvatsarada Śrīvaru-śu 3 lu śrīmanu mahā-mandakīśvara Nāmala-Rāja-ayya Tīrumala-
Rājaya-dēva-mahā-arasugaḷa Ayyanavaru Bejjahalli . . . (rest illegible)

At the same village, on a stone oil-mill in the cemetery, north east of the village.

Svasti śrī Sakā-varuṣa 1233 raneya Virūdhakṛitu-samvatsarada-Puṣya-śu 10 Ā 1 śrīman mahā-pra-
dhānam Mava-Daṇḍayika prithivī-rājyam geṇyutt irala Kudugalaṛa nāda Bejjahallīya Rāma-Gaudana
magam Haru-Gaṇḍa tannu appa suttali dharmakke hoysida gāṇa māngalaṁ alā śrī śrī śrī

At the same village, on a stone in Sattikallu jagali.

Svasti śrī Sakā-varuṣa 1290 ne tsuāda Puṣya hr . . . lu śrī māṇḍalēśvara ari-rāya-
vibhāda bhīṣṭige tappayā Rājara-gaṇḍa chatus samudrādhipati vīra-Bukka-
Rāya ra (Thikka-Kampanna kumāra Nāñanna (back)
dravyavasuṇḍa eṣṭu nakla unṭa dharmā (usual final verse) Kempanna-
Voḍeyara vo Viśrēṣṭa

At Saapura (Hugala hobli), on a stone maṇḍapa in front of the Basavēśvara temple.

Svasti śrī vijayābhīrudaya-Sālivahana-śaka-varuṣa 1351 neya Virūdh-samvatsarada Bhādrapada-ka
1 lu Maṇḍapavādaḷa śrīman-mahā-mandakīśvaram śrī-vīra gya-bintekāra Sōma-Rāja-Voḍeyara
komāra Dēva Rāya-Oḍeyaru sujana śuddha Śrī ichāna-sampradāyam appa namma śrī-guṇaśrī Rudrikṣu-
Oḍeyara divya-śrī pīda pīdmanigalge nāva śaranāṭṭi madu namage rājyaṁ nāda halyali kōṭṭa Kudugu-
nāda Derakambiyā vāṭṭalada Gondigamahallīya grāmad chatus-simeyannu dīna dhīr-ajayavakam māḍi
ā grāmike saluva grāḍe beddalu tōṭa tūḍike tūḷa dere kumbhāra-dere varu dalavātrake
bettada-kāvalu suuka anipu andayavike mīḍ nuke gṛāṇichīra akṣaṇa-āgānu nidhu nil shepa-jala pāshāna-
siddha s'dyangala muntāda ashta bhūgī-tājas svāmya sam ista bhī-sahitā āgi ēn ulā suva-svāmya-
vānu ā chandraraka sthīyiy āgi anubhavisuvri cūdu kōṭṭa śrī-huḷa mudie silī sārana (usual final verses)

At Pattanapura (same hobli), on a stone lying near the Hanumantha temple

Svasti śrī vijayābhīrudaya Sālivahana-śaka-varuṣa 1592 sūda Vikrama-samvatsarada Puṣya-śuddha
10 Śuvāvaradalu śrīman rājādhipāya rāja paramēśvara śrī vīra prādīpa śrī-vīra-Vīrakṛpātī-Dēva-
mahārājavararu prithivī-rājyam geṇyuttam irala śrī Venkatapati-Rājara mājājyodhinda mīśra-impār-
ant-mhara gaula-burāda Nārara-Rājyanavaru Terakāmbhaya Kempa-Narasimha-Settīvara magā
Nīrasimha-Settīvara nūtana pratishṭhēyiga Terakāmbhaya nāda-kīrṇyali nūtana-mantapavānu kaṭṭisi
Hanumantha-rāyananu pratishṭhēyam mīḍi ā-dēvara puditarāḷa ā alā mīḍuvanthā kaṭṭeṇa

53

At Oltigere (same hill) near the village entrance

Karal hawa sumatsarala Kandavagilida kattay panuvura magra Singannavararu Mushika-
kusanadidaya Chelira kusanadayage Hira chaya tuluva Volagereyanu A. Janathaj urav agi
. . . a chindirilla palisi bruharu

54

At the same place

Svasti kii vijayabhyudaya Salu dhara akavara 1473 kle sandu vartaminnada Virodhikritu sam-
vatsarada Murgavara su 5 lu sriman urula manilavara raya . . . mahiraja . . .
Olagerey embra . . . igum nalli nil shupa murtula a gramavannu Mulasth ma-
linga ruga saha valibh gra . . . irige sulhuga utthana divadasi punya-laladala Sadidiva mal a-
r yange Ima R yajannu r ge n muna tande Gopa R yajannu varige punyav agabak endu sa hiranyo
dal a-d ura dhira i irakav i ge i chandruv i agi saluud endu kott i bilā sisanu (usual final verse)

55

At Hejgaru h (same hill) near the Sivasantavastanu temple

Pral hawa sumatsarada Chaitra su 10 triminu mahi pradhannam kateya Danna yararu prathivi rayam
geyutt dharil Hagev i hira Sivayyara-devaunge hita deva danda mamana utta R mayyana magra
S uppayyange iral il la R mudi rya magra moji deva d makhle I ai hita danna mai galam
ali kti

56

At Boml yura (same hill), on a stone in a plain, west of the R m. t. temple

Svasti . . . alutun kti . . . i rithi r yim geyutt irala S ala varusha 1241
neya varusha sandali h dhyul ti samvatsarada Ashi lha-su 10 idiviradala triman mahi pradhina
gara sanda Nila . . . adara Imu i li Piyara P ya . . . Malai i Danna yakara . . . jayar i gali
yendu . . . mahba . . . suni . . . Hal igrugani a tammanna maga Kempanna . . . kudugu na la
Hoyisa . . . nn yal ara . . . onyayim tamma ur idyaru . . . ari R mra devaunge sa
dhira pral v . . . gi

57

At the same place

Svasti ari koug ipe varman i dharmma mal irayidhir yu kol ila yura varesvara Nand giri natha sriamat
Permmanna ligal putuv i r yu i geyutt ire Paydageyede-Jannayya . . . maga Narasingayyange kotta
savana guda . . . Pern nadi G uva lann palva lo yn . . . valanur Uppavuppya . . . garum
var ye kottar . . . al vatthu pogeyo

58

At Kaneg lra (same hill) in Sasana Jayya s temple, east of the village

pshnuh pushnitu sarvada i
dhatta visrambhara i y sya damel kti . . . i
hri hruv byal i uttham su mambharan i
Govind thannadi gopi . . . ||
palam palayann al i l i j u i m l u i i
nyaty asru ripu stoma kari kan . . . ||

... samasta-bhuvanāśrayam śrī-prithvī-vallabham | mahārājādhirāja ... paramēśvaram | Dvārāvati-pura-varādhīśvaram | śrī-Vishṇuvarddhana-chakravartī Yādava-kūṭāmbara-dyumanī sarbha[śa]-chūḍā-mapi malerāja-rāja malaparajū gaṇḍa | rāja-bhī-rāja gaṇḍa-bhērunda | Śānīvara-siddhi | giri-durgga-malla | kadana-prachanda | ślāṅga-vīra | asahya-sūra | Chōla-Rāja-pratishṭhāchārya | Pāṇḍya-rājya-samaddharaja | Pallavarāditya Pallava-Tripetra | teṅkaṇḍitya teṅkaṇa-chakravartī | javani-Nārāyaṇa | śaraṇagata-vajra-pāṇjara | kōṭi-bhata-prāṇipāhāra | Vāsantikā-dēvi-labha-vara-prasāda | śrī-Viśvēśvara-dībya-śrī-pāda-padmārādika Hoysala bhūja-bala nīśanka-pratāpa-chakravartī śrī-Ballāḷa-Dēv-arasarū sarūpa-sahadim rājyaṁ geyyuttam ire tat-pāda-padmopājīvi |

vahatu tava Māda-santata | Immedi-Rāutta-rāja bhūja-danda[h] |

bhujaga-pati-kamatha-parividdha- | kari-vara-kula-śikhari-vidbhītam avanīṭam |

svasti śrī Moḍa(kulaya)-kula-kamala-mūrttagaḍa | sitagara-gaṇḍa | kadana-prachanda | Immedi-Rāutta-Rāja | Kōṅga-māri Kōṅga-dēvatta | Nilgiri-siddhī giri-durgga-malla jala-durgga-maṇḍalika-lipdaya-śalya | Hoysala-rāja-lakshmi-rakshā-prākāra abhaya-Madanātara | Pāṇḍya-pāṇi-mukha-vighatana Pāṇḍya-bala-kamala-rana-kujāra śaraṇagata-vajra-pāṇjara | hin maṇḍalika-māna-mardhana | vairi-maṇḍalika-saṅgrāma-Rāmam arasa-gaṇa-Rāmāna beṅkonja-gaṇḍa Viśālamadri-garbha-sarbhastara-hāra kirtty-anṇanī-vallabha | dushṭa-jana-durilabha | Allāṇātha-dīva-śrī-pāda-padmārādika | para-bala-sādhaka Parāśara-parama-bhātāraka-labha-vara-prasāda | ślāṅga-brata-mata | ślāṅga-vīra | vīra-lakshmi-bhājāṅga | śālanannaya-ślāṅga | anavara-kamala-karppura-dhārā-pravāha | gō-brūh-mapa-priya | para-nāri-sahōdara | Srastipara-varādhīśvaram | śrī-Perumāla-Daṇḍāyakaṁ kumīram | śrī-Mādhava-Daṇḍāyakaṁ Terakanūṭeya neleridimōḷu sulha-sankathā-vinōḍadim Padināḷku-nāḍemaṇi pratipāśuttam irḍḍa dharmma-chattarāgi Śaka-varuṣa 1238 uya Rākhaśa-somvatsarada Chaitra-baluḷa 30 Sōmarāra | Aśvini-nakshatrarāḍa-panya-kāḷadala śrīman mahā-pradhānam Mādhava-Daṇḍāyakaṁ Gōvarddhana-giriyaḷa pratishṭhe māḷisida Gōpāṇātha-dēvara aṅga-bhōga-rāga-bhōga samasta-pāḍi turavijyātākāṭakara ā-Ballāḷa-Dēv-arasarū ā-Māḍappa-Daṇḍāyakaṁ nē-kārunyādi karuṇāda Kuḷuga-nāḷ-ōḷanna Kanṇaṇḍalārana Gōvarddhana-giriya śrī-Gōpāṇātha-dēvarige dhārā-pūrvvakam mēḷi sarbha-namaśya-āgi sarbha-lādhā-parakṣarāgi kōṭṭara | ā-Kannavagūḷada śimī-kramav entandala (ach.—illegible)

59

At G. Alipara (same locality), on a stone in Ling-Gaud's field, north of the village.

S'ubham astu svasti śrī v. jayādīyaḍaya-Śhivāṇa-śaka-varuṣa 1138 uya Darmanūhi-somvatsarada Māgha-śukla 10 lā Chivdharāra-Saravānakshatrarāḍa paṇya-tūḷiyala svasti samasta-bhuvanāśrayam prithvī-vallabham mahārājādhirāja rāja-peranīśvaram yimara-bhūja-bala-pratāpa Achyuta-mahā-rājara nīrpadam śrīman-mahā-śrī-samudra Śāṅga-gya-sirha Achyuta-Rāja-Virappa-Vodeyaru namaga Achyuta-rubirāyara | iyakatanakke kōṭṭu yāḷa Kuḷuga-nāḷa vōḷanna Terakanūṭeya śimeya Kunegalāḷiya sūḷiḷa | In sūḷavāḷiya-grām-vara Gōvarddhana-giriya Gōpāṇātha-dēvara aṅga-bhōga rāga-bhōga samasta-pāḍi turavijyātākāṭakara āgi nē-kārunyāḷa-dīma-dhārā-pūrvvakarāgi kōṭṭer āgi ā-Turavāḷāḷiya śimī-kramav entandala

60

In Biddipara Juvāḷe (same locality), on a stone of the Chāḷukya-śaka-vara-gaḍa

... .

Svasti śrī Śāḷukya-saravara Dēvārādhanā-rūḍatāḷ Mūrtatāḷ Peumayāṇa māḷa Vallarakōḷṇa saraṇam Venkīṭam M. varanāṇam bhātārā

61

A' Malazali (Kulaneru l Mli), o is a stone to the west of the Basava temple

Subham astu sva ti ri vijayabhadraya Sahasrabha rakavusha 1381 reya simad rajadhiraja raja-
paramesvara u viri praptapa Sudisara Piyamahanuaya prathivarayam geyyutt iralu Haryaya jya-
stam yaru Terikanambe sun ero

62

At De gura (same l Mli) on a stone in Gannu Gardana Sidda Gauda's field, south west of the village

Srimatu Virabhadraya u m m l i sisanakle Subham astu i

grantha | umas tanga sira el amba ch ndia chimana chavve l
traholva ragararam ha maha stan blava S ambh ve ||
dina pularayer madhye dumat srejanup lanam i
dumat svarggun avipnoti pilwad achvat m padam ||
sva-datta dulat i dhutn piri datta sakodini i
anya datta svayam mata tribhuv d l ittim na chubhet j

sva i vijayabhadraya Sahasrabha rakavusha 1381 reya 700 nura 70 tta vuru ha
sanda Visayasu samvatavada Vru dha udal a 5 i uchamrud Simavara srimatu rajadhiraja raja-
paramesvara sri viri praptapa u m m Venkatapati l jir arayan vuru i jym gavallo Marura sambhavan i-
dhavru m ada Dera Ri i Voler vijayavara pitu idu i vira praptapa m . sin l isan idl isaran
ada Dera Ri i Voler vijayavara vudharmadharu i jym gavallo k ij jym karam lamu sivarana l shatrud du
Nanyan le vura sivaravara vittu ul g dila v rali tta (Uel) Malina muleyalla nutana priti hithey
re vir i tta mathava Jafus Prannappa (I m m m Dera Pura Vad rembra Virakta sivaravange
ko ti sakala vura m dlesavara geju Sannatavara dh yendi kotta gramada chatur-sun ero saluva kupa-
l humu ro g alla sth l i sunda uel a h ad l a sth avyaga m vevah ver lu Siv rpy takko kotta
e l i s m m i j y l haru m

maga Singa-Gaundana voleyakāra māreyu hulyan iridu kondu svargikkle sandanu itaage
kotta mannu 500 mungalam ahi

67

At Honalankalli (same toll), on a stone to the west of the village site.

S'ubham astu

ṛṣṇād vāḥ kulanā pōtri

.

. jayābhīyudaya Sūlāhāna-Sakā-varu-ha 1426 sanda madava Krōdhava-samvatsarad | Phīlgama-
su punya-kāḷidālī sakā-ābhī-raksharārthavāgi avatarasida rājādharāgar āda Narasannaveya .
. bhūpāla-makūṭa-gṛhita vudha māni-kirana-kūṇakita pādīravandar āda santatā-tantanyam ita .
. mahā-dīma-pramukha-sakāḷa-mahā-dāna-dhātōdaka-janta tanī-sasyāpavarddhiva-
rate . karar āda Sagura-Nāḷa-Nāḷasā-Yayāti-Pundumāra-Māndhātī-pramukha-pratāpā-jānya prathī-
vīthīkarana-patishītha-prathīvar āda Vidyānagara-simhāsanaśrīdhara āti bhujā-kula-pratāpī Narasiṃha-
mahārājara samasta-prathī-jānyam gayib bhū-dānī-shōdā-mahā-dānagaḷa mādā-
vāḥ adīyogigara mahābhūta-gṛhita emba mahā-dānavanu S'irangā kshētravāda nbbiya Kivirī-madhī
Chandrapashkaranī tiradali nelusiba S'irangavātha dēvara samudhayaḷi Bhīrūdāyā-va gōtra Yājñ-
ābhībhīyudaya āpastamba sūtrāda Lakṣminīthī Dikṣitara putrarāda chāru-daruvana pār-
gatarāda Raṅgavātha-Bhattarige ichāryakarānu varisi va-hiranyōdaka-vāgi kottu d-dānāgarvāgi vōdu
grāmavānu dhāruv eḇēdu ā-grāmavānu gāji-megayī-vihāra-vijātarāda Kāḷiyā-kūḷakūṭa-vēda-
āstrōddharana drūḍha-vatavāda sakāḷa-varu-s'amōkta-dharmama-pratishthāpana-dhurantharavāda
Sūrya-kula-prasūtarāda Penṅonda-ekāka-śrīrādī-anēka-birida-prasūtarāda sakāḷa-rājājilipatigal āda
Dēpanna Volejara Kumāraru śrī-tira-Chikka-Raja Volejara rājādālī Terakanāmbeyā-mād-olage
Kuduga-nāda Honnakehalli yemba grāmānu bhūvarakke tettu baḷa samasta kṛṣṇa virūda kōṇike
hēḷige bonnu lombāḷi davarā dhīnya ganīchīra-dere kam ra-dērige kūṭa-dērige eleya-tarugu
māddāḷige uppiṇī kāvāḷi jīvara tēge sunka modālāda samasta-tēge horage ellavānu kulara kōḍu
tettu śarvānu tēyāda agrānarāgi Chikka-Rāḷipurar emba hesarānu yittu chatu-simege Vīmāna-mudreya
kalla nedasī āra munde silī sisanava nedasī kōṭev āgi yī grāmāda chatu-sime gallina virāra

68

*At Doddakāṭimulha in B'ramlāḥ Jungle (same toll), on a vertical lying to the east of the ruined
Doddire Bavaṇa temple*

Svasti śrīmātu Saka-varu[va] sāyasaḍa pīḍanīlaka varsham 1011 Pajati-samocharam Kottahūra
Siryama-gaundī Kattigalādī Pagevara Kichī-gavundana su putra tanavara āḷike nara Volevara
bhāmīyī ponuvāḷi kōṭṭa mānāna kondā Bhīra-gaundana Chig-gaundana Bīra-gaundana Kattisāda keḇe
ettisidī dēgula Siriyama-gaundana su-putra Sūka-gaundā geḇda tirachanga vara varu yēḷi kākika
. chikau kati birāda bhūvara t-birāva-Jalla nadis-dēta Māchir-ggaḇḇānu buruḷa tūvānu
śarvavānu yēḇḇā

69

At Rāghavāpura (Rāghavāpura toll), on a stone in a field, east of the village

Ādyah krōḷīkritir yvashm'in Vreṇchī pushpāta sarvavāḷi
dhātī vīrambhārī yasya damśtrāgrē nartakī-śnyam
gambhīram ruchīram hrudvān iyaktīrttham su-mānōharam
śrī-Rāghavapuravēdam sīśānam dharmā sīśānam
śrī Kālīja-mahīpūḷāḷi pūḷayann akhijām mahīm
jayaty asan nīpa-stōma-karā-kanthīrāvāḷpith "

svasti samasta-bhuvanāśrayam śrī-prithivi-vallabham mahā-vijādhinīyam paramēśvaram Dvāitavati-pura
varādhīśvaram Viṣṇuvaidhāna-chakravartī Yād va-kulāmbāsa-dyumanī sarvajña-chūdāmanī malā-
raja-rāja malapāṇolu gāṇḍa rūya lūli-rāja gāṇḍa-bhēṇḍa Śānva-siddhi guḍi-guḍga-malla śkāṇḍa-
rāja tūla-rāja pratisṭhitebhyaḥ Pāṇḍya-rāja-samuddhāna Pallavāditya Pallava Tūmṇa teṇkanā-
ditya teṇkanā-chakravartī jayamkē-Nārayana Vāsantikā-dēvi-labdhā-vata-prasāda śrī-Viśēśvara ditya-
sū-pada-padmīnadhakam Hoyiśa bhūya-bāla mīsamka pratāpa-chakravartī śrī-Viṇa-Ballāja-Dē-
vāsa ut sukhadinda Anmasamudhāda nēlavidimōḷa prithivī rājyam geyvuttam ire | tat-pūḍa-padmopajivī |

śīmaṇ-Mādhava-tanayah Kēṭaya-Dindādhipas chutam jiyāt |

prahuta-phanipatī-chura-dhīra-dhānī-bhāsa-śrānti-chānda-dōrddandah ||

svasti śrī-Mādhava-Nityakula-kamala-mārttāṇḍa sitagāra-gāṇḍa kīṇḍa-piāchāṇḍi Yūmādhī-
Rāvutta-Rāja Konga-miri Konga diśapattā Nilagui-sādhaka guḍi-guḍga-malla jala-duḥga-māṇḍalik-
hrīdaya-sūrya Hoyiśa-rāja-lakṣmī-lakṣhāna-prāṇḍī abhūva-Mānāvātāra Pāṇḍya-bālī-kamala-
vanakūṇḍīraśūmāgītī-vāra-pāṇḍīra varī-māṇḍāṭika-sāgīdāma-Rūna-arasu-gāṇḍa-Rāmam bēṇkōṇḍa-
gāṇḍa vīḍi-mudīn sūba-sarba-vāpūḥka kīrti-augṇī-vallabha dushta-jana dūlābha Allī-Dēva-
ditya śrī-pūḍa-padmīnadhakam para-bālī-sādhakam Parāśara parama-bhūtāṭika-līṇḍīra vara-pra-
sa-lā-līḍi-vratī-nirata yāḥṇḍa-vīra līkṣmī bhūyāra śīlamanēja bēṇṭekāra anavāra-dāna-śrī-
kūṇḍīra ut praviśāṇḍa gō-brāhmi mā-priya para-nīti sāhōḍva Svastipura-varādhīśvara śrī-Mādhava-
Danniyakarī Kumīra śrī Bhāratajya Danniyakarū Paduṇḍu nīḍumam pratapāsutta Terakōṇḍam-
haya nēlavidimōḷa sukhadim prithivī-rājyam geyvuttam ire | ā-vibhu-Ballāja-Dēvāsaśu ā-Kēṭaya-Dannā-
yakauge sa-kārunyadim kottī Kodagu-nūl-olagana Gommatahalliyānū Kācha Guṇḍana Māḍyabhalli-
yānū ā-śrīman-mahā-pradhānam Kēṭaya-Danniyakarū tannu-arūmanēja śrī karanaḍa Rāghava-Dēva-
navarī mōḷkūḷa Nīra-Dēv-anūnavarige ā-Rāghava-Dēva hesaṇḍa agraḥāṇḍam māḍal-
sūga Sakā-varsha 1243 nēya Rāndri-samvatsarā Śrīyāna-sū 15 lu Sōmavīra sōma grabhāna
Savara nakhātrav āḍa punya-tithiyā dharma-chuttar āgi ā-Kodagu-nūl-olagana Gommatahalliyānū
ā-Nīra-Dēv-anūnauge tannu tunde Rāghava-Dēva hesaṇḍa Rāghavapurav āgi sarva nāvāryav āgi
agrahāṇḍa māḍalōsuga ā-Kācha-Guṇḍana Māḍyabhalliyānū ā-Rāghavapurav praviśṭav āgi kaluvāḷi
āgi jūṇṭi yēṇḍu halliyānū prasiddha śīma-samvitat āgi ēkākāṇḍ āgi pūḍbhāya apūḍbhāya-modalāda-
samastivanū sūlīrūnāyav āgi udhī-nakṣhēpa-jala-pāshāna-siddha-sādhya aksīnī-āgāmi-samastī-bāḷi-
sahitav āgi nānī-gōtrāda brāhmaṇarūḷige 30 vṇṭṭiy āgi agraḥāṇḍa mōḍuvant āgi ā-Kēṭaya-Dannā-
yakarū ā-Nāraṇa Dēv-anūnavarige ā-Gommatahalliyānū ā-Kācha-Guṇḍana Māḍyabhalliyānū dhīrā-pū-
vāḥav āgi sarva-bīḍha-pūḥṭav āgi āḷavara sannidhiyāḍu ā-chāṇḍīrīkka-sṭhīy āgi kottāṇḍ | ā-Rā-
ghavapūṇa Gommatahalliyāḍu kaluvāḷi Māḍyabhalliya prasiddha-śīma kramav entēḍade (44 lines
following contain details of boundaries) ut ī-prasiddha-chatus śīmī-samvitatav ā-Rāghavapurav āḍa
Gommatahalliyānū ā-kaluvāḷi Kācha-Guṇḍana Māḍyabhalliyānū ā-śīma-mahā-pradhānam Kēṭaya-
kkōsugara dhīrī-pūḍbhāṇḍ āgi ā-chāṇḍīrīkka-sṭhīy āgi sahīvant āgi kottāḍīkkē pramāṇav āgi
barasi kottā śīlī-śīṇa ut ippa dharmanikkē Kēṭaya-Danniyakarū āri histal oppa śrī-Allīnāḍīra
(usual final verses)

chīrādīm Kāmaṇe Lakṣmanāgrāyam ivam saubhāgyadim Rīmāṇḍ |
talāḍm Rāghava-māṇḍanam dīja-pavitrōṭṭamēṇam Kāyapī- |
kulajam rājīsvam kaḷī-bharatāṇḍī śrī-Vīḍhāṇḍm prīyam |
chāḍa-pitūmbaravāntāṇḍī yēṇḍ pesar śrī mantrī-Nīrājanam ||
Mēru-giri-cūmā-dhārya guṇḍa-gāṇḍa-bhūḷutam rātī-chīrāṇḍī |
chūru-charitā-vibhāva-vīḷṭa-bhūṣuram su-vīḷṭāra- |
śrī-(a)ramāṇḍa-mukhāda nava-māṇḍ-tōṇam sukha-kīraṇam |
varī-nīpī hatī Mādhavaṇa māda-vāṇam prabhu-Nāraṇam ||

viditam kṛṣṇa-saṁsthā Sātvane ditam śrī Mādhavam Rāghavam ।
 pīḍaṁ tande . . . rebhakaśhu-ṛa Nārāyaṇam ।
 mudadam tat-tanvayarkkalam na nīman nōḷṇa lant yde eṛḷ- ॥
 laḍoḷam . . . ggamaṁ gaḍam poga . . . aṣṭaśrīryyamaṁ dhairyya ॥

70

At Belachulavādi (same hold), on a stone to the south of the village entrance

... la panneri chulwam aras i Sere nūḍole Belachavva liya
 nali i-j nakke nellakkaya bittan i-dittiyā alido lereyan iraveya Varanasiyan alido Balatuvva li . .
 nneri lareke kola crema mahi-ta

71

On a stone to the north of the same entrance

Sūbham astu i svasṭi śrī jayābhūdaya S āhva dhana-saka-varuṣha 1473 sindu vartam mar ad i Saumya-
 samvatsarad i Vāṣṭikha-sa i lu Saḷisva Rāya-m tharayiru vodey ura k iriyakke karitar-
 ada Gōvinda Rāya-Devaru sim tassa pum nam kola honna Halaga Vodeyango kotta
 ali sasava guttigeya krūnav entendare namma Dilmakkena yara āmara
 vyayipuvādi (rest illegible)

72

At the same village, on a stone to the south of the Tāmalaṅga temple.

Svasṭi siman-maha man lalēsvara sū-Narasimha Dēvaru Dōrasanmadrā nelavi hūla i nithir-iravap
 geiyuttam ire Kūra samvatsarad i S āvina suddha i Ādivarud andu Kūmāraṇa bidura Sītājāṇva i
 śrī Nāmanithrādēvarge piyānūḍiyakke śrīman-mahā prullhāra saravadhikari bergale-kallayana
 sannidhān id ilu Pūḷi nala yie eppattum Paḷḷulavādiva ilhūr puvva kam mādi kottaru i l hūmavolage
 alliva mūla-sthāna-dēvarige bitta mānu behy ondu aliy i māḷgarige bitta mānu beh i vi dharmma
 van alidavuz appun naraka ॥

73

At Kōṭṭegere (same hold), on a stone east of the Gānapati temple

Sūbham astu i svasṭi śrī vyayābhūdaya S āhva dhana-saka-varuṣha 1459 varuṣha sindu nāḷera vartim-
 mīna Kilika samvatsarad i S rīvaran-ān 10 Ādivarud ilu śrīmatu śrī Vasīṣṭhara karuṁk iras i śrī
 Narasimha-diva i s-ri-charana prīṭṭa-iravagala karyake karṭṭaridā Sūcippa iravumēḷu Mūṇḷali
 Hoja-Vaḍḍiyā-dēvarige ulē grāmada guttigeya sil-i-āṣṇadā krūnav euten lere śrīman-mahā prullhā-
 rāya rāya-purimēsvara śrī Saḷisva-Rāya-mahācāryaru nūmage nakke kan lesva i T re-
 kinambava sthāḷala Kōṭṭakereva grāma i ā k dēvaḷi Nāmanupura hūra-grāma i ublavara
 sthāḷala k dēvaḷi eḷa nūmage guttigey āḍi kōṭṭarigi i grāmavolage saḷiva chatus sūnēra oḷ gōra
 gaḷḍe lādala tōṭa tōḷe kīḷaḷi sanka saravānidhān phāḷ uliyā maggaṇa vō dūa chādere kōya
 nūḷu nīkūḷaḷa (rest illegible)

76

On a pillar in the rangama stapa of the same temple.

Sost śrī Prunūḍi samvatsarad i Pacha-ba 5 Śō Balhijya Kōḷa perumāḷa rangada karṇam
 Mīri-Setṭiya magā Māḷaranga kōṭṭa ga 3 māḷgaḷam ahī śrī sri

83

At Hallada-Mādahalli (same hold), on a stone in front of the Sīmāśvara temple.

..... śri rjjuna-dēvargge Manmatha-samvatsarada yaradi Mattaṇḍa
 Yaraṅga-Gaṇḍana maga Kēṭapa-Gāvaṇḍanum Māttaṇḍa-dēvejjya mechebī Benda-
 vādiya Sōmaśivaram barisakke Siva-sthānakke munna kotta bhūmi neṇeyad endu matta kiṇḍa bhūmiya
 Āḍityavāram saṅkrāntiyāndu .. raṇaman āntu dile vapuṇḍa kottar ko

84

On a stone to the north of the same temple.

Svasti śrīmāt-Paremeśvara-kulāda Toṇṇyari-Māraṇṇam Anuvēy-akkangam puttida Vara-Tātanna
 Paḍigereya pesarum ... graha .. sura mītrake . . Vinīyakana vidātta śrī-Māḍavaya-Dēvage snāna-
 kke ā-havileya bitta nṇḍana varā mīdasi nandī-diviṇṇam mīle pūva nādiya sūla ... brāhmacāriya
 nadolu samsāraṇa tore ge beṇṇeydam avara dāṇṇḍa pesara

85

Taggalūru (same hold), on a stone in the Government waste-land, east of the village.

..... krōṭikrīr jyushin I
 II

svasti śrī sumasta-bhuvanīśvaram śrī prithivī-vallībhram mahābhīṣṭhāya malaijā-rāja
 luhi-rāja gauda-bhīruṇḍa Samvāra-siddhi-gaṇ-darṇga-malla pratāpi śrī Vira-Ballala-
 Dēv-arasara Unamale pattinadellū evlīrḍim rājyam geṇṇuttire .. Saka-varuṣa 1248 neya Dundabhi-
 samvatsarada Mārggāśvī-ba 30 Sōmarāra-sūryya-grahāra puṇya-līlādallu dharmma-cluttar āgi
 prabhu-gaṇḍugali silmanu-māhī-pādhanam nīyaka Rīmappa-
 Setti ā-Nārana-dēvaravange tamma tandege
 ā-brāhmarange hoṣi silavanū
 siddha siddhi kōmṇeyara samasta-prabhu gaṇḍugali
 brāhmanarugūge .. dhīrī-pūrvākam mīli barasi ko

86

At the same village, on a stone lying in the yue-hola to the east.

Svasti śrī Sūripurusha prithivī-īya geṇṇe Vyākāṭ-nidara Talgūyār āla Āvukka i-yār en-paṇi pullu
 idikke sakshi Āmāchēhīr Telambayār Karisūr Rājga .. sar Nīnēchēhīr Dharaḷe .. Kandatammē

87

On the back of the same stone.

Svasti śrī Kongum-Tijun Sūripurusha prithivī-rājya keṇṇe Vinōḍa Vinaleyara Talgūyār āla Tū ..
 jana Mangaladī Garūḷiya Arakotta-kshītra tēngi .. kalipure kalavēnge lā .. mīṇeya Bīmaya sandik-
 kaṇi kotta āli ... tan pūṇchi-māhī-pūṭṭa .. ilu attavēra .. paṇi ..

88

At Ka unakalhi (same hold), on a stone west of the Māichēdradi

Svasti śrī Sūripurusha prithivī-rājya keṇṇe Ākkakulura nātachīr Mūlappannam Anurada Azharā
 pūṇṇaḷetana keṇṇe Anurappannuram Topakkirittu Pekkavva Marolpogevu Kūṭalāra iṇṇettum nē
 āsuvān Azkūḷiya ko .. In dā .. itta manna Āndāra ..

95

At Hirī Kāti (same hobli), on a stone in the Government waste land, north of the village.

Svasti śrī jayabhyudaya-S'alivāhanī śaka-varuṣha 1454 sanda vartamāna nadara Nandana-samvatsa-
rada Māgha-śu 13 lu śrimanu Tagadūra-nāda prabhuḡa Chikka-Maleya-Vodeyaru . . . kanna-
Vodeyaru Hiriyaka . . . Mallaya-devange kotta grāma .. (*not illegible*)

96 ✓

At Bērambādi (Kutanūru hobli), on a stone near the Mārī temple

Om namō Arhatē bhagavatē Chandogra Pānṣvanīthīya Dharanēndra Padmāvati śahitīya sarva-
vṛādhībaram Aḷalumoge nīnī śrī-prācīra-Parameśhī

98

In Bērambādi Jungle (same hobli), on a stone near the Mannu-galidāna maraḍi katti

De Maisuru

100

In the same jungle, on a stone near the Huligaladī Basava temple.

Maisuru De

101

In the same jungle, on a stone near the Bīllāramma temple

Maisuru

birud-ent-embara-gunda Mahisvara Narasa-Rijja-bhūpālaru nānu namma purūhita-Liṅgā-Bhaṭṭaru-modal-
āda Narasarājapurada asēsha-vidraṇ-mahā-janangalige sa-biraṇyōdaka-dāna-dhāri-pūrvakav āgi koṭṭa
agrahārada sūhaja-bāvara Mirachahallige prati-nāmadhīyav āda Narasarājapura jidara upa grāmagaḷu
Āyarahalli Hācurahalli Kūlūru Malvalli Hangarabommanahalli Darśavālu Hosahalli Mūlepaḷlu yi-yantu-
grāmagaḷa chatus-simcōḷag āda katte-kāḷave-gade-bedḷu-modalāda bhūmīyānu avattu vṛittiy āgi
parichchēdāra mūḷi tāma-sāsanārūdhār āda mahā-janangalige sarvaṇāyav āgi koṭṭevu (*usual*
final versis)

8

At Lāṭanrahalli (same hoḷi), on a stone in Beṅkīpār Luṅappa's field, north-east of the village

Evasti śrīman-mahā-mahā-jāśvara Tribhuvana-mūḷi Talekādu-gonda bhujā-bāḷa vīra-Gaṅga-Viśnu-
vaidhānā-littigē-Hoyśaḷi Dēvaru rājyam geṇyutt ire 1 Saḷa-vārsha 1038 neṇ 1 Durmmukhi-samvatsara-
dātu dāndanāyaka Humṣamīyānam nāḷ-āḷanam Lettāṇānam Kāḷantha-Jiyarḡge dhāri-pūḷḷa
ereḷu koṭṭa dēva-dāna dēḡulada tenkalu gūḷo akkapḷaḡa bedḍalo dēḡulada haduvāna humṣeyṇda
baḷagaḷi ā-ḷṛegida ōṇi Nūḡalanīyam baḷagaḷi vīrahalla-sāsanāḷim mūḷi ilidū halliḡa buṇṇi
tenkal ēḡi Dogaṇahalladim gedḍeya tevar vūḷidū haduvāḷi ḡḡi dēḡuladalu kūḍitu
Kundlēḷi-ḡḡiḡa baṇepam ||

7

At Topiappellu (same hoḷi), on a stone north east of the Mārī temple in the centre of the village site

Sunka bōḡḡiḡe yellaḷi māya 1 Rudrurōḡḡi-samvatsarada Chiriyiti vuddhi 1 lā katḡḡa-Nāḷkara magā
Yarama-Nāḷkara Sakunpurada Pandit-ārādhyaru Kat'iyamallā-Oḷeyaru mikkalu . . . Malliyā-
Oḷeyarḡge Chukkappellu grāmāṇu dharmavakke koṭṭev āḡi ḡ-gramā āṇan obba tappidūḷe Vāraṇṣiyāḷi
gōva hoḷi 1 pāpakke bhōḷanu 1

8

At Byāḷarahalli (Byāḷarahalli hoḷi), on a tiruḷal near the Sūrāṣara temple, north-east of the village

. du-gonda bhujā-bāḷa Vīra Gaṅga Poysaḷi-Dēvaru prithivī-āḡyam geṇyutt iralu
Saḷa-vārsha 1048 Parābhava samvatsarada Bedarahalliḡa Biguddaṇṇaḷi Biminīraṇ ḡḡiḡa turuvāṇ
konḷa hōḷiḡa turuva maguchi Gaṅḡaru Bōḷumīyā svarggastan āḡa

10

At Hāḷeyār (same hoḷi), on a stone in front of the Sūrāṣara temple

Dundubhī samvatsarada Bhāḍrapada 10 lu śrīmatā Lachmī-Nārīyaṇapurada Nāḷaka . . . ragaḷa
Mūyappa-Gaudar śrī-Mūyā-Dēvarḡge koṭṭa āṣṇar Kōṇṇiya hōḷake . . .
vīrikṇḡge tḡḡḡa yihon kulaḷa (usual unprecise ḡ phrases) Vīraṇṇa Oḷeyaru
Chukkā-Virappana magā Chukkā-Mallūḷu koḷiva tarisida

11

At Mūḷṇahalli attached to Kuppe (same hoḷi), on a stone in the Yelagalamma temple

. naṅgaḷige Nāḡe-Dēvarḡge koṭṭa grāmada śrī-ḷiṣṇada kramav entendaḷe
namma tṇḡḡeḡa S'rikantā-Rijīyāṇavara sūnang-ḷu dra gaṇṇagāḷarṇḡ Rudra-
gaṇṇagāḷa bakkaḷu Vīrēṣṇar-dēvaranū Pasivēṣṇar-dēvaranū prathistheya
mūḷidū kallaṇu śvara-dēvaru ṇḡḡi-ṇḡga bhōḡakke nūḷi sambāḷiva kūḍita dēva . .
. tammaḷḡaḷa (rest illegible)

12

At Olūñchal attē (same hobli), on a stone near the Dhanushī ḍi

Sitemurara bisalage mīnā h didu dānā mudāde vāguraugēhagorī patākā

13

At Maṭṭali (same hobli), on the wall of the Malleśvara temple, east of the village

Svasti śū Vira Gaṅgā Vishnūvārdhāna Hoysālā Devārū sukha sañkṛtiḥ vinodadim āryam-geyut āre
Sakha varṣa 1000 hālā samvatsarādī āndā Mānāhī mātāpādā lēlāsakke honurā kondū mannara
bittā bhūmī Āyāchūge badagana onyindā mudā devā dīvadindā mudānā sūnge bēde lōlāgā 10
gaddē deguladā lēlā olāgeyā bēde lōlāgā 15 mt idā vīnā ālīdām āsugutag īlīdām Gaṅgeyā tādīyā
kavīyān ālīdām

14

On a stone lying in front of the same temple

(Front) Svasti śrīmatā Mānāhī Mahādevūge bittā bhūmī āryānā mātāpādā badagana
sūnge lōlōlāgā bēde deguladā hōrē il kānḍūgā bēde ārmānānū Hādangarī nāl gūndūgā bēde Mōkannā-
l ērē 15 lōlāgā Devārakōrē nāl gūndūgā bēde (i nāl imprecatory pl roses)

(Back) Mānāhī Gaṇḍa lōlūda Madu Gaṇḍānā māgā Māle Gaṇḍā Kōñchī-
Gaṇḍānā māgā Māñchī Gāṇḍā

15

At the same village, on a stone in Kūda Basappaṇa tittu, west of the village

Subbhram asti lōlū vīryābhīyudhānā udā Sāhāhānā sālā barishā 1740 varusaneyā Srimulhā sam-
vatsarādī Vaisākhi bā 10 lā Chama Pāyā Vādeḥ āryakke lāitir idā Rājūnararū Sīyā bhaktā
Bāśāvalingā Devāngī kottā Sāntāpārā

16

At Muattēr (same hobli), on a stone in Kāṭṭā's fāl nest of the village

Jaya samvatsarā Vāghrā śū 2 lū Kipī Nāyākū dhare chandra śūryan ulannālā Nāyāl māhāyānū
Sodeyā Gūlāngā ulā guttāgā lā lādāyānū yī ā jēradā lēndānā

17

At Ilasāḍjē (Ilmasoge hobli) copper plates in possession of Sēśhagiriyaclār.

(Ia, Sulhām asti

Hārē līlā vāṭṭāśyā dāmsl trā-dan lāsā pātū vālī
Hārē ulā kālā yālī dīlītrī chātrā-āryām dālānā
nūmās tūgā sūras-chumbī chandra-chāmārā chā rātū
trulokya nāgar āmbhā mūlā stambhīyā Sāmbhāro
lālē nīyē istī tād dīlī mā pratyubā tūmīpāham
jād gāyāpī Agryodbhūtam Hārīnīpī chā pūjyātē
asti līlūramāyā līlā vāṭṭā māthiyām unī māhāmbādīh
nāyānūm īrodhbūtam āpā itā tāmō māhā
trāyāt tanyās tōpobūr ātōlār ānārthā ā mā Bōdhīh
lōlūyānā āsā Parurāyā bhūjā kālār āyūr dūshām nīghnālī

* in the original lōlū Sālā 10, 2 = Māñchī Vāṭṭā = 10

* in the original Sālā 1 42 = Ilā Bāśā Sāmbhā = 1735

tasyāyur Nabushō'sya tasya parusbō yuddhō Yajātih kshitan
 khyātas tasya Yadur jadiya yasasā vyāptam nabhō-maṇḍalam ||
 Dvarakā nagari prāntō santatis tasya santatā ||
 sarva kāmāḥ samriddhībūt kshōṇi-rakshana-dikshutī ||
 tatrotpranah katichana Yādavās tē yadrichchayā ||
 Karmāta dāsam ājagmah Kavēryalanantam nripah ||
 ramanīyam samālōkyā de vim sarva gunāvitam ||
 atraiva vasatam ebakiur Mahīśūra purōttamī ||
 tad vamsō Chama bhūpālas sauryjyōtī nishudanah ||
 yasāvi narapriksu kshuribdhiv ira chandramāh ||
 tat sunu bhuvā Tūmma-Rāja nripatur gāmbhīrya sauryānvitas
 śrīmān Kṛishna mahāpatis tad-anujah praudha-pratāpōnnatah ||
 dhīmān Bettadī-Chāmā-Rīya-nripatis tasyānyjyōbbhād bah
 tasmid Rāja mahāpatis samudabbut sāmārya lakshmyā yutah ||
 eōyam Rājā-nripagranas Tūmala-kshomāpala-rayam jarāj
 jita dor yuga vikrama krma bhavus S citangapuryām sudhīb ||
 nūlyādbbuta chitra ratna kshchitra prōtunga-simbhāsauram
 sunrīya sriyam āpa tatrā nikhilā | Chōṇi-randjāngbrīkah ||
 tasyāśin Nairas vamsāḥ ira varāhi pratyasthu sarvankaśiras
 tat sunur bhuvā Chāmā-Rāja-nripatur bhūmandalākhandalah ||
 tad vamsō | sh tipagrīn's samabharat prakhyāta sauryōdayas
 śrīmān tūmāh-Rāja Rōd bhūya-balaś cī rkrē sra-chakrē mahīm ||
 tad vamsō'bhūd Raghu patir ira sthūyāmān ipadanaś
 sumān Kānthirira Narasa-Rid bhūbhūyān agroganyah ||
 yasāśit ira Nrikarī charanō bhaktir īnanda andrī
 Mūndhīrām Pp thum api Nājam yas tu kiriyit sātī ||
 tatas śrī Dēva Rajendras sthūyābhūyā bhayaul arah ||
 vīrīsam agnir-bhāmāṇi mauli ratnam mahābhūjira ||
 tad vamsō Chuka-Dīa-Rīya dhīrānī dēvendra nāmīyau
 śrī Kānthirira sabda-purva-Narasa kshōṇi patis tat satah ||
 tat sunur varā Kṛishna-Rāja nripat sātī-Chukka Rājasturyō
 Vishnōś Śrī rita yasā pūttā mahishī Dēvīyāmāmbhūdhā ||
 tasyāśit tanryō nryījāla gunās śrī Kṛishna bhūpālakō
 yasā imānī samupēyushī vasamrta nūdyeti dig-lantam ||
 naiva kshomābhūtīm na vī phīnabhtīm | asya hūmārya vī
 nīpy itat kulā bhāshonīyitā nripaty amsa chajamīm na vī ||
 S dhīkama nūmīte sīkabdē drāsbha sūtatā ||
 samantate try-astjā chā shat 'atare rpa vat-rī uli ||
 Vishbhāgye vatsarī māsi S rivaso Soma vīsire ||
 purjīy imi Gokulīshīamyām rakshatrō Vīngīarshah ||
 śubhō Vīrakhyāhō yōgē karāne Vāpyādhūllī ||
 ēram śubha dīnō rājā sī rājā-gurā(Ib)me-sarale ||
 Āśvalīyānī sutranusāry Ātrēyāravodbbārah ||
 pratrah Kānthiravandreyā Kṛishna-Rāja mahāpatah ||
 putrō rājadhīrya nī Kṛishna-Rīya rādhīpatih ||
 Kavēryā-vadhyā dī c kshōtrē Guntama namakē ||

ratna simhāsanaśūdras śubhō S’ūtraśūpattayō |
 vīdra-vīdīngra-samprannān sarva-s’istara-viśūdrin ||
 sat-karma-muratīn śūdhān śrauta-smārta-vichakṣhaṇin ||
 kuṣumbūnah paltra-bhūtin samil-ahya paramīdharāt |
 śtīśhāni vipra-varyāgām kuṣumb-ahvānōclatam |
 vṛitti-jātam tatō dītam kṣhītrāīmīdhibhir yutam ||
 grāmīn akalpyad rājī śrīmāu dharmika-vatsarān |
 Chējīnājis tathī Māhi-Nōīnājis tathava cha ||
 Anūmatighaṣaś chana Bṛhanmatighaṣas tathī |
 Bommīnājis Chūkūnājis Gejjagārūhya-pājis rājī |
 Devalīpura-Bhairākhiya-pura-Sīgara-pālī-rājī |
 Katrigittā-mahī-grāmair ūtar grāmaś cha śoblitam ||
 Baragūra-abhūdam grāmam dīdāśa-grām-ī-samyutam |
 prati-nāmnī Kṛṣṇarājyasūnodra itī kīrtitam ||
 agrahāram adād bhaktiā viprēbhyaḥ patī-pūrvā am |
 grīhan vīdhīya vipulān prati-vṛitti vībhigāśh ||
 grīhōpakarunair yuktam nava dhānyair gudair ghṛitair |
 trilādī sarva-sambhītrair sambhīptāms cha grīhōttamīn ||
 pravāśya dvija-varyāms cha patnī putra yutān mudī |
 asitī gaur-sankhyākāḥ vṛittīh kītrā pṛithak pṛithak ||
 sarvamānyam chatus-sīmā samyutam cha sūnantatrah |
 mudnī vikshēpa-pīśhīnā suddha-śūdhīya-jalīnitam ||
 aksūny-igūni-samyuktam asitā-bhōgyam sa-bhūtuham |
 rīpī-kūpa tatīkaiś cha kachēbhēnīpī samavritam ||
 putra prutridibhir bhōgyam kramād ā-chandīa tīrakam |
 danīdhi-vikrajānām cha yōgyam vīmayaśya cha ||
 grīhīrāma-kṣhītra yuktam agrahīra-varim sudhūh |
 brahmanēbhyaśh kutumbbhyaśh tībhōyōstū na maritī cha ||
 sa bhāṅga pryoḍhārā-pūrvakam pravadan utprah |
 Kṛṣṇarāja samudīśkhyē hy agrahīra-varē dvayah ||
 vṛitti bhāyō vībhīyanāśh vēda-vēdānga-pīragīh |
 (38 lines following contain names, &c of *trilūdar*)
 Kṛṣṇarāja samudīśya chatus-sīmīdi vistrītiḥ |
 tat tat-sthānām deśāśh cha bhīryantē deśa bhīśhajā ||
 (12 lines following contain details of boundaries)

anta grāma 13 kka śīle 62 i grāmāgrolīg ullā keśō 4 katte 6 Loppala 6 Deval-śūdrā arevāśī harāja
 Baragūra jōdī śhīḥ nimaga śūdrāda (usual final verse)

śī Kṛṣṇa-Rājā

18

On copper plates in possession of the same

(First plate is in 22)

(IIa) bhūd Yaduh ||

tat vīdrig-Yadu vamsājah katī chana kṣhōrī patindris talas
 sandrīśhīḥ sam kuleshī dūratam ayōśh śī Yīdrīdī pūrbhūm |
 samśvay dūlaja-kāmārtīha kalāmā kalpūdamam Sahajā-
 sūmā bhūsharā ratna-bhūśura-Mahī-śrīdī hīra purī im śhūtīh ||

20

At the same place

Saka varusha 1560 neya Bhudhanya-vapratastada I bhadravada br 1 lu Yadul ukōdbhavar ada Sōma-
vapada Hantagotrada Aśva iyana sutrada [Rik-ākhidhy ayagada] jōm m-n sh i narajalika man lale-
bava kulottu ga Chaugajara ān-vira-Nāyandā-Dāra mahā arasugala kōm it i Srikaptha-Raja-Dāra-
mahā arasugala garbha-paraj ārya suhā karmāda Vira-I ārya Dāra m l i arasugala dev idhadeva . . .
kri annad inī .. Malli arjuna-dāra aṅga raṅga l l iṅgi (res' illegible)

21 ✓

*At the same village, also e the doorway of the Jina lasti.**(On a stone T a l k a n e t t e r)*

Sri Riyendra-Cholan . jina dhyam Dasi pṛagapam bhasādi Pustaka-gachchh up

22 ✓

At the same place.

Sri Vira Riyendra Nanai Chaugajara Dāra m m i h s i d i Pustaka gachchhāda bhasādi

23 ✓

At the same lasti, above the doorway of the nararanga manjapa

Sri Kon lakundaraya Dasya gya Pustaka gachchhāda śrī Dāra ararangi-Siddhanta-dāra jyeṣṭha-
gungā appa (bhāṭṭara) Damanandi-Bhāṭṭara sambhādi i Parasogeya Chaugajara tirthād e l l i bhasādi-
gaṇṇa Abbaya bhasādy up Tore n i l a B h r a n e j a bhasādy up tat-a-annul i y mukhy am

24 ✓

At the same lasti, on a stone south of the inner doorway

Bhadrām bhujay Jineन्द्रinīm śrī sarany igra mā m u l
ku-tirtha dhr inta sanghata-prabhinnā gharā bhinnā ||
vanamādin paripita śimā vanijal sale negāda Kon lal und aray do l
Parasoge m m i mahā i m m i v a r i s i l i r a [v] m m i t i i m m a j u l t a r i
yam nathigraṇi Pārnachandra munipar t i r . . . D i m a n a n . i
d i m u n i n d r a r t a d a p a t y a r a u t n v a r i ś s h y a S i n d h a n a c h r y a r a i
yam śishy ir mālādli m Dāra aṅga ādā Chandra-kirtti brōti- i
pranukhar itat tanujar ātā j r ā r s S i d d h a n t a - h a k i s a r a n ||

svastī yam i m y a m a s v i d h y a d h y a n a m a n n a

Pustaka gachchhāda śrī Divakararandi Siddhanta dāra paraynar appa s i M ā j a sanghāda D e e i g a n a d e
sāyirada i 1021 neya Pīamādi samvatsarada Phalguna suddha pūcl am i ādā urād andu
ja pāṭi mālā parigraham charyāda 30 gadyāra c h a n a

25 ✓

iy-akkara baredav adam Naomi Changāḷa-Dēvar ppunarnnavam mādisiḍa basadiya tūmbinal akkaravu
pratiṁeyu mādiḍa tappadargge kavilege tappida pipi

26 ✓

At the same village, above the doorway of the Sântihara basti.

S'ri-Mâja-saṅghaḍa Dēsiṅ-gaṇaḍa Hottaga-gacchhada samudāya mukhyate Rāmasvāmi bhṭṭi i Para-
mēśvara-dattige "

upavasa-prônnata-vidbi- | y upavâsânôka-vâra-chi'ndrâyanadin- |

d apa mada Jayakīrti-muni | pravaraṇa śrī Pustakānvaśāmbuja sūryyam ||

Dasaratba sutanum Lakshmināgrayanum Sitā vallabhanum Hrishyāku-kulayanum appa Rāmana pr-
tishthe Dēsiḡa-ganada basadi illi 64

Rāmara mādā Gangā pādī salīse Bāda-tīrthāda-basadiyam Yādavaṛ appa Changālvāroḷage śrī-
Rājēndīra-Chōḷa Nannu Changālvā Devaṛ punarnavama mūḍara i-Panasogeṽḷ Dēśiga-gaṇada Hottage-
gaḷichhāda basadi 4 lke Tale-Kāveṇya basadigalum tat-samudāya mukhyam

27 ✓

At the same village, above the right doorway of the Āḍiṣara-bastu

(Same as No 23 of this Taluq)

28 /

At the same village, above the doorway of the Nāmīvara basti

S rimad-Desiga-gaṇa Pustaka-grāhicchida S rīdhara-Dēvara śiṣhyar Ēlāchūryyavarā śiṣhyar dDīma-
nandi-Bhāttānaka avara sūlharimūgal Chandrakīrti-Bhāttāraka avara śiṣhyar dDīvalarānanandi-
Siddhīnta devār avara śiṣhyar chChandrayāni Dēvipara-nāmadhēyar appa śrīmṇ Jayakīrti-Dēvar-ādīy
āga samudāya-mukhyam 1 basadigaḷ ellavakkam ā-samudāyada vāsam alladavarān ā samudāyam
iruddi nudd ōdisi porāmadisi kaḷevuda (Rāmasi īm bittā Paramēśvara-dattige Tōllediyinda badagana
tumbina nir vānda nelana Vikramādityam bittam 16 gēna lōhndam 1500 kamma mod-i-ēriyalu
Bojrigattada kelage ā lōhndam 250 kamma mannam tōntakke Changāḷam Maduranahalliyuman
aḷi 500 kamma mannam . .

29

At the same village, on a stone in the Malli-ārjunānara mantapa on the bund of the big tank.

S'i svasti śrīmat-pratapa cakravartī Hōsana Vīra Ballīja Dēv-arasāra Kumāra Hōmpe-Vodeyara maneya pradhāna Nāga-Dēv arasara makkala Chūḍappanwara maneya Hūnnasogeṇa adbhakāri Alāṇātharu Chutrabhānu-samvatsarada Chayitra-su 1 Sōmarārad nadu ā-Hōmpe-Vodeyaruṅḍ Chūḍa-ppanwaraṅgu-u lēś abant āḡi Alāṇātharu agasula keroṇa dharmma.

30

At the same place, on a trail to the south.

(The upper part is broken off)

...janam
mātām mēl chā i bandan i bhavanap mmanar balikk eidan ir;
d āra balpina-raviram kolatam indriyāsamam poriddam;

nut ā Midya-dāyā auge l iyyam Hījāmbū ā garbhā cāū 1
 jātām gup lara-gup lā Nāriguman ā Permmī Jī Devam jaya- 1
 etyām tājā nro Hoj-ijōrā hālam n i n mndol akshēpadm- 1
 d ātām sū-Hos vi hōq sul hā m l ond cydudā svarggam nā 1
 tīnag ānū m rāya-dhura 1 ā āshā n īm y m n y āntmāyā 1
 vīnutā m Midyā Niyak riyān wāt 1 mōvānā vā cā 1
 sārādū svarggamā cydāntā 1 ā lēdā Vichāre sāt putrām 1
 Pānādgādūpā ā vudā vā sul hā pīt-Tōlāyānū sātīrūp 1

Pānādgōyallū dharmā sthānā allad vājā samrāta bī umigē kōstude vātī kāstīte 1 āffā . . .

32

At Karat lu (same lēllī) on a stone lying at the entrance of the village

Sri Lakshmi nā sūmā svastī ēri vīyā dīyudāyā S dīvāhānā śāl ā vāru hīr āpū ā 1689 sandā
 vartamānā ādā Sāvāyitā nūmā rāyāntā dī Chātrī lā 7 yū 1 līlīgē [lā] ā sārī līlū ānūmā mārā
 dārā dēvōttamā dārā sīrābhūmā hājale-śrī Lakṣmī mīl nā sūmāyā rāyā Rāyā tīrūśū mabō
 tsavāla bagyē mabāyāntā hājale hāyā Rāyā ā lēyā vīyānū rū dīvā gīhātā ā vōpātā Pūrī
 pāttinā sthīlādā Karat lū grām . . . Pūdrīpāttinādā (usual final verse and imprecatory
 pīās s)

33

At the same village, in a set tan i near the Tīyādī gū h, south east of the village

Svastī ānūmā mārā mōn hājēvārā kōstōttūgā Chōjā Chūngāyā Dēvārū Jāyā-samrātārā
 Jāyā samantārā Hōjakēla Hantīrū chūmā mōmāgā Hōjā Hantī mādī āchā .
 1 āppurechārī hītādā ādā ā tātūt rē l ājāvārē ādīvā mākē sthīlādā Gādōgē (rest illegible)

34

At Salig vā (Saligra ā lēllī) on a stone to the north of the Rū nāmūdē ārya tēy lē

S rāmātē T īmānūy ā nāmā svastī sul hām istū svastī ā vīyā bī jūdāyā S dīvāhānā śālā vārshām
 bulū 1550 āvūnē Vibhārā samrātārām Māgāsū ā 2 lū ānūmā rājādīrājā rāyā pārmēstārā
 ēri vīrā prātāpā ēri vīrā-Rāmā Rāyā dēvā mabāyā sūbhā ā vīrāmūlō sūbhāsānārūdhulā samrājyām
 chēyuchūn undāngū Dāppā-āyānā gū pā trulā ā lēnā āppā Nāyānūmā putrūlāmā
 Lakshmiyā Nāyānārū Nūyāpā Rāyānū r āpūjyūlā Mū vārā ā rāyā ā bhūmā krāyā dānā āsā
 nām l rāmā Sālgāmā sthīlānā ā chēllē Vīnālānāhā Kāpūvārājī grāmā sārā nāgarī
 yīchēhī jō lū gr 212 yūnātā pādī rēn lū vārā ālā mēmū mōchātā tīulōnī
 mīl ā līyāyāgā chēyinchī m lū bhāktīdālī r vīnēlī bh sūll āngūlā Hūmā mīl ā lū hā ā bhāmū
 phalamūlō Yāmtārūmānārū Tīrū Vēlājā . . . tēlā Rām nūyā

35

At the same village on a stone to the north of the ā ā entrance of the Nārāmā ā tēy lē

(3 līnēs gōnē) svastī ēri vīyāyābhīyāyā-S dīvāhānā śāl ā vārūl ā 1574 Nāndānā samrātārādā āyā
 śāl hīn bā 3 lū ēri Nāyākārī putrār ādā Lakshmi kanta Nāyākārī putrār ādā .
 . . . Nāyākārī ēri Nārāmāgā dēvārgē sūlāyā Sālgāmādā Kālārō
 Kēlāgā ā dēvī dīyādā brāhmā dāyādā grād lē ullārārū vēndū yī dharmmārā

36

At the same villa ge, on a front pillar of the Anantavatha basti

Srimat-parama gumbhura sy id i ulumo gha i uel chiharam i
jyāṭ trailokya n ulhasya sasanam Jina १३५५ am i

svasti śrī vijayabhyudaya-S ilu i hana śa l abdal 1९00 ney i lavara samvatsarad i Magha śu 5 lu svasti
śrī Penagonde-S una gani samsthanada śrī Lal shimsena Bhattaril a svamiyavara śishyan ad a lidaguru
paṭṭana śetra Virappunavara kumara Annayanavara Iumara hajuru molahane-Virappa tumma
Timinappa saha S digrimadalli ya nutasaav ida chaitya ilaya kaitisi śrī Ananta a imiyannu svastya
kshetra saluta pratishthe m i li yiruvadakke bhadrām subham mangalam śrī ||

37

At Kurubal allu (same hobli) on a wall in front of Kurubala Ma el a Setti s house

Svasti Sakā varisa 9५6 neya Bhava samvatsarada Āsāṣya māsad i Peretale devasam age śrī Rajendra
Chola Deva rajyandam Changaḷra Nayka poḷe Changaḷiragum l i d i haundigara l uladā tanna Pidi
kabege barutav iro enta su ak ill etti Damla Bu ikara G i v u l a a r m a g a B i n j a v u n i r a - D e v a , l a k a k e r a
prati virava katti t a j a g e p a r a b i r i n a g e y d i

40

At Meluru (same hobli), on a pillar near the eastern wall of the Samuli l i g h t s t a r a t e m p l e

S r i S a m b h u l i g e s v a r a s r a m i g e S i v a r a t r a s u a r t h a d a b a g e d u n n a d i N a g e n a h a l D o r a G a u d i L a n g e -
G a u d a M ā d e - G a u d a s a k a d h a r m u t h a v i g a p u d a v a t t o l i k i g u r u d a h a t t u v a r i k a C h e n t B o r o G a u d a n a
v a s ā k l e l o t t a y i d h e

41

At Tiruvre (same hobli) on the last of the nigra l a l i u n the S a j a M a t i k e t e m p l e

S r i S o l a v a r u s h a 1414 y i P a n d h a v i s u v a t s a r a d i k a r t i k a s u l S o m a v a r a d a l u s r i m m m a h a
m a n d a l e s t r a r a ś r i v i r a U n n a t u r a l i m m a l i D p i n a V o l e j a r a n r u p a R i m a r i s a r a a p a n e L a n g a r a s a r a
T a n d a r a d e v i g e j a t r o s u l a v a n u l i t t i n i D e r a i G a n g e y a t r d j a l i
k i p u l e y a k o n d a p i p a k e h o h a r i

42

At Munduru (same hobli), on a stone on the plat form in front of the village

s a n d a v a r t a m a n a P u n g a l a s a m v a t s a r a S o m a v a r a M a k a r a -
s a n k r a n t i p u n y a k a l a S r i n a n g - p i t t a n a d a l l i s r i R a n g a n a t h a s v a m b a l i
r a j a p a r a m e s t r a r a ś r i v i r a p r a t a p i b i r u d - e n t e m l i r a g a r d i n a n i v a r n a n a k u t a m a n d a l a k a r a
R i j a V o l e j a r a v a r a m a g i R i j a m a h i p a l a k a r a s u l h a l m p r i t h v i a n t h a V u n d u r e m b a
g r i n a d i a g r i h u r a d a s l a s i s a n a k r a m a v e t t a n d a r a M a r d u r a g r a m d a l l i Ā t r e y a g o i r a A d r i
l a j a n a s ū t r a R k ś a l h e y a C h a m a R i j a V o l e j a r a v a r a p a t r u r a l a D v i R a j a O d y a r a v a i i t r a i d a
D e r a R i j a m a h i p a l a k a r a t a m a g e k r a m u t r a v i g a b a n d a .

43

At the same village, on copper plates in possession of the B e t a

(V g v r r)

(Ib) Subham astu i

n u m a s t u n g r a ś r i s c h u m b i c h a r i r a c l a m a r i c l r i v i
t r a i l o k y a - n a g a r a m b b a m u l i s t a m b h a y a S a m b h a v e
A g a y a n a p a d m a k a m G y a n a m a h a r n a m i
n e l i d u n t a m b h a l t u m e k a d a i

Hārēr līlā-varāhasya damshṭrū-dandas sa pītu sah |
 Hēmādu-kalaśi yatra dhātri chbatra-śriyam dadhau ||
 asti śrīmān janapadaḥ Karnāta iti viśrutah |
 nityam piavartatē yatna Kātō dhaumah Kalāv api ||
 pattanam tatra vikhyātam Śrīranga-pada-sābhitam |
 dṛśyatē sval-puram īva Kāvējām pratibimbam ||
 adhyāstē tatra Karnāta-simbāsanam adhiśvarah |
 śrī-Dēva-Rāja-bhūpālāḥ Lalayāna-guna-sāgarah ||
 arthū-chūtaka sandūba-santōshakara-tōyadah |
 pratyarthu-prithivipāṇi-maṇi-lālita-śāsanah ||
 Turushka-śusuka-gahana-dahanōdyad-davānalāḥ |
 chanda-bāhu-bakōddanda-Pāndya-khandana-panditah ||
 Chōla-Kēraḷa-Nēpāḷa-bhūpāla-kari kēsari |
 Kouga-Vaṅga-Kalingāṅga-bhūbbhṛt-tumra-bhāskarah ||
 birud-ant-embara-gandas tarunt-jana-navya-Kusuma-kōdanḍah |
 rāya-kulībhūta-śaśānkāś ūrō dharant-varāha-birudāṅkah ||
 Maisūra-nagarādhiśah sōyam anubam ēdhatē |
 pratāpa-kīrtti-mahitah prajī dharmēna pālayah ||
 sōyam paśchima-Kaṅgēndra-ksbētrasyantasya pūrvataḥ |
 Kāvēryā uttārē bhāgē punya-ksbētrē manōramē ||
 a(Ia)grabhīram Dēva-ijapurāḥhyam akārōp mahuh |
 vidushām āhutāgnānām aavabdam sōmajāyām ||
 ēkavinsati-saukhyānām agrabārē'tra tushthātām |
 grāmam subhataam prādīt tatākārāma-sōbbhitam ||
 Mundūru-nāmakasyāśya grāmasyānanda-dāyinaḥ |
 sammatjā Dēva-Rājasya lekhyatē tāmra śāsanam ||
 śrī-S'ālivahana-śakō nidhu-vasu-bānēndu-ganita-varshēshu |
 jātishu vartamānē Pīvanga-varshē'tia māsi Pushyāḥhyē ||
 Krishna-pakshi-gatīyam tu daśamyām Indu-vāsarē |
 śabbhē Makara-saukrānti-punya-kālē manōramē ||
 śilmad-rājīdhurīyas śrī-bhūpāla-paramēśvaraḥ |
 Lalayāna-charitō vira pratāpa-birudāṅkataḥ ||
 Ātrīya-gōtra-saṅjīta Āśralāyana-sūtravān |
 Ruk-śūkhi Chāma-Rījasya prutras sad-guna-vārīdhīḥ ||
 Dēva-Rājasya tannayō Dēva-Rāja-mahipatīḥ |
 dēvā Hōysala-nādhīḥ naya-vikramagāyitrō ||
 Narasimhapuram priyam upajīvīratishthitah |
 Śilagrāmābhūdhanasya grāmasya vaśavartinam ||
 tatpāla kramukīrīma-śīlīkshu-kshētra-śilīnam |
 dhana-gōdhanā-dhīnyambu-samit-kutī samantvitam ||
 bhūdēva kutī-vāsīrtham grāmam Munūru-nāmakam |
 | pitruka-viṃśatir vṛttis eva (27b) . . . phalōdāyāḥ ||
 vēdāyā vīdā-vāḥhyē vīrābhō vīrābhō-gōtra-ātīrībhyaḥ |
 kādībhō hy anuśthit īgnishthōmādika-ṛpta-samsthīrībhyaḥ ||
 nānā-vīdha-nāmanībhyaḥ samhātīya iv ēka viṃśatībhyaḥ cha |
 vṛttim pratyēti va ēkaeva bhakti-gaktēna chētrāḥ |

[illegible]

44

At Hobbasuru (HinaJanahalli 1 Mi) to the south of the entrance of the Pambavara temple

Śrī Maruḍa Saṁ tamo hya mṛga Bāb tamo hya mṛga kṛya tau aḥi Śivapada akṛa Bhṛuḥya-dīśa
etisida degula

46

At the same village on copper plates in possession of the Raja-Giriyappa.

(\J^2r4 h ract vs)

(IV) S ri Gaṇādhī pataye namaḥ । s t i h a m a s t u
 1 a r a s t u r g a t r a t c h u m i t c i n d r a c i m a r a c h a r a t
 t r a i l o k a r a g e r m a l l a m ū t a s t a m b h a r a s m a l l a v a ॥

ya - a ! p. tu samudhram !
 ... 31.10.2014 ...

purî kila jagra I shintau I
vasato isid I isodâ Nandagopyoh I
arukhi ischuyam asya prabhav diti cheshtitau I
Yasodâ Nandagopas chra jûatavutruu trm Achyut um I
ma muncî r jagad isa trum u um ti um sai um um Gatau I
jnam utruu pi puti utruu angil uru I upi madhe I
ity ardhito Hras t ubhyam vaiam pi idrit I upi madhi I
Mleûchchihlâ i mitruu mibhau urum mûdhavisi jo i vipatmasa I
pape khalau utsuk tana lora
Pumpapuri parivru bhava Sangam d I jay I
h amambil i tiam rni silay i devi m utas
u Bul ka Paja iti ram nripatis sutra sy na I
ittham daira rihasyat ih krîta jugi I rtum Kal m I alito
Nand is Sangama bhupatis samabhavat Kamam d i tât priya I
tât putio Hra (Ila) bhupata rvarajo Ishnoo Upendio jath i
ârimad-Bul ka mahupatis samjyati s om gopyaru Vishnutam I
S eshena prachalikrit um ph na srau unnamitum d g gavyar
al rantam I ula parvata chra I ahit um j uravh I slatisair api I
I shor um s igar mel bal um s r I alayan bhru I el p r m tre sthit um
Vidyatirtha munci I pimbudhi sra bhogavrt ho bhavat I
lol ah I ntumbam asya I shoni saiv upi k isavata I sheti um I
I osas chritus samudru r i jruu trit I utti jaya lal slumyru I
âri Dul la Rya saujyati tri lol a val shi m m vidl itum I um I
pi ug abhyasjya I rit i dhâtra Mandh ita Nala Dhipidy ch I
tasm ad Dorasamudra pûrva g nauapî sad r y i I rni sratam
krîta i jayam akanfal am s r ngyatis sapt ingra samvaidhitam I
bhagyantâ kruti s dînruu su chruistat dhaumakâ shtatman um
punyur blu nigama sriyam Hariharo namo jani I shun upatith I
tasm au maugala vedik um upagato r iyy d luskukâ sriyru
niss ija-dhramni d alayya durnat lokasy i hitam kshramât I
viprasûr vacl uruu nirasî s r kahr blumer aj i I sh itam
I alushyam k lûs dîskruu abhramatam j r upay d g isruu api I
kurmah rma marpati sul had uts upayam I harpau rma
S eshah eishah solrasm antati n rbra lul kl di I am asjati I
k lah had i vad up va (III) pud u vi i ntum u lre ti
ksh ni-dhramni dikshita Hanl are sapt esue t al driti I
kruti sapti pur mkanur ul I jya
mru i kr ita u u akur mud ta m lasan I t itile I
u jruu api el u jh t up chruu srukl i um asva i ti
kel am i jruu rbra al Hanhar Ih Il u i rruu f

anantaryasya Nala samvatsaryasya Phalguna mise kushtha pal she pratipadi tithau Bhauṃavare Uttara-
Phalguna nakshatre Siva sayujyam preptasya maharajadhirajasya rya paramesvarasya eva pituh
sa vira Bhuk i Rujasya pipa kshaya dhava Purnamāśvaya prasada s dhyā (IIIa) jitham manta ya-
sukrita sudhyartham cha Hoyisara dese kavērya uttara tne konga nadu samjuake vishaye j Lokupe 1
Gumanapali 1 Gayanapali 1 Saragura 1 Horney pal 1 Anka ingat 1 Haradrapali 1 Vedarapali 1
Biduabali 1 Madannapali 1 Sanyapali 1 yu dāsabhuk i adra pabli ih sālutam mēlu nil shepa jala-
pashu siddhi sadi j r ashta bhoga tejas samy ady al am Hebasu s am jura grāmam tūdh i bhagam
paul alpa agraharatena Bala kuyipura ih nūma kūt i nūma go ebbly bāhar nobhah pradit i
asmin Bhuk trayipura vitt m tam bhāmam rā gotri nūma i h i h mte (38 lines following contain
names, &c of officials) a gh shasya tasya g m m s y a s a r a Kamata i shasya valya sam bharyate
(40 lines following contain details of boundaries)

vane vna gito vahnū saryam mūlu i rā sba i
lulam samulam dūha i rā (Ta) i s agnū i

(usual final verses)

sa Anupal shā (i) Kam ad i characters)

47

At Mirle (Mule hole) on the north pillar near the door in the Raja Narasimha temple

Svasti sramatu teulatna Vyavaly appa Mirleya sri Narasimha deva ge svasti sri Hebojila
Srivasthava Disara putraru Tiruvananthapuram Disara sri Narasimha deva ge Subhadrutu samvatsa
rula Vithuna masada bahula panchamu Adhivad anda Il ya lounad dā manna kolaga
grādu manmala kolaga er d i antu hān kolaga mananu siblege i idā j u e ge hatu eady ga
honnar ike teru illadant i ge chand i (rest illegible)

48

On the south pillar near the same doorway

Svasti sramatu teulatna Vyavaley appa Mirleya sri Narasimha deva ge sramam mahi pradhana
satyadhi sri Balleya Dammam rā hān manasa Pundannu Vil a samvatsaraada Sunha māta br 7
Adivara and nanda divagege chand i saryu u ul i nūvaram

50

At the same village on the east pillar near the doorway of the Ramadava temple

Adityavaradula Permmadiya perga le Britya samate gerdu vydu nontu nū l p dar
jyām jala binda sūma sampattin vydu mēgal esu m m i samvatsa Pemim j rā bhātānke [mang i] sri

52

At the same village over the doorway of the Amrta kara temple

Svasti sramatu Miraley Amptesra deva gege sunkula Hsā jayannarā sase Ban lā vā rā n lā
divagege kōtta gadya i i dāmmam rā hān hā sra i i r pūplara i dāmmam i kēshi varda nā lade
pāche mah i i stāla

53

At Bīrya (sacred hole) on a stone in front of the Amrta kara temple

Sulham rā i i

nā rā s tūma s rā-chā i i chā i rā-chā i mārā-charay i
trul hā i gāranumbā mula stam hā ya S amb i rā
Hā rā hā rā i s rā dān s i rā-dān hā sā patu rā i
Hā m dān hā i s rā dān s i rā-dān s rāyam dān hā

tad vaise blu vatamsu samayanu nripat h kshir vaidhava vānduh
 Kaveya dakshinasyam sthita Mahishapam nanyakas sahasanakah |
 sarvajyas satya vudhras satvita vitarana punitarthi pravino
 dripta | raty arthi prithvipati hrana vidhan Chama Raja kshutindrah ||
 tasyasit fanayahi prabhuta vinyo vijnata vidvan m ||
 samujye pratimahi Lokasulalah kalpi drumas va s t |
 kamo vaim idr sam daya kula griham dakshinyi keli griham
 bhinach-Chitama mahapatih kula patih karasta bhumbhuyam |
 tat is am bhavati sat ih prabhuta punya puñya-natahi
 pur ita sa-nripadlukas sa' ala-umj id im sadhi kah |
 sada Hari-paravino hridi nivishita N u ynanah
 Pr pila lula riyal o jiyati Dera 'bhuyal' ah |
 tasm t sn-Dera 'iyin nripa ma' uti mau-ri kempamambodari-bdhan
 Vishnu ams na jitha kavayam adhi na hudyam ry -hrandi ah |
 satye u Rimachandrih kn nr p u-d mane kridamur' cha sakshat
 sarvajye dil shi to'ca lhu ram vati sada Dera 'iya kshutindrah ||
 Mlechhu ikramya bhoomi kali mala 'alushri rajy ab'sa tathanyaur
 vyra vidas cha gavis sat itam akaramah p dya m u l v anath ih |
 vajra devas cha dharm a naryat tilal am Dera l y m p r ym is
 tadhite sanjya vasa anu idhika-sul hur edhim un babhuvah
 jray ipunga vilokanul odl -sata vakrti cha vag-ra l | au
 chi te Vis' na padam m l las te l lakt r dharita bhrya |
 asth hras a tije sidi vitai na ksh pradi pa lme di-am
 riyam varahi nam prabh lndha grih sampat trilokyam y sah ||
 jasyodama gun uchitam sa simal um lrtim triloka tat im
 -vrit S ambhu purugam is sura ganas dlagham sura chakravah |
 lurr mlah kal iyanti karma kalutas S esh na cl n medini
 l im syad udya j hram s hu' l l rlu vidhis sarv l u ity au dhani ||
 jasyodj j y tra y itrodjanya samava milan mattr mater gi vūtha-
 piodil um ighat' ghanta ghra-ghapita rivais trasta vaiti kshutindrah |
 bhrogyad lhusu nirastakhila safr-ahhido mukta kasa vandantam
 dhivanto'nupray ita r amu adim sthita bhramitas svam nam onti
 Pradyak khar diti magdula gita bilas Chofas cha nam sa lham
 yanti dhipam sthita' avan l rta kalas te keraja garul' |
 Hur i dava par hito hanra hita hnt 'ik m sh h o' anah
 Hupah j m pa vau s amabhavan yj-jatra-jat ulsava f
 Dera l sthita lra simaie e kalunga sandhru
 kanti vudl u r d j te kiti Hal basikal |
 rajah kshat s te uli vityul i palanti julah
 kama m samas tate malis sakshah f

yasya prodyat | ratnapa-jval ma utu vruddh ameyā . . . chakre
 dipto msvasa-dhūmavrit | tanu anāṣṭam bodhinī dhik-karindrati |
 nttānāhi karmā t d uti ud ullu lalam asu soshayaty eva nānam
 tad-d m nūbu pravahis tad rā l ulavādhu bishipā purā na chet syuh ||
 yat-kīlav i l i l i d i l i p u u m b l i c b h ū t k s h i t a m t r i d h v i n a m |
 m l n r u n h ō r a v i b u m b e R a m b l a d h i r u b u m b r a k e v i j a m b ū m ||
 yasya | rachi p d i l l u y i d m d i b l a y u n g - s a n g i |
 guruvy asis as -lala bhujā r n r i j a m |
 sahyo mikriti -laur kumbha-g d i l -s i r d t i -
 mukta-chidat id ug mitand i g a n i i | r a s u t ō ||
 yasyodd m d c - b l u g a l u b h u i - r a s u k u m i k r i p n i m r a c
 v i r a - s v a r g m a p y u s h a s t r i d i v a m s s i c u m v i d u i v a r u a h |
 s i n g ā r u k u r i s i s t u t a i | n a s a i j i s i k l u b h i n g ā s i g i n ā
 s i e p u m d o s t h a - j a y a - s r i y a s s u l a h i u v e m m b r h u j u i v i d u h ||
 d r i j i l s e y a t l i j | u u - j a y a t u a v a n t a m r i j a m r a y e m y u d d h ō
 s a d i a h i k e t t a n k u s h a c h y u t a u d h u r a i j o v e r m a b h i y a s i l a n t i |
 d r i p y a d j a n u m b u p u r o t t a f a k u r a t i k i s e h i v a n g u m m d i a r t y a s i n g ā t
 t a l i l r y u a h i p r s u t e j a y a j a v a t a m a l h o k u t u m m d y i t - p r a t i p r a p |
 t a b i s u i d a k a u m u d i f l a i t a i t g a r i m ā k a m d h y a m
 p r d y m d y i t u m u t y i v l o l m a k i l r m v j a p n o t i c h e t p r a s j l u f a m |
 D e v a k s h i m p r t a n u j a l i v a n r p a t e l k i r i | a t a j a v r a s
 s i m y u i p r i j y i t u m l s l u n a a j i t a l e t i t r e s y u i u t i c l s h i l i h ||
 y a n u t l i u v i t i r m e s a p r a - d m a t
 p r i j a r i t h u n a s t r i a - i m e l i r a j a t r a d a o a t |
 n r t y u t l i u a s c l i c i r a m b h y i t i a d m a t
 k u m u v a p u r a n i s a m l u r i n a k u c n a ||
 s o y a n i s u n i s t a j a n a l o c h r a i l o b h u i y i -
 s a u n d a j a s a h a s a r i k a s a m i s a b h u m i l i |
 v i d y ā v i n o d a p a r m o d t a b l u r i s u n s
 a n D e v i - l l a j a n j p a t i r m i p r a v a m ā k e t i l i ||
 r a j - d h u y a r i j a s r i s s u R ā j a p a r m e s a r a h |
 v u i p r a t a p a b u r u d o v a r i d h i l a n g h u t a s a n a h ||
 b u r u d r i e m b a r a g a n d a h p r a - b a l ā g h a d a t u m r a c h u d a m a r i n d a h |
 a n i l a d a l i v e t a n d u h p a r m a t a r i p u s r i b h a g a n d i b h e r u n d a h ||
 t a n a v i l i y e i s a n l a j s u r a c h u r a t a u m n a v i e a l h a m l i h ||
 m i r v i t a b h u v a n a t a u k o g a r u t a r a - d h a r a m v a m a b a b u r u d a n k a l i ||
 d a u a m H e m a d r i m u l h a p r a b o d h a j l o d t a n y a n n a s a m l r t u i |
 p a t r s h v a j a s a m p r a d i d u n u j a t a t r a y a t y a s u D e v a m a l i p a s u n a h ||
 g r a m e g r a m e b h ū r i m r i s h t a n n a s t r i m d e v a s t h i n ā n y u t s v ā n t e s h u m i t y a m |
 m ā r g e r u n g e s a d v a u r i p r a j a s c h a s a s t y u r a n r
 d i a m a n m ā s a p r y u k r a n p a u s a m a n u t u l a m p u r t a n s h i p a m t a d a r t h a m
 d a t v a g r a m i i m a n u h u n r a c h a y a t i s i t a t a m s o y a m a c h a n d r a k a r a m |

||

Prayoge Gayajam trilba Rama setu sad i Gantami tura punya sthaleshu |
 chur na Veikantadrau puro Rangadi umrah pravartanta eva unitā jasya dharmāh

vas artham bi ihmanān im hi Kaverjus tīr i nīlame |
 Maṇikarniḥ 37 i pūte durlabhō trid ivar ap |
 Kāverjās chōtī ure blagō Nṛis mliṣya cha pūrvatah |
 dal shu o Lokap vanya 1 cal i idrēs tu prāchuna ||
 tatra punyātaro ranyc gñhān mīmātum u lyatal |
 idam l chetrap S nasyeti Viśvasava sthānīfaram
 dāt i cal 17 ap kṛti itra dī rāvat i tu sūl i 37 ā |
 prāchīkāt prā-rasturam d nrglyō śātr prām sublim |
 nūśānam kalpyati i by el ad rya dr j unmanā |
 sarvōjal ai urur jūl tan mauojū in vipulim tath i ||
 vatsara grāsa sampūrn in i el 37 it i gñhān prthuk |
 blushānam sa vasti mī sa vats is sudug brā cha g dī
 vṛttu gr l amś cha vṛj el hyō hūanyōdaka-dī arya i |
 pra lād vādhvād āryabhyā pūrvati i prthāl prthuk ||
 ag mī blā lra nṛipati prajū n 37 pūl vāh |
 ś isanān i 17 yūm isā dharmā marga prāśānam r
 Atri gotrāddī chandraprāśātrā yāna ś il lun i |
 rāya cha drur dattān mī vṛttin m 17 bā a m e ||
 (Here follow the names of the 37 vṛttis)
 tri pūdr sanmīta vādā vṛttīś chatra j rā rā i i |
 crām etc vṛttī bhīyas saiv samabhināmt, h ||

en 17 ya l 37 yu

55

At Tippurū (Tippurū lōlū) en a vāral al lūng i i the north ma i tpe of the Lal l mī Nūrayana temple
 (Grant a on l Tūmī characters)

Srasti śrī kolottuṅṅa Chola Devār tū vi rājattu Rājendra Chola vā rhu Rājendra-
 Chola marayan Turai n i t i Turai Tippurū j andu mūj pīt i mūn vīdu Poy

56

At tīr sa iē village, on a sto e m Kalascīr busstis fīel l

(10 lines gone) yav agi dhī purvā il am m dī h tīr datt i | srastis imān n al i mandaleśvara Tribhuvana-
 mallā 17 rā Ballāḥ mahā prādīnam sarvādīkāt i rāy mārē . mahā-
 pas yta h rīya dandā yal a nu Cl arneyālu mī a saukāramnu Chavaneyālu
 clā śrī vūa Ballāḥ Devār lallā putīva bayāl sūkadā
 māneya oliv iū lōray rī nelmātt mān dī rī pūrvakam m dī
 datt i || Maleparol i gū l i Yereyē a Āchānī m hē j unū mī Māyā N yal i |

sva datt i m j rā datt m vā yō hāetā v n l rāp |
 shashī vāśha ś il as m vīl thayam j j l r m h ||
 pr j yād nāt nāt n e yde kārā p rāsl rī g ay m mārha-sr yūm nk |
 l y i lām l yde lāyā j āp ge kārūsl efrā gāl j Vāraṇa |
 s yōj lāet m m n dī m m kār lēyām vā l l h yūm l o i l dī ond-
 rāy m pōrddugū end i s rīdāpūv i lōkālōj s. sanam |

Ballāḥ Devār bēsa lū vī m lānūyāl r j rā dā m j l rā lēvādī hēgālē tore .
 hānā gēyis dī

At the same village, on copper plates found by Narasimha Bhajja's rayat in an old granary

(1b) Srasti yitani bhagavata gata ghana gaganabhena Patmanubhena śrīmat-Jahnaveya kulamala-
vyomavibhasana bhaskarali sra khadgaika prahira klan lita nahi āla stambha labdha ba' prakramo
daruniri gaga vidvumopalabdhira vana vibhishkara vibhishkuta Kantayana gatrai śrīmat Koṅṅuni
varma dharmama mahadur yali tasya putrah pitur anvigata guny jukto vidya vinyaya vibhita vrittas
samyak prajya palana m ite ulugata ruya prajoyano vidit lavi-k uchana nikashōpali bhuto niti-
śastrasya vi tri prajokti kusalo Dattika sutri vritter jantat śūman Mithaya mahadurayali tasya
putrah pitri paitam diti guny jukto neka-chi turddhanta yuddhivya ta el atur edadhi vibhishadita-yāśih
śrīmat Hara umma maha bhujali tat putrah divya guru-kavita yujana paro Na(IIa) r jana-charaya
nadhya ita śūmat Vishnugopa mahadur yali tat putrah Trjambaka-charana ubhiorudra rajar pratri
kritottam ugha sra bhujali kati jarai cūma kriya l pita ray ihi Kal jugi bila paikavarsana dharmama
vishodhdharana mitya sūma iddh h śūman Ma bhava mahadur yali tat putrah vi ly i vinyāśitaya pari
punitatna mivraya ihi pradhana-vayyajah śūmad Armita n mardhi yali tat putrah vijimbhamana
śal ti trayali Andiri Vattur Ponnare Ponnarali ly aneka samana mukha mah li l ota pral ita qura
purusha pasupathi r gl aśa vibhasthritay Krimilign mukhah ku ulayjūmya pancha dāsa vargga
tikah urdi Durvinita n umra lheyali tat putrah dardidra vinarid li vime diti vishambh oradhi pa mauli
māla mal arani li paūya pūjyal niyam ma char na ya gela nālmaliy Mulihaia namadhyaali t sya
putrah chaiti idda i dyā el u rā lligata vi(IIb)mala mat h visheshito navi e basya itti vāstrasya
raktri prajol tri kasalo tipa tuura nil ara m il arandaya l hral arah S ual rama prathita n n adheyah
tat putrah aneka samana sampadita vjumbhuta dardidra radhira lūbhibhigti tri() vruu samā l iha
bhishad vijaya l d śirna lal elul r to-vi'ala val el r sil alah samadhyata sal alā vāstritri l a tatras sama
radhita tri vargga n i vādvā-el arit prathidura abh vardihamana jali vo Bhuvikrama n mudi eyah
api-cha

anna l uti pral ara pi vighat ta bhitorah l avatottitast r g
dhurasi idā pramitta-dv pa ita charana l s i o dā samavard l l me l
sangi mca Pallavendram n ura pitam ayyad jo Vijnad vishudh ne
r uā S rivallabhi li hyas samana śrī jayav pta lēkshmi vi vāh ||

tasya Koṅṅuni mahavyasya Sivamuripara i madheyah tasya prathal (IIIa) samānata samasta-
samanta makuta ghatyita bahula ratna vibhārd amara dhānu l l hāu la ta nāit e charana mukha man lalali
haraya a-charana nihita bhaktih sūri perusal el turega nara vāraa el ita samōbhata-dvā nā samana
śrīasi vibhātina kopo bhūma l opah

jo Cāpānaya nirmal ambiri tali v vibhasana prollass m
maritan lo n bhayankaras sūli akaras samavargga rakshakarali l
sauriyam samupetya r ja samitai vāya g na r uttamai
r yā i sūy vishat ch ram vgyate riyunā-el lā[may]a h ||

sa tū prathidra pravittri vāh d-dvā jana p i y l o gl oshā mukharita mandhrodarena S ripurusha
prathima i amadheyah tat putrah pratapa-samanta vāhā mal pit mauli sūal i l lita-charana yugala
nya bhujā vāgyata masta l hā rā patta-sima(IIIb)kreht m si l dīhai yālā Vallal ha jaya-n samabhi[gr]
tali samana mukha-sam mukh vāta tipa i rīpiti gya gl ā l a nā l hā mubhedanoclehal ta rakta clidibhāḥ-
gati patalita nīya bhujā stambhāh a ku nā samāhā liti chapi el akra vi rāukta nārachi parampara
pata palitārit mājalo bhūa samāra samāgy ta rya patuk āta kat il t o māl as talah Mudagundūr
nama grūmopavishitā-P i hīrākut i Chitukya Hā hūya pramukha prāma sra atī Vallabha sāmya vijaya
vikhyata prubh vāh Rā lītakuta Pallava n yā tīlākāh i vā i mardhāh lēh l i t a Govi dā vāndirāmanā
bhādhēyābhyam samavushitā i vj vishal ch ib jam i ya kara jāt ita patta vibhāshita lā lita patto

61

At Nêraṭṭarapura (same hobli), on a stone in a field, south-west of the village

Swasti śri bhūja-bāḷa Vira Gaṅga Tṛṣṭakādu-gonda Hōśaḷa-Dēvaru sukha-vinōdadum rājyam geyutt ire
 Saka varṣa sāsirada ... neya Pramādi samvatsarada mahā pradhāna-dandanāyaka Bhōpaya
 Bīṣṭāniya Mahādēvargge Tōṇāḍi āḷva montag iddu Kārkanṭa jiyango bitṭa bhūmi Marasingana-
 hāḷḷiya aduvige mannu berapaḷa Manasayunda mūdala naṭṭa kalinda Tenkere āḍiyāgi dēva-dāna ida
 āḷḷudaram Gaṅgeya Bīnarāsiya tadiya sāsira-kavileya sāsira brāhmanara konda brahmatige hōda |
 nāya-viṣṭiya tunda

HEGGADADĒVANKÔTE TALUQ

1

At Sarag ru (Sarag ru hobli), on a stone in the Pañcha basti, south of the village

S rimat prama gambhira sy id vid umogha lauchihannapi |
jy it trailol ya nathaya é isanam Jura-é isanam ||

svasti S akra varusha 1346 neya S obhal pita samvatsarada Vusakha éa 13 Gu | prachinda dōr-danda
mandali nra lana mandaliga | hrinditariti pral andā maha mapdalcavara samudra d y idlisvara éu-
matu vijaya Bukka Raja | vyabhjudaye éimad bhagavad Arakat paramesvara su pida padmāridhakar
appa ériman maha pradhana Bayichaya Dandanithara pida padmopayivi Hoyisola ruyādhipati | éa
nna Vo leyara Immitui t pa hara mudale-ganagraganyar appa érimat Pān lita Deva éara
éshyaru Baya na la maha pribhu Masaneyalhiya Kampura Garudaru éimaga svarg upavarga nimittar
agi Belagolada éri Gummatanath sr umgela agra ruaga bhoga samraksharu uthar agi tamma érya na I
olagana Totahalya éi umar l a éhatus méy olagana | ere gadde beddilu tofa tulhi é l uja hombali
aya honnu . honnu brādalu mil ka loti mad ur tere sonka midha nil shupa jala pashana mantada
sakala svamyada | uluvanu éyaru du nuyakara yala Naganna Oleyara layindaru bidisi éri
Gummatanatha svayugalige | chandrar l a éalvant igi Gummatapurnar endu l otta dana éasara ||

sva dattam para dattam | yo bhareti vasundharām |

shashiti varsha shasaram vishthay am jayate kṛimih ||

akshaya sul ham | dharmaman akshaya ral shusura panya purusharg al lam |

bhakshyap atana svantira kshayam ayal | éhyam lala éhyam akkum ||

(usual final verses)

4

At the same village on copper plates in possession of Itasa-Bhatta

(Ib) Svasti Koṅgani varmna dharmma mahir yall itaya paramesvara érimat S ripurusha maharajar
prithuvi éryam geyé Kesugolamo leya Binārmange Dharmagvadiyam bial madeyam gotṭom S ripuru-
sha maharajam bhatarara éri nōl shatradol prinnuva purvvar unom tungalge éka bhogam idar | (IIa)
pa leyam varshakke pattu gūḍyanam tere tasya sime mūḍya petrvallame Potera lya s méyu | lā hitu
paduvay Alarivadi yyerbrallagay nōli nadadudu beṭtu polaga muday | odi na ladu idil golliye i-dharm
maman alitom Varanasiyum sâ (IIb) éram kōvileyumam éśisram purvvarum l ondra éri éa mal | pata
l au appom tasya prāt dinā pravritta mahād na jūmā purvika mul hantri mandirodarena S ripurusha
pratama n una lheyena Prithuvi Koṅgani maharajenar (I) (IIa) tasya maha samantāh Mudu Koṅgani
Ya l yarasar and | l e elpattum anta bbbhumi vṛttiy alattam idu S ripurusha maharajargge vyāpāna
geyl | Kesugolamo leya mal | (IIb) jūnakke Peruvalliyumam Maiddurumam brāhmādeyam poydam
avar | pa leyam Peruvalliyur undi tere Perannadi éradu teruvu Maiddura tere pannerada panam
ponnu pannir khaḍ logam (IIc) bhattamam tasya samantaram Peruvalliyūra sime muday Tudhā
pervallame tenkay karegatti g lala pallame padu é y perggolliye ba lagay pervallame sime Maiddura
sime (IVb) m day Beṭṭanapur yane Landattu Kōsagavettinōl | ude atte tenkay Maniyā l ollyā pajjame
pa lavay perggolliye sime ||

ಪ್ರಾಪ್ತವಾಪ್ತಃ ಪುನಃ ಕೃಷ್ಣಾಕ್ಷಿಣಿಯಾಃ
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ಪ್ರಾಪ್ತವಾಪ್ತಃ ಪುನಃ ಕೃಷ್ಣಾಕ್ಷಿಣಿಯಾಃ

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sir dattam (Vt) para dattam va yo hareta vasundharam |
shashti varsha sahasram vishtayami jayite krinhi ||
halubhar bhasudha bhukta rajabhis Sagaradibhah |
jasya jasya yada bhumi tasya tasya tada phalam ||

Kuntacharyya bhikshim || (Vb) Nandi Gundarge dinam gottada Kesugolada majanani ond aduvu
Mardurolo

5

At Satalalli (same hole) on a stone at the village entrance

Svasti su Sahasrabharaka varshanay 1788 ne Dhatsu nama samvat-sarada Astiya su 1 lu rimad
rajadhinaya Mahasura krisht na Raja Va leyaravatu sammokhadu time vidvams Venkatasubhayanavange
Sankhalaji gramarinnu idivasadallu su hiranyalaka dana dhara purvaka r Krishnarponar agi
dhuteya eredu kottu uruvadurinda nu nimma putra putri paramaryar agi chandrurkar agi
anubharisil o lu buruvadu yendu hareti kotta saravannu sa sana

6

At Malipuu (stone hole) on a stone below the Diggali temple

Svasti su Sika varusha 1490 neyral akhalshu samvat-sarada Bhadrupada sa 5 lu maran mal Cheru
Clola Pandya mururu riyara ginda Nilavani nad shira D va Raja Vadeyaru Maleyura gr 40 honrinah
nir jaya dhupakke ga 10 kulura bichcha allu 15 olerraru rugeya mali deviya kon lu
il ru . barada baraha

7

On a stone near the stone temple

Gau geyum haliravam Clola d sarum on lu ho patake arimbharu ni Pyndra Clola
Derage y n lu yippivalaru Pid na bhadrakani gambhira patra ga
S va ajjana . Bammal a derage sum l y n ma i argolam bittaru
kereja l ul ja Varasayan al da malajar akka

8

On a stone near the stone temple

Svasti ramannu mal [] ean is a bha nu sravi [] etha vallabha mal aravudh raja Yudava kulam
l uradumuni srabhi y i ch i lamani maler jura mahajal o l i i la bharan la kadana prechanda
ek i ga vira n shahaya shira Sivara s d l i gun-dur mal a el alid af ka l l i n a Clola r jya prati
shil el urva Pishya ruya i Murulvala de patra i appratunalla Sri Vira N rasimha D i arisaru
i pul u r j y m geyutt i r Sika varsh 1198 Sarva samvat arada Jashtha su 15 sa n a trahar i lall
svasti su Nilavani salhi ram e arar l i r k e ilur ja mara tokkara kara saravagata raja paajararum
ari Senanid i d vira d r y i ri pada padm radhakaram appa k e r l a Tagumuttagara M ch Deva
Bojja Derana su pitram Siva D rannu Ma li D rannu pitthi ra yare g vuttu rpa s rmad abhi
Sragura agi l o t r a j p i g u n a s a n j a n n a r u m (stoj s lere)

9

On a stone near the stone temple

Svasti su Ayapayana perage' a sammaru mal is da madda daravanda mal da Cha davya

10

At Belatūru (same hobli), on a stone in the Mallāśvara temple

Svasti śrīmatu pratāpa-chakravartī vīra-śōmēśvara-Dēvaru Kṛṇṇanūroḷage prithvi-rājyaṃ geyyutt
 iralu śrīman mahā-pradhān um saivādhikārī rihuta-rāja Alāja-Dēva dūmīyakara adbhakāradalu Saka-
 varuṣa śisirada-nūga-yēppatt-eṇṇaneya Rākṣhaśa-samvatsarada Āśī idlir śūldha-chalurdasi-Ādivāra-
 Mōlā-makshatra-Amṛita-yōgād andu śrīmatu Nūguru sulūna Kaneyālī Chuka-Machu-Dēva nṛ Gōpama
 Raṅganṇa mūvaru nīyakaru sthīrī rajyaṃ geyyutt iralu Nugu nāda Belatūra sthānīpati Ektōṭī Pandita-
 rum appa Chakodeya su-putra Mūrida Mūlodeyann tamm vya mūlida dēvaliyakke ikida honne hudu-
 vāḷikeya avaru todak ide dēvalikā tammā kyyimdrū uppat un ilki Nugu-nūda Beṭālīḷiya Machu-Dēvara
 maga Rāma-Dēva Belatūra Chōḷa-Dēva nṛ māga Haysa-Dēva Edava-Machu-Dēva maga Panti-Dēva
 mūvara kōyya i-oppi-sahitav agi yāra todaku toṭi rihant īge samra-bhagi māḷikōndu Mallikārgjuna-
 Bīnēśvara-dēvaru Kātanahāḷiya oḷagīge sandudu tamm vya Chakode tamm nṛ Hārurādēga Belatūra
 Mallikārgjuna-dēvaliyada śisua hoys nūlsuṛ sāsana i klu mūgalaṇ ali śrī śrī śrī Mūlayyana bilu-
 misī Sakatūra Ēcha Hari-vudiga birud-mantāgi chāḷika um ust mādi mīlsida sāsana i gāḷi Chakode
 makkaḷa kajalu dēvalike hūga-mīra battavam kōḷavar vyi-l dī lūḷiya kōndu śisana-gall āgi ho dī
 Dāōyana maga Masanōja mūvattu honoḷige Sambu-Vaḷya sākṣu jī tetta honu hatu || Masanōḷ Chako-
 diya Marādeya chāḷika tiddi sāsana mūlud ilige sāl lu Aridavūḷeḷeḷe Kētan dīḷiya hīma Gaudana
 maga Kēta Gauda Beṭṭihāḷiya Mīchu-Dēvaru maga Rāma Dēva Chōḷa-Dēva maga Hōsī Dēva Eda-
 Machu-Dēvaru maga Panti-Dēva Gopamra śarabōva Mīdayya Mīdeyī-Nīyakana mannisī aṅṅara
 buruda

13

At the same village, on a stone in the roof of the Kulamma's temple

Svasti śrī Nugu nāda Belatūra Kodageyā Silukundāturungōḷa .. Belatūra puḷḷal eḷḷi kīvara Bīra
 Māḷeyum maganum kāḷi turuva maguḷu tann ayna k ḷḷṭṭi kōḷṭ ambun ilki haundam vīra-sarggitan
 āda ||

14

At the same village, on a stone at the Vānēśvara temple

Svasti śrī Vīra-Ballāla-Dēvara maga Vīra-Nāḷaḷsaṅga-Dēva puṭhvi rājyaṃ geyyutta iralu Pramīdi-sam-
 vatsaradalu svasti śrī Nugu nāda mahā-prabhu Immaḷi-Dērumvata Rājana maga Machu Dēva Kuleyada
 Uḷḷi-Jiya Adehāḷiya Anki-Jiyana maga Māy-Dēva Duhhananahāḷiya Bōḷi Jiyā Chakkurādā Made-Jiya
 Nugu nāda mahā-prabhu gaudu dēvaliyara begyisiduru huduvāḷikeya tammadigal ella gaudu mechcha
 ikkutu ōḷidaru Belatūra Māḷavāda Nugu nūda gāṇdegāḷu haḷeyaru machchalu Mīdā ide dībbaṇe
 mīḷisida dēvaliyam ikida honnu gadyāna 60 k-ḷḷu-l nūgura kūda hatu sṛ 400 e 70 ||

Palavanga samvatsaradalu Māḷavādeyā makkaḷa Banakode Indade Chakode int i mūvaru Bīnēśvara-
 dēvara sotege ide honnu ga 13 || Belakalaveyaru voral u iṭṭage maraveśa sunnake-i ga 17 || Inabodeya
 ava huduvāḷiya tamadigalu tettu huguvru || Nāraṇa-Mūvaru Hālṭṭṭāna Dīvi Nāyaka Kaljave i adu
 dēvarigum gadyāna 4 || (usual final verse) i dūmīra māḷidā Kadāḷekereya Kōveya Bahūjana maga
 Davōjana maga Masanaya ||

Tirana sunneccharadā dipalge Helamuri vadeyā maga Narināde avana biḷgadalu gondantaru kavile
 kappade tetu band yaru bāḷi nīraṇ ḷkūḷḷaru Sūkṛabayala Bēlu-Gaudana maga datu .. Derana
 maga Made Marehāḷya Beṭṭahālī Vīrama-Dēva Belatūra hoṣa-kuleyada Rīma-
 Dēva Chakura Tamṛti-Jiya int ivaru eṇṇa ne .. gōḷu kate kavile ka dāva tegisidaru

15

On a record stone at the temple

Svasa Sri Saka varisha 1215 Vijaya amravarada Asala su 5 Ba 1 enmatu pratapa-chakravarti Hoyi
saja sri Vira Der arasaru pith vi Rajyam nima u dera prabhu Belatura
ma

16

On a Hindu shrine at the temple

Srieva ti Saka varisha rombhaya ura kalvatta mureneva varishada Raudri -amr + arala Asala ma a 1
Punniya Uttarishadi tak hatram Masari-chandram Brihaspativaram ni Mel lon la P jendra Cho ara
rajyam geyyuttire i y i la omhattaku hruj Augi na la orea Belatura ode la i l lu blui i habhim i
k t i degulamami mahsi kiltu patta huggum am prasthile gejdru Muruga Settiya magum lasaravayim
Rudra homam egeydu sahasra bhujamami ma li bahyam kaladu dhara nira i Agvula Belatu iri Javani
Girvanana magam Jayamgond Chola P rami i G run lu dli Muri va Setti va Marabbey ma m
su pa ram pusti la Pisava S t i pramatagula n r nian nu vugula ju ubb'atam po nam kot i ma i uru
k n lam dhara purvakad odari urum armanuram urve i d gulakke b t ai Jasava Setti ni di
d virega kottam i luttuay alidivam i d guluram kavilevum Varan sirumam i li patalakke san lam i
(pa 1) Basava-Setti nanda-divegege ko ta munna sirunturam Nilirer va lavala n d gall va r va
haya panus va nallira pidima da k Jaga bede guldevum Mithereva te ka a kal vira i ryayya
punnas-vura n natta i gull n d m i ul ita va te v i i ofaze ayda koluga bede pa i b lanum idu ch i dr u
kka aram harum siru i Basava Setti tina d har lam gej va Choravuram dli ura purvakam b' am ram
h ttam Choravuram harevisidam

s i dattam piri-datta i va jo harevi vira dharam i
shshishthir varisha saha rini vishayan jiyate kr n i l i
ma galum i

17

On a funeral stone lying at the shrine place

Svasa sri p rvi-desamum Gaurav ura k l r ar ura gor la k sparak sar varmar na ar l j dra
Chola D virgo jan lu upprattara liva lu svas i Saka nupa k Jit ta am at ara ada m 9 a y i
mukla amravarada Margge ra su dha pa l vira Malakkal udi srasti sima a bi vira viaby ta
pa ch a da vira viraani bhakli n ka-mana manal i k r ta vira bhakli el ra i r iachari ra naya vitya
vijayana vira Balajy idl annima g i Jidraya v r jam na s i asin ca v dha rak' a s i bhakli n ra pari
krana ki an la Vasal va Mithi bh i bhakli vira nall la p i s v i r o bhakli k s ram m d s am bradanto
more dypar bhakli bh Masavaranan ar i pava la A Luvrammar vey dha l i P r n a n n ar y l a m a
Varana Vavirya Cl ra Cl a P n i lyrakolai i al om lu i vira va Davaa karana

18

At the shrine village on a stone at the Hindu temple

Svasa sri Cl ja Pajum sakala vira l l vira ko i l Raj i l r Davaam i
Jasuv vira vha um noma bhavani i am matam Sak bhava i
v s rakk om l hat i omhattam e i vira m i l malim pras l hat i
svas am m am vira hart kum adad am de l i s a varam
kaolam i svas arimatt-sakala a i v i r a v i l m i vira d r la p n vira i
v s rachini vira ra i s s tar p r vira k a v m m d v l p r s
en pa kula l l p r i d s i n amuram i l p r a b m vira n i j i vira l l d m i
Mal i e l i n v r m p r i l i t i vira vira Javan vira m m am i l r m m m i

ant a Javanayyirum | I anta jana tilakam enipr Jakabbegam ol |
 pin tileyce puttidaipa | santina nagendra vilaya parigam Ravigam ||
 Ravigam pittidar odan ud | bhavam ayt ara aravam odane puttidad ayam |
 sarasand iryadodam sam | bhavam idudu chigam intutam bued unte ||
 vrittam || kudiya vallabbam kudiya abharanam Nugu nula Ruman en |
 da le Kali kula karnana unodada chigada birad arppan | |
 gadma nil rishta mirguna nil ritya niracharanatavitarum |
 kadu jadar entu polip re dhanyan empp Avachagraganyan ||
 akkaram || Chola Pallava Pandy Sifamegha Kerala Soru Ga Bhoja |
 L la Gajapati Haryati Narpa iy empr mahipalar ast unadale |
 kela tannane nata vandi magadhra | ukundu pogalake negale ballam |
 meela manidra enipr Jay ungonda Chola Iermm idi G undam tal kam ||
 kandam | pallava sattige vani um | jiridai jay | marugalugalum Chola mahi |
 vallabhan itrade | idiyara | vallabhan nie mandal a padaman padadam |
 kadala kade varum yindula | | ludi vani is | gayendrad anturum tal |
 t o lan o lene parva baladudu | kudiya vallabhana kutti late komaladam ||
 Manu nibbin Eder id adhipati | vameja nidhu satya vakya Drigojaramu |
 bhyanu lula vadhu Bhutabbege | janyasi Kali lala Site vesarari pr ledra ||
 varitā rannam Ponnā | | karan Itye nraduve gondu kel utur adhipam |
 Manu nibhan ene negali ituna | varitege bhu v miteyolage per ur eney olare ||
 vrittam | murupama siladin gunadin uttama danadin atma bhal tulin |

akkarun | pan itaśrayam Nugu nāda Rāghavam munivara suga mōchaka-dāvajam |
 chanda vikramam kudyara vallubham Kali kāla-Karmam machcharipavara |
 gandam vandi-chintimā[ni] Siva-pāda sēkharām nija-suteg anuragidam |
 mandalakk ellam pradiçbandam āge nīli stambham āvanam āge nittam ||

sri Dēkabbe Mahādēvargge bitta pūmbolam tōṇṭa khandamumam nirmāna Maltekegeya tēnkani ka
 dēyal aydu koḷaga galdeyumanam i-varuśa[li] puttadavar kadarsuge salisadavar narakā-bhūjavar appir |

kandam | marupara chakram dey uol | kare marey ill enipa karpan Ādityam sand- |
 irikejavag ada mullam | jirachida kara-rāja bandhavam bareda idam ||

kan larisidam munivara Sugachinyum mu chehanpara gandachanyum

19

At Chalkūru (same hole), on a stone in the Basarāvara temple

Svasti Sri S'ivāhara-aka varahangala 1739 ne Viśvara nāma-samvatsarada Pushya Sudha 15 lu
 Mahāśūra Krishna Rāja Vadeyaravaru vidvāmsa-Venkatasubbhayanavange Chalkūru-grāma 1 nū 4
 grāmagaḷa kere sahā sa-luranyōdaka dana dhāri pūrvakav āgi dhāre eradu kottu yiruvidarada ā-
 chindrārkkav āgi anubharisikōndu baruvad endu baras kotta sarvamāny i āvan i |

21

At Mullūru (stone hole), on the giruda lambha of the Lakṣmīlūta temple

Sri prasa . . . 4725 Sah bhūpana āka varuśa 1546 raneya Rakti |

kṣu . . . rīdi S'irirugapattanasar ilura Mayisāra Chama-lāḷa-Vadeya .

.. . . . Lakṣmīlūta-dēvara dipa-māle-kambhada vivara modala

Molūra i Molūra same prajapatisaragi ellarun kūdikōndu kambha

bhūra Devanagari i vilp-āstra mukt .. ppa hēli mēdida āre

22

At Kailāsa (same hole), on a stone in front of the Śūri guḷi

(Gangānāda Tālaḷaḷaḷa)

Svasti Sri Vira-Vallaja Dēvar pralava rāya un panny aruḷiṅka Muliḷen la Chōla mēdalattu Ganai-
 kon la-Chōla-vaḷi nāḷa Veku nūtu tt i nāḷa kāmāndakūḷum nadum Kallumbāra nakarattu
 kkalāya k amīśvaram uḷayir tiru vōlakkā map pūpattu kṛatti Sivarā samvatsarattu Kumbha mēṣattu
 . . . tūn dēva-dēvam iḷḷi kKamī arukku daripūrram āḷḷi nīr-ārttu kku puttār Viras udaiyir Frāṣam-
 uḷayir Anga-Jiyar Uṭarayar samasta nīla kadutta dīarmattar ilura choyḍin Gangava tēḍiyil
 kapiḷaḷa sattuḷa kōndi pūpattilo vilavar

23

On a stone, at the feet of the same temple

Sri pūrnas tūga saru-chūḷi chāḷi-rahāmāra-dēva i

trilōkya ragarāmbha-mūla stambha Sārāḷaḷa

svasti samastābhavāsarāra sēppūḷi vāllāḷa mūharj ullarāja rāji pōrnasāra Dēvarāḷi jura
 varadhasara Viśva-kūḷumbavāḷi-dēvarā samyaktva-chūḷumam māḷarā rāji māḷarāḷi gāḷi
 gūḷi lāḷāḷi kōḷaḷi pralavaḷi rāṣaṅka pratyā-hakṣarattu sēḷi jana Vira lāḷaḷi lāḷaḷi
 śrīnāḷi | rāḷi aruḷi ablu ara kōḷḷaḷi . . . māḷaḷi vīḷaḷi . . . sāḷa-kāḷaḷi vāḷi lāḷi . . . pōrnasāra jura
 g yūḷam iḷi | tēḷi pōrnasāra pūrnasāra . . . nāḷa māḷaḷi pralavaḷi . . . samvāḷḷi kōḷi māḷarāḷi

mādi kottā datti (usual imprecatory phrases and usual final verse) divatā vasantu mude Murāre nu .
dēta vatārā śiśṛsāḥ saḥ saḥam turaga . śarō vanacharō-mukhajāstabiḥ . . .
. . m iti parusham bhrukṣhaugalam bēdugam

26

On a third stone in front of the same temple:

S ubham astu svasti si! jayāllhiyuday : Kali yuga-pramāna 11a : 432900 varushakke sanda Kali-varu-ba
4660 Salivāhana śaka-varu-ba 1481 sandali Siddhīrttu samvatsarada Chayitra-m 1 Bhārgavāra-
nitya-nakshatra Rēvati-nakshatradalā Horida Mīdara-Nāyakara mahakala Dōḍa-M illa-Raja-Odeyunge
punyar āgaby endu

27

On the pillars of the ranga mantara of the same temple

(Gron*hn an l Taw l el otaelca h d d 31)

Svasti śrī Pārth pa samvatsarattil Mēṣha-māsattil Kāṭyābīr-nakarattil settiyār Āraṇḍi-udaiyar
Varakūṇa-settiyār mahajā gūṇam Sakāṇḍa settiyarūṇa sevattā tīrā vāṣal dāra vāḍam

28

Svasti: Sri Isvara samahitakarattil Mahara misatut Kallambhu-maharattil irukkum vijayam Tattalor-
nilarin settirunilar Mahamaganindinum Pada-andhyan Seyvitta kambhum

29

Srasti śrī Kullambīr-maharattil vī-apim śiruvāsalār-udayan Saṁ gīn la-ṣetti malaḥ ; Paṭṭandīn ī-rarā-
samvatsarattil Mahārā-mīṣattil -ṣevittā tura ttān

30

Sivasi Sri Kvara sagavatsarattil Melkura-melattil Kollanattil Malakkalayan Kuchchi-kimundar
 manan Sivasi periyadi-d-ran -eyvitta tiru-than

31

Srasti sri līṅga samvatsarattil Mah-ra-māsattil Kallambīr-nakarattil Tirunāv ilār a laṅṅa Kaman-lā-
settuvār maṅṅa Tippindī seyyitta tiru ttūn

32

On a stone to the south of the same temple

Nam's tunga-ura-chumbi-chandra-chimara-chiravi
tralekya nagarir umbha mūla chumbhira S umbhava :

[illegible]

dhakam para hāḥa śidhakurum appa Kumāra-Mādhava-Dannayakarum keśavaḥ Dannayakarum
 Kumārā nāḍa śidhakurum appa sukharāḍu aḥuttam irddu Salā varshada 1140 neya Isvara samvatsa
 rāda Māghada pavurnnam Adivara-Āśleṣa nikshatra Āyāmanu jōga-Bayā l arana soma grāhavad-
 andu Nugu nāda Kallambūḷa nagarāda penya tūṭṭa Nuguṁna vuttam tirada Yajñakāśvara-devara
 ānga bhōga raṅga bhōgaḥ e Nugu nāḍa oḷaganā Kundārānu śī Kumāra Mādhava Dannayakarum Hādi
 nālku nāda samvatsa prabhu-ānūḍuḷam subbi-badhī pariharav aḡi chandrakḷa tarum barum
 saluvant āḡi dhara purbbakam madi kōṭṭa dattu | Kallambūḷa mandala svami nabharuḷuḷu bitta lēy
 mattar ondu | (*usual final verse*)

35

At Hunisālāḷḷi (same hobli), in a plain south west of the village

Sostā śrī Saka-varusha 1420 neya Pūṅḷa sunvatsarāda Āsavya bahōlu Narasimha Nāḷāru Yaram
 Nāḷāru Gauḇāḥu Langūyige sutra gittige ga 30 | Hunisālāḷḷi chatus śime-oḷagāḡi nāḍu nikshatra
 nālku same sunkayānu oḷagu yinu vadānu āḷupāḍāru nāḷāḷḷa nārāḷa lumbiyā patākā

36

At the same village, on a stone in Patel Halli Gauḷa's field

Sostā śrī Sakam Salā-varusha 1420 neya Pūṅḷa sunvatsarāda Āsavya bahōlu Narasimha Nāḷāru
 Yaram Nāḷāḷḷi Hunisālāḷḷi Gauḇāḥu Langūyige sutra gittige ga 30 | chatus śime oḷagāḡi
 nāḍu nālku same sunkayānu oḷagu yinu vadānu tege-yendu āḷupāḍāru Gaṅḡeyā tadā
 yāl goḷi brahmāḥa kōṭṭi dāḷḷe hōḷi lumbiyā patākā-nāḷāḷḷi nārāḷaḷe hōḷāru

37

At Nalluru (same hobli) on a stone to the east of the Virabhadra temple

Svasti śrī vijayābhyaḍāyā Sāḷāḷāḷḷi varuśa 1402 sandu Kḷāra samvatsarāda
 Āchyuta Deva mahāyāru āsthānāḍḍyā Mādhavayānavara karayyake larttarāda
 Nāḷāḷḷi hōṭeyā simcā Hūtāḍā vōḍeyāṅge sarvāḡi unav aḡi kōṭṭa Bayā nāḍa vāḷāḡa
 Nalluru grāmāda chātā simcā-ōḷāḷḷi āḷḷuḡi igūḡi nāḍu nāḷḷu nāḷḷu nāḷḷu nāḷḷu nāḷḷu
 emba' āḷḷa bhāḡa tejaḡa- unyā vōḷāḡāḡi kōṭey aḡi nūḡi nimina putra pūtra paramparey aḡi a chān
 drakḷa stāyāḡi aḡi sulā lāḷi anubhāḡi lōḷu bāḷu yēḷu lōṭa śāḷa sīḡāna (*usual final verse*)

39

At Hauchiyur (same hobli) on a stone in Brahma setti's land north of the village

Svasti śrīmat Immāḍi Hīlāḷāḷḷi Rāḷā Bayā nāḷi hōṭe Velurā Geyāḡa Gavundāḡa magā Bāḷa Gavundā
 vīraḡa irivāḍu nāḷi iriḷā satta kēṭā Gavundā parokṣhā vīṇāḡa geydā lāḷḷu irivāḍu

41

It tsh'ra'h Pura'abutte (see below), on a stair to the north of the large Lanyan tree

Sri sri tisamasta ri ri rihuyill rya i ya puru saru sa ura i palapa Haradi Madu -Aya-
kara mikkali Ch n Ol rari i ura Aya: Rya-Vod yara vasti sri jay ibhyudava Kalyugapramanu
472000 varushakke sindu kidi var sha 4670 S th bhupura aka varusha 1491 nava Sukla-sam
ritvarada Jastha su 5 Sakravatulu kinudi nadga silara Kettida Bilu sarara derari Blaurava
devanig uat tapali ura r i g i bhava archana vrutige s rian uy a gi Nadi nuyre leryura (va)nuu
koteu r lhu r lhu-dana krai akke sal ada yidakke wun orbban adura tippu apthasid unt adara goru-
brahmanaruu Gang ya ta hy lli lora i pyakke h gavana i gurav un tande tavinn kasi khetradalli
konda papakke hoguvavu i vib'uti vidrikshuge tui di pyakke loguvanu l etta t uva rodabutt davarige
tipp darinu i gava tale vol i i kudi pipid k h gavana bhuvu hity i i qakle i logu u u ut i patthakke
hoguvu m (on the right) Vajrayatod y ripariva terige tegada maimulidra r gura Sri Sri Gaudana
nava Nuyi Gaudi

42

It Kottiyula (see below), on a stone near the Muru temple

Srimatu Cherna ri Settiravange Mu i yorav nuh srel uni s'navitth m h l r u i l l e k i l l i s t a v n e g a r -
tam unt oppidam Adagi davigura bh itakulga Huradi Ch it kurlgu n u v l e v a j n d i r a v a l i n i
a more Iharavara Bhettiyarkkhu r k u l g u i P l a u r a v a M a h u r a v e m u d a l a g i
titulrige vidara palavala, Sarag ri Ihetululge v Lora lottaru i elardra ukka
munde nadira

43

On a stone seen in front of the same temple

Svasti sri vyayalhu lya-Silashan -v i l a v a r u s h a 1452 v a n d a v u l l a n c y a d i d i k l a s a m r a t s a r a d a
Jeshtha u 5 Guruviradhu Achata De i mal rirav (ila) d Ushira i bhayasthararada Lavya vava
kiryake kartar i l a S a m a n a v a i k u n i k e v a s i v a H u r a d i M a d u v a N y i k m s a r a v a m u y a v a g i
kotti kottada i l a g r a m a d i k a l a v a j i l l e u l i M a l r i n u v e m a d a v o l a g a d a c h r i s t a s e r v o l a g a d a
akshuni r i n u n i l l u n i k i p a v i i p e l a v e s s i v a v e n t a i l i b l g a t e v s a m r a v a n i k t e b i t v
i g i n u n i n u n i p u t r a p u t r a p i r e p i s a n a v a i l u h i k a s i l i g i l g i s a l h i l a b h a v a
kora lu bilu eoda n m m a g a i l a i l a (u n d f a t e r s)

46

It Munjur thala (see below), on a stone in Malasapelli

Vikranta samratsarada v a k l a - l l h a i l i l u n d B v a P a v o d y a M a u g a n a l l i

47

On a stone to the west of the same cell

* Maduvavigara Daldituv r i n s a m r a v a r y d a l l a m e d i d a v e t l a v a l a v a n a l a m h i u n d u m
aha i u n i l u r i k a v a k o t t a

48

At Buhuvu (Near a small lulu on a stone in west of the Lanyan temple)

Fu l l r o l a n s a m r a t s a a d a i l l e n i u l l i n s i l a v a r i s a 14 s u l l i s a n M o d l i D a m o d a r a
M o l a l i B r a V a d y a r g e n a m a r a P a n k v i s a m r a g a S a i n g u t t i g e l o e u (i s i l i n p r a c r y p h a s e s)

dhakam para-bāṣa-sīdhak-irum appa Kumāra-Mādhava-Dannāyakarum Kēśava-Dannāyakarum Kumārā nāḍa ēkādhushtitam āgi sukhadam āluttam urdda Saka-varusha 1140 neya Īvara-samvatsarada Māghada pavurnnam-Ādivāra-Ālēśa-nakshatra-Ajasmānu-yōga-Bava-karana-sōma-grahanad-anda Nugu-nāda Kallambīla-nagarada punya-tīrtha Nuguvina vuttara-tirada Yajñakāmēśvara-dēvara-anga bhōga-rang-ubhōgakke Nugu nīd-olagana Kundūranu śrī-Kumāra Mādhava Dannāyakarum Hadināḷku-nāda samasta prabhu-gūṇḍugajum saubbā-hādhi-parihāray āgi chandrārkkā-tāram-baram saluvant āgi dhāri-pūrbhakam mādī kotta datti | Kallambīla-mandala svāmi nakharauḡalu biṭṭa keyi mattar ondu | (*usual final verses*)

35

At Hunisāhalī (same hobli), in a plain south west of the village

Sosti śrī Saka-varusha 1420 neya Pingāla samvatsarada Āsvayuja ba 5 lu Nai saṇṇa Nāyal aru Yirama-Nāyaka Ganachari Langayige sūtra-guttage ga 30 ī-Hanisāhalī chatus-sime-olagāgi midlu nikshēpa nīḷku same-sunka yiu olagu yinu īvadanu āḷpīdaru nāḷṛaḷ a-uaraka kumbiya pātaka

36

At the same village, on a stone in Patel Mall's Gauda's field

Sosti śrī Sakam Saka-varusha 1420 neya Pingāla samvatsarada Āsvayuja ba 5 lu Nirasimha-Nāyaka Yerima-Nāyaka Hunisāhalī Ganachari Lingayinavarige sūtra guttage ga 30 ī-chatus sime olagāgi midlu-nikshēpa-sornādāya nīḷku samaya sunka yiu olagu īvadanu tege-yendu āḷpīdaru Gangayya tadu y uli gōra-brūmar ī kondi doṣṭike hīra kumbiya pātaka-nāḷṛa-narāḷko hōharu

37

At Nallūru, (same hobli,) on a stone to the east of the Virabhadra temple

Svasti śrī vijayābhyaṇḍayā S ūvirāḷana saka varusha 1452 sandu .. Khara samvatsarada Achyuta-Dera-mahiriyaru āstīnād oḍeyā Mādhavayyanavara kāryyake ī aritar āda Nāyaka Koteya simeya Hurada vōḍeyange sarvamānyar āgi kōṭṭa Baya nīda valaga Nallūru-grimada chatu simey-olagāda īshini īgimi-midlu nikshēpa jala pēchāna siddha sīdhayagāl embra āshita-bhōga tējas-īmya-olagāgi kōṭṭer āgi nīḷu nimma putra-putra-pāramparay āgi ī-chandrārkkā-stāyigāl āgi sukādāl anubhāvis-kon lu baluni yendu kōṭṭa śrī Śāṛana (*usual final verse*)

39

At Hañchīpura (same hobli), on a stone in Brahma setti's land, north of the village

* Svasti śrīmat Immaḍi Hīḷṇṇai-Riṇya Bayal-nāda Kōṭe-Nellūra Ereyana Gāṇuṇaṇa māra Bīra Gāṇunda viran igvanda nāl īḡidā satta Kēṭa-Gāṇunda parōkshā-vinayam geḡḡa lallān urida

40

At Maṇḍāḷi (same hobli), on a stone in front of the Gurulu māra temple

Svasti śrī vijayābhyaṇḍayā S ūvirāḷana saka varusha 1449 Sarvayuta-samvatsarada Śrāvana śu 7 Sukra-īradalā Kṛṣṇina Dēva-mahiriyar āda ālakshana-bhūya-stāna īda Kṛṣṇina Riṇya-Nāḷarāḷa Hukōḷḷeyā-simeya Hurada Mādhava-Nāyakaṇge sarvamānyar āgi kōṭṭa Baya-nīḡa stajada Masanāḷiḡ ī grīmada kīḷuvāḷi Dēvarāḷapura ī grīmada vōḷagāda chatus simey-olagāda ākshēpa īgimi midlu nikshēpa-jala pēchāna siddha sīdhayar embra āshita bhōga tējas-simeyār olagāgi kōṭṭer āginā nimma putra-putra-pārampare santatī āgi ā-chandrārkkā stāyigāl āgi sukādāl anubhāvis-kondu baluni yendu āstīpisi la kīḷi Śāṛana (*usual final verses*)

49

At Nirasipura (san e lola) on a stone in the Śāsanī guṭi

Sirigū a Nirasipura idēvarē gati śubhām astu

unras tūga śiraś cāmbu chandrai cūm ra chūvaṭṭ
tiailol ya nagarāmbha mūlā stambhiy i Śāsanī guṭi

svasti sri vijayabhaya Śāsanīhan -arā varuṣa 1776 -anda Jyā samvatsara ida Phalguna bhāṣa 7
Somvā idillu śrūnāḥ nāyadhūya rāya pīrīmēśvara sūra - amphaśan idluśvarar adā Kanṭi urava
Narasari Rājōy uravān prathivī tanyam gāṇṭi iridu Hurada prabhu Mūdhava Niyakara lūmē raru
dajavāya Lūgā Rīyānāyāra Nirasipura sīmāyāra - ugarūga vaibhogā - amṭapadi ārogane-
dipā idharagē Sirigūra stāṭṭi o sāhura Narasipuradi - gūma l l l o sāhura chāras - simeyānu kotta
dina bhāṣa i (usual final verses)

50

At the same village on a village in Tuvāḥ Gauṇi's field

Svasti samastā prasasti sūbhām - gūma mahā mandalavarā Dīrāvati pūra varādhūyāra - Mūlānna-
Kāḷunā sri yugma Rīyāḥ idā - rājyaṁ gāṇṭi Śrīka varuṣa 1000 - asarāḍ aravatteneya Pūgāḥ-
sāmāstā i lā Marggāsu i - aṭṭi i unnam sūddhā ekadāśi l l l Dīrāspatīvar idāḍi Heggadīyā - ra
Bamma Gavun lūra - ya putra Lūchā Gāṭṭidam tūgavam māguchū l āḷṭarām stūbhāra kōndu siddhō
kattāḍā Varānā l āḷṭan iriś dām i

sriśṭṭ yōlu negarādāḍā Bayi nāḍi i pattar i Sarabūga kōḍgūlūy tūgavam i
muttūḍā l āḷṭarām idāḍi sū i bhāṭṭāra - rāna kōndu tūgavam māguchūda Mīcham i

(on the top) svasti samastā kōnditūra varā - gūmūḍigāḥ i kottar i Bēhūga kōḍāngēyam alipudvām
tammā aravā - rāyō gāṇṭi tangelu l āḷṭeyam kōndā

51

At the same village, on a stone in Śāntayya's field

Śānti De

śubhām astu i

śeṁmat parama gāmbhūra ayad vadāmōgha l āḷṭanām i
jiyat trūlōl ya mthasya śāsanam Jina śāsanam i

svasti śrī vijayabhāyā dayā Śāsanīhan i Śrīka varuṣa 1751 Virolu sam i Kāṭṭikā su 5 Bhāṇu || śrīm id
rājadhūya mahā rā - śrī Kāṭṭikā Rīyā lādejayā ayy univāra Ma sūra nagarādāḷṭi - rānā s mī - śānāra
dharāgi prathivī - un tanyam geyrāḍu i Dajavāyākecege bandu yidd i tātṭiḥl oṇḍu rāḍ vigo hoda aneyānu
appane mecege gāṇṭi nūda - Loḥiṭi hāyūge - rāpāṭi bāgo Heggadāḷṭvanl oṭo amālulūra Śāntayyāra
māga Devachāndrāyāge yinam āgi appane kōḍisiddu i lōku paṭi Sagarada bhāḷṭi vāḷṭa Naras mha
pūṇāḍāgi mādāḷṭi bedālū Kan ga 12— 0 varābhāḍa bhāmige chatur dīl lōgū śūlā prat sṭhīe mādāḷṭi
kōṭṭāḍu i lōge pīśal mra hōḷi sūge tādū sūhā l yidāḷ o śerida - rāda saha kūḷā mōgachū Kan ga
10— 6 yā lōge pūṇā hātṭi hōḷi l kke kula mōgach i Kan ga 1— 4 ubhāyam hannerādu varāḷṭi ida bedālū
tūnige yā Kāṭṭikā bā 13 Somvā iridāḷṭi ś lā prāṭisṭhō mādā yitā yitānā putra pānṭa pīrāmpayā
āgi mūpāḍṭiḥ l sāmūḍiḥyāy āgi appāḍ i lōḍisida śāsanā i

52

At the Henganru (sa e hobli) on a stone in the way to the Mārteṇṇē, west of the village

Svasti sri Śānta varuṣa - svāṇāḍā nārāṭṭa mūvātī vombāṭṭāneya hrōḍḍhāna samvatsarada Jyeshṭhā su 8
Āḍṭyavārā lāḷi - śrūnān mahā Chēra Chōḷa Pandyā mūvāt i rāyāra gāṇḍa - Kōḷēya Śāḷṭuppa Odeyāra

*Sa in the orig. Al, but Śānta 1412 = Śānta Erōḷṭāna = 1412

komara Ch una Paya Olara Puntava Lammavanga Bavanadi sthalada Heggimura gramavaru saravananav agi kott e chandra satyan ajjunnak-in tappadad (usual in precatory phrases) Sakavarushavala 14,3 kavalhava sampatsaradi Jyeshthava Su S j sa Vira Narayan Haganura chatus sine-olagagi kottadu

53

On a slope near the same level.

ud yā . mam parvoti bhāgīr . r sim . yā ni guṇā u l l mīmā u k āñchar

Kann lutturo i od oi Midimangalam ode o zonte madi oden Vilturo r dha purvil malcharar
 idar Vilturo dhalvayigir perannu , dar kudils vanigar mudidar isilar tonteya thuvir kildo .. r
 mudagir pur vil vaigir kinnaku jussur Kentamaridam ed de enettaram ariya polvada-
 dont alavarara iden al den pancha naba p itakan al lam il polara

54

At Katanal: (same hole) on a stone in front of the Masti gudi

Bhav -sam[ra]t ara Phalgunada Buddha 10 In Devapritlu mari mukhal id Nanjaya Devavire kar ya
Virayand h itivajja in bhav ti mad dā (usual i nuprecatory phrases)

55

At Halcijur (san hobli), on a stone near the Nanju do vara temple

Sriśyāvararita prabijiri hja-vi āma samarvami madhva stitā nija vira sammuti v sri samā .
mahari simhūti virugāra sūgita d ksh na dardhanda nil arake gūnā vāri bja mallim g iya nka
mallim Virugāra nūndāra dyadā bndhāra kōvaj ya kulimbari l hā n ripu krisana lōl u pad
adhūpa i kāk nū visadhūpāti kēdātura Māyānūmā nidi Pōl u rāla kāk nidi vērē ānūj
disvāra nōlāra Sā vāra sūyārdambhātānēvā Prabhāva (back) samvatsaridā mūnā
pattāli manūm āri pad vāttāra mēh hā tīrōm kīd nō Baridūg rēvā l yā l ā m b t t i Burana
sī tī Jyāri s s y i Bīlā s tī Jyārgē dhū c er d i s l ā nā m ā r ā n kōttā idā n ā j d i m pā n d i ā m ā h a
pātākā āppā

56

At Kullur (same locality), on a stone in front of the Hindu temple

Asati nulu-chajjijhi al g asiti ampurno chum trannakh
as ti su dra k tiksha putak asiti v apashti dastitadi arakk
asati nulu latangad i sand three [

Wugma Bayal nadaram !!

svasti samadhi gati purnhi subhaskha mahi vandile rari viri nabesara kudi vi Tinetri in lepar
 ditte khalumba kanti iravam V ill khalajam sutya Padkavari silasottungum nibhava Namo mti
 sistrigama diti vinodam di imma singitva da lta nishtaram ishta jnani vateja Sri Vishnu pada
 sekaram Banavasi vishayi bhavaram Malasuri bhakti raman mahamanojaya r rajadi iraya Bura
 Byal nidi malha khalira i m Pwal il ayda mti suruman eka rajya geyyutt ire Būdavidi
 Pankaruy uttemin V lili panvram Tumaagladu ilubavram Kerala mala Ponnad adhiguru
 Nidaj adu rum khaliravani nidi Punnad il gurun khalid nad adhiguri ada Ponnad-adhigariya
 panu geyyutt ire Saka il ium 1031 Si ldihtari samvatsara Mergasara masadi amāvasyeyum sangra-
 niyum sūrya-grahana diti kuttir adi vana k rti mahinagari paradi raja stana Ravi Yumēśvara
 dvargaya Kannevoti ilu tiri varanma lāgu vājahagana b hti datti Kirti mahanaagara purada panera
 darolage (b l) Mil ir vaki sidhiamar kuttika pud vattinam pergeelagala mudusa

bhōgam kuḍu .. endu ... māluḍo . lūḷiy āg iriyade nānā-dēsi Bramma-Setti vudde bandaḍe igidar
 Ānamrī-Emmāyanuvān igidar andu koṅṅuvu Ūḷḷammanāḍu-setti paridukonḍ avam payda i
 iṣṭaṇa tamna Gāṇḍa Suvāṇa hira-kāḷi nrsid i ||

74

At the same village, on a stone in front of the Bāṇḍivara temple in Erchur-huṇḍi.

Om

namas tūga-śirai-chumbi-chiandra-chāmara-chiravē |
 trulōkya-nag irāmbhira-mūl i-stambhāya S'ambhāvō ||

*vasti s'vasta-bhuvanāśrayaṇi śrī-pṛthvi-rābhya śrīman-mahā-mōhini-mūḷeyana-gaṇḍa kothāri-Sāḷuva
 Narasiṅga-Śrīya-mahārājara maneya pradhāna Tīparasi-ayyanavaru sukhadim rājyavau āḷuttam irḍḍu
 S'aka-varuṣa *1400 neya nadava Puṅḷ varamataraḍa Vayisāḷha-su 5 lu Baya-nāḷ-olaganr Maggeya
 Bānēsi ira-dōvara anga-bhōga-raṅga-bhōgalka Baya-nūḷ-oligima Bānūranu Ilukallanu hōga-mudreya
 kall i hāki kottēḍ Narasiṅga-Rājya-nāḷiriyango s'vira-kāla sthūra-rājyav āgabōk endu kottē āgī chan-
 drākka-tāram-harav saluvant āgī dhārī-pārbbaka mādi kottā datti (usual final verses) Gaṇḍeya tāḍi-
 yali gōva konda pīpakko hōharu Gōḷāvarilī tanḍey i konda pīpako hōharu Vāranāsiya tāḍiyali tamna
 guruv konda pīpakko hōh uru yi-katteya tindavaru idake tapidavaru nāya tindavaru

76

At Maḷali (same hōḷi), on a stone in front of the Sōmēḍivara-huṇḍi attached to the Sōmēḍivara temple.

Vīrōḍhi-samvataraḍa S'rāvāṇa-su 6 lu Mādannaavaru Chennayyan matada Vīrabhādra-dēvarige
 biṭṭa bhūmi kam 100

77

On a viṭṭal in front of the same temple.

Svasti śrīmat-Chīgi-Bāyal-āḍa Gōḷamāna Kodari-kāḷegadali onu kal-nāḍa-prāḍa inya .. billa-halla
 taṅge maloyam henkoḷya nurbhāya-Rāma Kadamba-Kanthirīṣaṁ Chāgi Bāyal nāḍana rājyad andu
 Mannehya satti .. pū-batada mannam hiri-Eṇeyachāriya āḷdar ariya-Narasimha-Gāṇḍara munḍe
 Eṇeyachāriya Mūrāriya Jakkāchār ya i-muvava makalā rāda .. ha appar maṇḍaḷa | ... ga-
 nānā dēsiḅa bi .. irā geyda Ayyarbbachār i ||

78

At Sōgaḷli (same hōḷi), on a stone near the Mārī temple.

S'rī svasti nāya āḍitya-mandalōḍiyav āḍa uparī Saka varuṣa 1444 neya Chitrabhāna-samvataraḍa
 Āsvayīja-su 10 lu śrīman-mahārājadhīrāja rāja-puramēśvara mēḍint-misara-guṇḍa kothāri-Sāḷuva
 śrī-vira-Krishna Rājara pradhānār āḍa Basavappi-ayyanavaru tamna nāykatanaḷike saluva Kōṭe-
 timeya voḷagana Bayi-nāḍi stūḷada Sōgebhāriya-grāmavānu Krishna-Rīya-mahārājaryango dharmanav
 āḷal endu Basavappi ayyanavaru Matakereja Rāmēśvaraḷuṅga nāga-bhōgalka saluv āgī kottē āgī ji-
 grāmalka saluva chatus timeyāl iha 13.. āḍiya suṅka sameya-mōḷāḷāḍa sakala-svāmyavānu sarva-
 mānyav āgī kottā grāma y-grāmalka tappidavaru

akshaya-sukam i dharmamā- | n ilēsi rakshayaḷa punya-puṇḍāgg akkum |
 bakshisur-ātman sātā- | na-kshayam āyuk kshayam [.] ||

Gargeyali gōva brāhmaṇa guruv konda pīpakko hōḷuvāra ||

79

At the same village, on a tirakal in Patel Ke'icha-nāyaka's yard.

Svasti Saka-varshaṃ 1029 neya Sarvajit-samvatsarada Vaisāka māsad andu Iravi-Challamma Bira-
Bayal-nīdīn arasu-geyye Posavolala Jakkayya nāḍāḷvara g'imundannandu Banhiyarasana Harima
Hosavolalumam Posavolala paḷḷi Sōgepalḷiyumam muttu eruvāḡi Sōgepalḷikāra Echayyana magam
Sōvayya nāḍa-seṭṭi Beḷurapalḷi turuvumam seṇeyumam perag ikki kādi sattam ||

kanda || nere nūru-kudure siyira- || d arunōḡ āḷ verasu muttu turuvum seṇeyam ||
perag ikki Sōgepalḷiya || yere . . . sa talt irida dēva-lōkake vōd um ||
maṅgulam ||

80

On a second tirakal at the same place

Svasti śrīmatu Saka-varsha sāvī[ra]da aydaneḡi Rudhirūḍḡāri-samvatsarada Jishti-mishadā hunnave
.. Bira-Baya-nāda Siva .. nīkatirakal-andu Posavolal Egelāmana .. hi .. manila-Garundage vandu
... .. mahali .. ndu Sōgeḷiya turuvāḷam Kētannam magam Bamma turu.. turuḡolā .. sattam

81

On a third tirakal at the same place.

Prabara-samvatsarada kārṭika-su 1 la Sōgeḷiyum Singapatannam kādi Daḷa Kāḷa gaṇge hōda
yiragala Sūrilōya huyidannu *namaka

82

At the same village, on a stone near Puttasāmi's house.

Śrīmatu-Dundabhi-samvatsarada Vaisāka 5 Theravēru Gummarina kodage (usual final phrase)

83

At the same village, on a tirakal near Hol'ra Henna's house

Kāḷayukti samvatsarada Vajisāka su 5 lu kādidiḷa Bayina Mādige yiragallu Sōgehalḷi Singapaṭṭana

84

At Nidavāḡi (same hobli), on a stone in front of the Māra temple.

Svasti śrī jayabhūdayaḡaḡaḡa Sāhūḷḷana sak i varsha 1412 i eya vil ram i samvatsarada Āśvīya-su 10
Chandra i śrīman-mahā mandilē-vara Kṛṣṇa-Rāyaḡa Māḷarsara mūṇpadim Nāḡa Nāyakaru Vāma-
rsara Nāḡayyige Kapayyala-nāda stalaḡa Nilavēḡi la vandugāl-voḷḡagaḡa chaitu sim. oḷḡagaḡa gade
bedalu ashta-bhōḡa-tīya-svāmḡarannu ārumāḍi endu śrīmḡyā gaṇge ga 20 hōnnanu lota sukhadali
the śrī śrī

85

At Nērfe (same hobli), on a stone under the tree in the middle of the village .

S'ubham astu ||

annas tatḡi-śrīś-chaṃbi chandra-chīmara chīravē ||
traiḷōḷya ragarārumbhā mūla stambhāya S anubhāvō *

svasti śrī vijayabhūdaya-Sāhūḷḷana śaka-varsha 1585 sandu vartamānava ḷa Sōbhakṛta-samvatsa-
rada Āsāda su 12 Sōmavāra Kīṣiṇṇa sūtrada Rik-śikheya Māsūra Rāma Rā (3 lines gone)
nikarada Māsūra-simeya Āḡatūra Loḡa Vo ... salava Saragūra stolake salava Kaneyal-anāda

Nirali-grāmavanu sa-lu anyōdaka-dāna-dhāta-pūrvakav āgi nimage Kṛṣṇapāṇa-pūrvakadinda ēka-bhōga-svāmyav āgi dhāreyaṇ eredu kottēv āgi ... Nūale-grāmada chatu-simey ojaṇḷa midhy-ādy-aslita-bhōgagaḷa nimage putra-paṭita ... saluvadu yendu ... Nīrajege-grāmada śūlā-śāsana (*usual final verse*)
 śrī-Kṛṣṇa

86

At the same village, on a stone near the Mallēśvara temple.

Svasti sū Kongone-Ereyaṇ pūthuvī rājyaṁ keye keṛebattige . Pavokke Āysul hantapa saldōvige Āysūnallī ātīge vitta dhōnte kotta vitta pattā . dikshamaṁ ā ... Vāraṇāsī pannir-sāsirvarumāṇ konda pīpam id unu alittōṇ chandra arkkam tirppidī urāṇ eyidi dēsa-tīharṁmāṇ alit-pāpa eyidavon.. yār katigam alita pāpam eyivon idāṇ alittōṇ okalla . pṇotti-makkal pṇedēdo leḍuga puttidoṇum puridu toḡado kega

87

At Magudūlu (same hobli), on a stone in the yard of the Nilakanṭhēśvara temple.

Svasti śrīmat Sīramam pūthuvī-rājyaṁ keya Vedirua svargatt-ereya maṇyādī kōttūṇ sēbige viṭṭār idāṇ alittōṇ pūchir-māhī pātaka-samyyuktāṇ appōṇ andinā tere ekolgam (*back*) andinā key-vesan ekolgam deva-mannu vandira eṇttaname adau alittōṇ pūchī-Vāraṇāsī sāsirvaru vrāmmanarum sāsira-kavileyumāṇ-kondōṇ appōṇ okkalul pottin makkal puttēlkaṁ puttidoṇum purigaṇ

88

At the same village, on a stone lying in front of the Āṇjanīya temple

(*The upper portion is gone*) . . . mānya . tamal illa Tūre-Devēśapana pādane namma Gura-Bhāttir-āryaṇ pādane namma Timmij-odeyara pādane namma anna Dēi-odeyara pādane nam-maga Dāvanau-ine gāṇḍ idire dāyadī idūa gāṇḍ idire apulake yālla henn idire gāṇḍi tādū maduve māḍa-dane yī-rakanige tṛppal illa gōḍ-brammāṇge tṛpidī hāge kōṭṭa yashṭake munde nadevi sīra . . .
 .. . Dēvēsa

91

At Matakere (Heggadā Bānāḷḷe hobli), on a broken stone lying in the Rāmadēva temple

Vishu-samvatsarādī S'rāvana su I So Sunkada Vijayanṇanu Matakereyā Rīmānāṭha-dēvaṇige biṭṭa sāmja ā śra magga-sūhka moṭṭe-sūka ojaṇḷu adika-māsa-bidega Malliganahahya gāpa I iṣṭānu sarvvamānyav āgi dēvārā ruga-rauga-bhōgahke biṭṭe . (*usual imprecatory phrase*) . . .

93

At the same village, on a stone of Mīsērayāl's field in the border of Bappanahāḷi

Svasti śrī Dhārāvāriṣha S'rī-valla[bbhā] pūthuvī rājyaṁ keye Kambharasār tomhhattaru-sāyī... midiy-arasar Toḡa-pād aṇḍūrum uī . śīḷe Dāmadigaṭam perggade ... reyuṇi poḡe bhōḡeyum pīravānyum . kaviddōṇum kōṭṭōṇum Kodagārum vade ... nāsi sāsira-kavileyum sāsirva ... avan-okkalul potti-makkal pu ... ponduge

94

At Hāṇṇare (same hobli), on a mortar lying in the midst of the village

Svasti śrī S'ake-vara 1222 Vikāri-Dhādagaḍa-ba 6 śrīmatu Nilagiri .. dara Gōpa .. Bayicharī rājya-geyvali Navageya Janṭēśvara-Dēva . . . ja-pādāṇa . . .

100

At Hebbalaguppe (same hold), on a stialal near the Rāmāvara temple

baluḥa pañchraṇṇ-Buddhavarādāḥ oḍḍara .. kaḥōttuṅgi-Chōla-Dēva ugge yānda padment-
ārudagāḥ Navile-nūḥa nīḷgavunda Peruvayal Aligya-Chōlam ātana migim Navālishi-Nīya sattiode
ātana eḷṭi Tṭiparey i Kamunā rījda suttal arage baṭṭa pāmbol i hāḷamun-eriyala nāru-ghaṭṭāḍi
maru i Kongupig-rey ilu pattu kolaga bedḍa nīr-munnuna baṭṭam Alagya-Chōla-Dēva

101

At the same village, on the post-stal of the luga in the Tuttingṭara temple

Ṣvasti śrī Śāka-varsha 1268 neya Rājya-sam Margā-ha 1 Sō Puthurayya dēvara pratishthevanu
Āḍamuna nāga Nāgaun i nāṅṭalam aḷi āi

102

At Kaṭṭemmanagahalli (same hold), on a stone-mill in the way to the streamlet

Ṣvasti śrī Śāka-varsha 1186 neya Rikṭiksh samvatsarāda īśhādha su 11 Brāhmapati-varādāḥ Pundya-
dēśada Ma ... i h-īśhānāka Hiripi-Jiyana migi Nīya-Dēvana Navale nīḷa Manugeliḷḷiya Rāma-
nātha-dēvara siri kārya i nāḍavant āgi nāḍi-divige naḷavant āgi kaḷagūṇṇayana mūḷsidāna Malleya-
Dānāyafkaḷa adbhikṭarādāḥ maṅgaḷam aḷi śrī śrī śrī

103

At the same village, on a stone in front of the Vasava temple.

Ṣvasti Nitimargga Kongumirannam dharman-mahāyājdhurāyam hōval-īḥ-pura varēśi iram Nandigū-
nātham śrinat-Permmānadagāḥ ṣvasti samasta-bhūmi-pramūḷa Gaṅgi-kula-tilika rājanya-chāḷi-
mani lakṣmi-nivāsa vijaya-sri-karṇi stambhāyamāna-dōrdan i aḷaḷa vidyā-mūḷi śrinat-Erepperasa
Kugu-nādu Navale nāḍumān āṭuttam ire Bayal-nāḍanoḷ vigeḷam āḷi dēvasam Bayal-nāḍam bandu
Kottimāṅgalaman iḍuḍa tūṇṇam konda pōgutt ire Peruvayal Kongum puyal varidu Bayal-nāḍanoḷ
kāḍi tūṇṇam āḷiḥa Bayal-nāḍanan oḷe kāḍi Permmānagā-Gamundana maṅam Rāma aḷi sattiode
Permmānāḍiyum Erepponnum oḍan iḍu Peruvayal Kurumenduri Permmānagā-Gāṇḍangam Kon-
gunḍam nāḍi-nīḷ gāṇḍum Kiravusuvāramam kaḷuḍa goṭṭu beḷmani kondange Vāranāsiyūn
sāsira-kavileyum sāsira-pāṇṇarum sāsira kereyuvān aḷiḍa pañcha māṇṭikān āḷum i kaḷōḍan
alidode Kongūlara Kodugūṇṇa brāhman attante arage

104

At Ankanāthapura, attached to Hirihalli (same hold), on a stone in front of the Arkāśvara temple

Ṣvasti Śhaka-varsha 959 neya Īśvara-shrutsarāda Āśada māssa ulā kāl ashtaveya Shṭi nāṭra Somma-
varādā andā śrī-Mmudigonda Gaṅgeṅḍa-Rājādāra-Chōla-Derarkki yāḷu ppata-ravāḍa ṣvasti sri-
Nole nāḍa Kudaluri uḷaḷanka-malla Chāṅḷḷa pūṇṇa payḍandu Pṇḍegā-gāṇḍugāḷ Kaligote-
mallara toḷagāḍa guḷḷa Aṇḷḷa Gavundina mōḷḷi tamuttu uyvaru Maṅga Gavunda Laka-
Gāṇḍam Bhava Gāṇḍa Chāḷa Gāṇḍa Bhasa Gāṇḍa Kēḷa Gāṇḍa (back) ṣvasti Bava Gāṇḍa
Bhasava Gāṇḍanu . sūḷ paḍḍam kalla nattu Nāṅṭalam sārṇṇa brāhman ṣvasti śrinat
Peruvayal nāḷ gāṇḍugāḷ Kurvāḍa Permmāḍi Gāṇḍam Ēḷi Gāṇḍan Kongum-Gāṇḍan
Uṭṭaṇḍhageyā Kariyammam Maḷe-ṇṇa Bhīḷa-Gāṇḍa Paṇḍageyā Nīḷa Gāṇḍa Suvarāshṭya-
mam Beṭṭāḷa Rājaya Koligāḷa Gūṇḍa Mmunnayana mha-dūḷṇayaka palar mameche gūḍa
Telzara Pañḍiava-mīṇṇa mecheḷa Anka Gavundage Palarammeche-Gāṇḍam Nāḍubhara-Gāṇḍu-
ḍaṅge Telugara Mān-Gāṇḍanoḷ pūṇṇa gaṭi Bhiserum kaḷnīṭ-Nigūṇḍam abhāsiddi idanṇa
pet ere-kōḍada kereya Bīṇṇāsiya kavileyā aḷiḍa Kaṣiḷaga maṅḷam ॥

107

At Toravalli (same hobli), on a stone in Mavāśvara temple

Sri svasti sū jayabhyudaya vāda Paridhāvi samvatsarada Bhādrapada śu 6 la Mahābhāskara devange
Devi Rāya Voleyara dharmava Toravalli sasana śrī

110

At Jinnahalli (Jinnahalli hobli), on a vivala in Tummā Gauda's field

Svasti śrī Kongunramma dharmava mahāyādhirāja kolāla pura varāsvara Nandagiri nathā śrīmat-
Satyavākya-Parmanur ligūla pattam gūṭad-el-meyya varishad andu Gungunvaya muḥa stambham
gura vām idhipati Madivaramma-rattikk arban appa saypānta Eruyanguppara magum Machigam
Gūtiya Gungunā basadol Tugun lavolala kilegadol Nōlam adhirāja i y uol l adī suttam ||

111

At Hommarahalli (same hobli), on a stone in the Chakra's mānada field

Svasti śrīmatā Sōmēśvara-Dēvara prithvi rāygam geyyut ire Bopānāda . . . Saka-varisha 1175 neya
Paridhāvi-samvatsarada Māgha ba nakshatradala . . . dōṇa nāda . . grāmādhipati
k h yapa gōtra Échamā ayana maga Rāmāsi . . . Dēvara . . . (rest illegible)

112

At Henumaragalli (same hobli) on a stone in the Ganaganemaraḍa hola to the south of Vot tara paiza.

Srothi śrīmatā tenkara rāja bīreva daunayakara loṣmāja Gopu itana tanna guravige bitta artara ||
40004403 varishā sanda Subhann samvatsarada Vaisakha ba(hu)lā ś i śhīmatā 45 Māgha nakshatra 1
gha 49 nim 24 gha 43 jogi 20 gha 31 i 3 gha 18 śrīmatā śrīmatā prasasti salūtam Nallu Chakra
varttiya komi(trā) Pratiya Chikravuttigilge sū varishā sūta sūm vīrāsvara vāler uli Siva
arasara Līk nam varinam Chal kī vartti Vumpāli Vēlū Chikki vartthige śrīmatā Niligiri sādūra
Bileya-dauntyal ara mākilā Gopināthā k mēv uli stīlādā Elutorey mu sūbbummayar āḍi dīrā
pūrvākhav iḡi volayā kota sūmūlū kēvā i vū chitā sūmūlū vīlū kere gūḍle bēlūlū mūlū
mukshāpā tippā tavud ruka sūmūlū -vāliya pūbbiya ipuravā i salūtā sāravāmayar iḡi kottā
vārahārav iḡi Gōpināth ipuravā endā hesuvu itti dīrā egēdā chindarukkār uollūn bāra
kūḍ vartti arudu yillāhā iḡi kottā sūmūlū māḡāyān uli sū sū (usual & appreciative 21 verses)

114

At Kolagūla (same hobli), on a stone in front of the Muri temple

Sri Raja Ilumya-Davaga yu lug entivānā Sikkavaram 97 i neya Vyāḍ-chinnā-samvat urada
Jeshā masulū sukla pakshada ti vōḍā i Adhā vārad mūlū Yavale n dī kol gūḍāda Dīrānūda
nīlā Uttamā Chēla-Gayam lānā magum Kichavā nēla gūḍā vāliya Chōla-Gayam lā Gang śvara
devaramā prathisthō geydā i bēṭā bhūmā urūlū mānā iḡi pūṭ vām Tivāli iḡi iḡi kēvā dī argala bēḍā
yā nān lī-vēlāḡiḡi gūḍā cōṇāṇ (baḡ) mūlū bēḍā līlūn āḡiḡiḡi kēvānā kateyūm kaveḷe
yūm Dīrāsvaraṇ āḡiḡi pūṭchā mādhipitikan āḡiḡi lāḡiḡiḡi āḡiḡiḡiḡi āḡiḡiḡiḡi
Sō naravā-Jivāra kūḍ gūḍāḷā dīrāy er lī kottā lī dēvateg āḡiḡiḡiḡi
hānd eḡāḡiḡi āḡiḡiḡiḡi kottā kottā mēvānā iḡiḡiḡiḡi

115

At Gūyappalundi at vōḍā to the south of the vivala in the vōḍā lē

Śrī svasti śrīmatā tinnā mākāḡi māvāra chūḡi varttan tinnā tinnā māvāra chūḡi kōḷḷapōratū
jāyā stambhānā nīṭi P er i kōḷḷapattu āḡiḡiḡiḡiḡi mēvānā kōḷḷapattu pēḍā līlūn āḡiḡiḡiḡi

num agappade pidittu vijeyābbishekam ppranu (vira singara) vira-singasanattu .. viraya .. sari-
varmmaruru odeva śrī Vijendra Devayge yanda punnirandavudu Mudigon la Chola mandalattu Neville
nada koligalu Saka-vaisna 981 Subhakti samvatsarada Phalguna masada punnirayandu Kereyāra-
Naganna Koligala Gingayana prabha machcharad ill o nalc Aigunnas al en Koligala Gingayana maga
Saracha Gavunda (back) Hndaga l ulada Gruga Gondara maga Racha Gond l allan irisidam
gandar aditya Chola Gavundir svasti samratu koligala Sruga Gwanna l u maga Racha Gavundan nāda
ganlar aditya Chola-Gavunda Ketachuge honnata loru maru ar l ot am virayam mangala

116

At Huananili (same folk), on a stone lying in front of the Sonaśvara temple

Svasti śrī Lēyara vedengam sūggam endo le kongu kuzi Richamalla Manne-bettadoḷ arc-
nelaunum bhūmihara unum lottin endu bradim Chuvu liti un l u ay samutarum perggedegaḷum
Bajal nadannu Richamallitug alladu rajyamam geyal uy un end i Bhuvu astana Mig in hyl kadid andu
Nindiy i koi intiy asara makkil u ul nily un milad al bu l l idu sattu kaligejyay u l all in misidori
piriya magam Rumu l laloid in sḷdom lalik un Pu nishuvuru alidom baridom Brayyam
puidava biri murida mitt elv aradi tci d lu nige susidav l arilgoḷ ledavu rudhiram
indhara

119

At Ka nyanalū in Hosuru (same folk) in Furti Gau la's back yard

Sri Ganadhipataye namah |

Chaturmūl ha mul himbhoja van i hamsa vadl ur manu |
m inase raniat m i ityam svata sil i Sarisvati |
namas tunga siri chumbi-chaudra chammara charu |
tralokya nagarvira bli mula stambhitya Sumbhava ||

Svasti śrī vijayābhūdya Sali shan i al i varuś u galu 1092 sanda vartamuvv adu Sidharana
samvatsarada Mugavara ha s lu samad riyadhruya i ya puameśvara i su vira pratipa śrī vira su-
Mausura Deva Rya Val i uyjanu un Sri anguyattay di sūmishu madali puthu i uyam guntt iradu
Ātr[ya] gotrad i vialiyana sutrada Bil sil ladi y vici ad i Mausur i Deva litya Valayanavara prathir
ada Deva litya Vodeyavara putru n li kuthuvay arisi iray Gautami gotrada Āpastambra sutrada
Ya us il ludyiyigil ida hātura a rapayyavala panti r i la l ghipatayyagil i i uru ad i Betapp-
ayyig l arast l otta ś l i k i s u r l a l i r u m a e t u n l a r e a o t t g i l i a l i t a l l i j u m a B l i g u m b a e m l a
grimal l e p r u t n m a l l h y a n l i k i l d u a p u r i d a d i t i s i r e v a r a l i k a l i l i n d a m n u l i l i M a h i
haly i l i m t e n k a l i A n n u g i j u n d u n p a l i v a l i l f r d l i n e p a l i g a l u v i n t i c h a n s s u m y o l a g i l a
Kantluravaj iray emba gramarannu i i n n u r i t p i d v a e a d i j u v a l i l u l i l i s a l u n a y o d a l i d u a d i r i
pūrvakav i l o t t v a g i Ā t r a y a t r i k a Ā s t a m b r a i r u d i R k s d h l i y i g i l a l a M a u s u r a D e v a
Raja Vodeyavara putrar ad i Deva R j a l o l a r u n i p t r r l i k a p l i r a s a n s u r u G a v a t i m a
gu r i d a Ā p s t a m b r a i r u d i Y j u s a k l i l l h y i g i l a l a k t u r G a v u r u y a g i l a p u t r r i d i l g h i p a
t a y i g i l a p u t r u a d i B e t t a y y a g k u p t h a m p a r u e m l a g u n a v a n u m d h u n l i s h e j a j u l a p ā s h a p a
a k e l i i g i m s i l l h a s a l l y i g a l e m l a v a l t r i l l g a l e s a v a r a g j o n n i m u n n i l i s u m b h a v s l o n l a l i d i r i
y e i l i d i r a d i t t a v i g i l o f f e r i g i G a v a t i m a g t r i l a Ā p s t a m b r a i s u t r a d a Y o j s a k l i l j d y i g i l a d i k i
l a r a G a v a r a j y a g i l a p u t r r i l a P a g h i p a t a y i g i l a p u t r r i l a R k j y a y a g o Ā t r a y a g o t r a
l a y a n a s u t r i l i R k s a k l i l l h y i g i l a l a M a u s u r a D e v a l i j a l i v a r a v a p u t r r a r i l a D e v a
Raja Valayanavara putrar i l i k a p l i r a s a n s u r u p u t r g i l i g o p u t r a r t r i t r a l i t a
ś v a t i v a l i y i g i l i k u p t h y a g i l i y e n d u n i v u n u m a s t r p u t r p u t i d i y d i s a v a n a m u m a t a d i d a
K a n l i r a p a r a v e m b a g r i m a r a n n u n u l i l i l u k r o y a d i n a p a n v a r t a n e g i l e m b a v e r a l i n a

chatushtayānuyogav agi nūva nūma putra pantra paramparey āgi a-chandraraka stāyigal agi subha
dind anubhaviṣikon lu bahiri yendu barasi kōṭa bhu d ina sāsana (*usual final verse*) sri ya hanthirav
ṭarav embra gramaḥ putra-dakṣina pūṣṭumottaradab yiddantha vamaṇa m idre kalugaḷu 16 śubham
astu maugāḷam aha āṭi āṭi sri

sri Deva l aṇa

120

At Ālanahalli (same lōḷi) on a stone in the Musti Ganga's field

Subham asti || Subrahmana-śakabḍa 159^o sanda varṭim māv ida Sadbhara a samvatsarada Kṛtika
śudha 12 lu Mu ura hanthirav ara marava l ilhara l Veṭkatayyamge barasi kōṭa sila āsanada
kramav enten[da]re Venkatayyamge h isig Lakṣmida nūmṭya ko aru varahada l eddila bhu
māyana sila sāsana barasi kōṭu yiddere bhūmyana mōṇa putra pavitra paramparey agi a-chan
drāraka stāyiv agi anubhaviṣikon lu bahiri yendu kōṭa sila āsana sri sri Ālanahalli bhūmi

sri Deva Paja

121

At Kystmalalli (same lōḷi) on the base of the pillar of the ranga : a : aya of the Lal śivanta temple
(*South face*) Svasti sri Sukama Lal śivanta embata aranava Dandibhi-samy chharadali Tagadūra
kovari h ta Gonli karli idar l aera hu anabaliya mali Valanta devara devaliya sabita hōva
kereya kat lina itana magā Hovisaḷa Gōdina : Lakṣmī Viraḷa-devara sōh talu vi mantipera
māḷisi pṛat hite v id v id it v id l ilhara l aera varatta v ambhataneya D nd bhi samvatsarada
Māṇḍa v baḷ ulā chali v Sun v rid andi Chola Devana māṇi Anṭapa Māchi Devana māṇi Cl okanua
Jyāṭraṇa māṇa Anṭapa H yā Gōdina magā Devana oḷg da samasta prahūgal ellaru kuḍi
(*east face*) mali gado bedalam bttu devaige ya śtanarava dhari purbbam mīda kōṭu sri
karyava na lasi laru maugāḷam aha

122

At beluruli Dōḷa Kereyura (same lōḷi) on a stone in front of the M rī temple

Sri Vikari sarvatsarada Āśhālina sri 11 p svasti śrīmātu Kereyura Chandrinatha svamigal ge Tippa-
rasaru podarattu na lishkōṭa āsanada kramav entendaḍe rahoppayara Mallana magā
pūrvadali devara diviṇeya dharmmakhe kōṭi d l devaṇṇe bedi banda adana tegudakon la
adakke pratyagi Ālako geleya Chā id ne l' terut i swika 4 hāga v d bika mas v bandiḍe ubhayaṇ
ga 6 1/2 nu devara diviḷya dharmmakhe kōṭter iḷa vidanu (*usual imprecatory p lases*)

* = 1/2 the original but see 1965 — Gethana Dandab — 1964 1130 — Dandab

HUṆSŪR TALUQ.

1

At Katie-Maṣṭakavāḍi (Kudajāḥi hōlli), on the right wall of the mūḷha-maṣṭakā of the Tēṇakāṣṭamaṇa temple

S ubham astu || svasti śrī vyaṅgyābhyudaya-S āhiraṭhāna-śāka-varuṣa 1555 varuṣa sanda S'maṇḍha-sam-
vatsarada Vayāśikṛi-śu 2 lu Budanāra Gaṇḍhigereya S'mitāśyana maga Kōṇēryu Majāṭṭādyā
nadu-keri-Tirumalā-dēvāra nava-rangadā vyra-bhitti-gōḍe hatu-aṭkanadā sēreyu Tirumala-dēvāra
śrī pādike s'marṇṇa || nū-vighnam astu ||

2

At the same village, on a pillar lying near the bathing-ghat of the channel, south of the village
Sītā-Rāma prasanna

Hirer hāḷa varuṣasya d'mshetrā d'mdas sa p'itū uah |
Hemādri-kalasā yatra dhātū chhatra-śūyam dadhan |
puratah-prāṅjalim vandē M'rutam tava kṛṇkarap |
Sugivam Charatam vandē Vibhishanānam athāśrayā ||
Lakṣmanam chugadam vandē S'rīugluam prapannam by abam |
Jambavanam chā rāyavya-dakṣiṇu yathā kramam ||

svasti śrī vyaṅgyābhyudaya-S āhiraṭhāna-śāka-varuṣaṅḡu 1750 Kali varuṣa 4929 nē S'rivadhūri-s am-
vatsarada Māgha-suddha 5 Dharmavāra Rēvati-nakṣatra Mīna लग्नादलि Sivater gōtrada Bijari-
Chikayanaṇavaṇa putrar ādā Vīṇakataṇṣhira-Rāyayanaṇavaṇa putrar ādā Chikka-Rāyaya-araṇṇavaru
pratishtie m'ḍisiddhanti | śrī-Sītā-Rāmanam yaru Lakṣmanavirbhadrā-nāḍige uttara bhāgādali
bhaktidigalige prasanna āḡi yidhāie

3

At Kōṇḍāḷi (same hōlli), on the base of the Sūmāśvata temple

Svasti śrīman mahā-maṇḍalāśvata Tribhuvana-malla Talakada-kongu Nāḡaḷi-Kōḷāla Hīṇungala Bana-
vāse-gonda bhujā-bala Vira Ganga Vishnavardhana-Hoyasāḷa-Dēvra Heddoḡy-idiy āḡi śrī-Nārasimha-
Dēvaru p'ithi rājan geṇvattam ne Saka varuṣa 1099 neya S'rīvijitū samvatsarada Chaitra-suddha-
pāṇchami Tribhārad anulu Tonileyahāḷi Tēṇakavāḍi Bōḡeyu S'ivantana magra Harada-G'irundannu
Kāḷeya-S'ivantanā Dēva-Govindan-oḷi vūṭṭalā tinnuṭṭi yvāra mākkalū kaffisida kere ettisula n'ī-
lvakke gadde kṛṇp 4 omḷa baḷi beḷḷaleṇ tri bhīḡa sakṭige saluvant āḡi b'ḷḷa datti |

4

On the left stone of the door frame of the same temple

Svasti śrīmatu Maragandā Balarāmu m'ḍiṇda Lānnadā kāmra

5

At Kīrasaḷu (same hōlli), on a stone in S'rīnivāsayanṇar's cell, east of the village,

Vishṇuāthapuroḷa Laxaḷya eadā māṇḍaḷaṇa nāḷā śrī śrī

8

At Māṇḍhālā (same hobli), on the door frame of the Naraṣimha temple, west of the village

S divahana-saka varshaṅga 1735 श्री कृष्ण-राजा-वदेयारवारा धर्म्मना

10—11

At Marur (same hobli) on two virals at the Āṣṭaṅḍya temple.

Śvasti श्री राजेन्द्र-चोला देवराजे वायु लोम्बहत्तारवन्दे श्रीरामा मासा अदित्यासारवन्दे तु ते
नन्दे मारवुरा ला गवमुलना मगा इममा गुमुलना नन्दे राजेन्द्र चोला-स्येति चालद
अन्का समुत्तम गालु रुका मालुत्तम पुरादा यगवाम राजेन्द्र चोला-स्येति सत्तदा अश्वभान्दिया
मगा हुलमददा नन्दे राजेन्द्र चोला नारायणे चोला चत्तवान् यज्ञा इक्के कून्दा मद्दव्वान्म
कून्दा ताला तान्दम रेयिगे लोकेयल्लवान् श्री हरिन्नाना बिन्नाना जत्तेय्यल्लाल अरे-दग्गे
नल्लुल्लुवा कत्तुदरु वारिद च्चवला कत्तुद दग्गे च्चत्ता कान्दुग (चोला-स्येति) एन्ता सरवन्दु
पोय्यल्लाला कल्ला* लेखवान् कालेय्य कान्दुग (चोला-स्येति) एन्ता सरवन्दु
पारिवारिद उवलारिद कल्लु तुरा गण्डु यम् रिक्कवा गवुन्दाना सरे. तुरा कोल्ल
इपा-गण्डुल्लु अन्गे मेच्छुल्ल कत्तुदा कोदगे पल्ला गल्ले नुल्ल गण्डुग (बर्क) चोला-
स्येति मुरा पुन्देन्द्र (चोला-स्येति) इपेगल्ल इपेगल्ल हान्दु न्वान् सूरु सोम न्यायल्ल
कत्तु कून्दा लोळल्ल उदोदेल्लु सोम अन्ना वीत्ता गण्डुगल्ल पुत्तुमेवा कत्तु तान्दु अल्लान्
कत्तुम् राजेन्द्र चोला-स्येति न्वान्

13

At Heggundur (same hobli) on a viral at lying in a line east of the village

Śvasti Sakha varsha 1108 श्री वसु-समस्त-सारवन्दे श्रीरामा मासा अदित्यासारवन्दे तु ते
चोला-स्येति देवरा कालदाला हेग्गुन्दुरा अन्ना गान्ना नारायण तुरा हारिदाला मगच्छु
सूरु नन्देन्द्रम विजयवामा कोदगेय्यल्लु बत्ता

14 ✓

At Homēnāḥālā (same hobli) on a stone to the left of the entrance of the temple

Śvasti श्री मल्लु साङ्गा देवरा गान्ना पोस्तल गच्छिन्ना कून्दा-लुन्दान्दया हान्ना-गेय्य बाल्य श्री बाहु
बाल मालदुल्लु देवरा प्रिया सङ्गारुन्ना अप्पा श्री पुल्लान्दुल्लु धित्तु-रुक्का-देवरा श्री सक्का वारशा 1225
श्री लोकेय्यल्लु सङ्गारुन्ना अन्दा हान्ना-लुन्दान्दया बाल्य गान्धा गाल्लान्ना गन्धवान्ना हान्नाय्यल्लु
कत्तु मल्लु अन्ना (बालुबाल देवरा पारिवार देवरा बरस दान्ना) माल्लुल्लु अन्ना श्री वान्ना अल्लवार्नु
नारिकल्ले लुल्लुल्लु

15

At Periyapatā (Periyapatā hobli) on the door frame of the Chennigaraya temple

Subhant astu |

namas tnuca nraś-chumbi chandra chamara charave |
tridokya e iguramulha-mula stambhaya Sambhava

Śvasti श्री विराबह्युदय-श्री विराहना-सक्का 1511 नेवा सारवधारी समस्त पुरादा अश्वि-सु 10 श्री लु
सुम्मा वामदाल्लु रुक्का-सक्केय्य हान्ता-गुत्तदा श्रीरुक्मिन्ना राजुन्ना-वार्नु कोन्ना-रिदा श्रीरामा महा-
मन्दाज्जल्लु मन्ना लाल्लवार्नु कुल्लुत्ता गगा चान्ना-स्येति श्री प्रिया राजवा देवरा मल्लु-असङ्गाल्लवार्नु यि-
पत्तुवान्ना पुत्तुमोद्धवार्नु मन्ना तुम्मा बरसाल्लु प्रियाराजपतान्ना अन्दा हान्ना कोत्तु यिन्द अरब्ध्या
नान्ना रापदा धोरे अन्ना पुरा-गुत्ता धोरे अन्ना हान्ता-गुत्ता यिन्द अन्ना-कुल्लवार्नु अन्ना

Piriyarâjapatma jan .. vanige voba tande voba tîyige htidirra Sîngapaṭṭina yendava tanna tando
tîya kondava

17

At the same village, on a tirulal in Vîjmaḥāḷa.

... .. jayābhyaṇḍaya-Saka-varuṣa 1428 sandu vartamāna Keṣava samvatsarada Bhîdrupada-ja 30
Ādityavāradaḥ śrîm un-miṭi-mandakîsara au-rāya-vibhakti bhisege-tappuvā-rājara-ganda śrî-
vira nāvakara-guḍa Gaṅgama-Nāykanā śrî arasu parivata mechebi
hariyaḥ Bayichuṅga laldū kûḍi vijaya-lakṣmīya kûḍi Harīya charanake sanda vira-guḍiṅge maḍga-
ḷani ahā śrî śrî śrî

18

*At Hîṇahelbāḡuḷu on copper plates in possession of Vārvatuṇṇa, daughter-in-law
of Jōḍidār Nāṅṇundayya*

(Ib) Siddham | jyatī surāsura-makūṭa-pranīta-m unī-kurra-khachita-charana-yugah |
dandā kāmāndala-hastay pūḍṇa-pravarāsaṇō Bhubhū ||

svasti vijaya-Vaṇayantyaṁ sūḍṇu-Mahīśana-mītri-gmānuddhyātābhishikṭasya Mānavasa-gōtṛasya
Hānti-putrasya pratikṛita-svāddhyāya-charachēḥ-pāṭasya (IIa) Kadambānām dharmma-mi dhārīyasya śrī-
vijaya-Sivampigūṣavarmanama[s] s unvatsarē saptamē Mārggavāra-m īṇa Sukla-prakṣha-daśanayām anayā-
nupūrvyā anēka-jamānta-ōpārjita-vijaya-viśiṣṭa-punya-skandhaḥ m dhaṭi somara-sukati sva bhūja-
bala-pūṣkṛamāvāpīa-viśāla (IIb) vibhavaśvaryaḥ saṇyak-prajā-prapūṣitānā-dīksbali sarva-jiva-ban-
dhni dēva-dvija-guṇi-prāṇī-janībhīyarechhina-purāḥ dvija-varēbhīōjāsam anēka-gō-vaḥasi nava-kāl ē-
tra-hala-shon-mṛattul-grāma-liranyānnāḍi-naka-vidha-pradīna-nityaḥ Yudhishthira iva dharmamajjāḥ
Pratarddana iva (IIIa) satya-vādī Viśnuḥ iva brahmanyah ēti-vijaya-Sivampigōṣa varman m dharmma-
mahārājah Brāhmanāya Ātharvanikāya Anugalanika-gōtṛīya rēda-vi dāṅga-vidō Pūgalasī mi-putrīya
Sarvasvāmīnē Kiranīrill-grāmam sa-pūṇīya-pāṭam sa-dakṣuṇam brahma-dēya (IIIb) samayēna n-bhata-
pravēṣam autash-kari-vishṭikam paribrita-pṛagōktōtam dattarān yō'syābhirakṣitī sa tat-punya-phala-
bhāg bhavati || apī chātra Bhīṣma-gīta-ślōkah ||

pūrva-dattān dvijātibhyō jatnād rakṣa Yudhishthira |
malīm mahimatām śrēṣṭha dānāch chhrēyō'nupālānam ||

(IVa) idāṁ cha Rāmra-gīta-ślōkah ||

yāmha dānāni purā narēndrar dattāni dharmamārtita-yāśakarām |
dharmmānurodhān nripa-gauravāch cha mayāpy anuyāta-phalāni tūni ||

idāṁ cha | yō'syāpahartā sa pañcha-mahā-pātaka-samyuktō bhavaty uktaṁ cha

bahubhir vvasudhā bhuktā rājahlis Sagarādibhū |
yasya yasya yadā bhūmis tasya tasya tadā phalam iti ||

¶Kirtivarēna likhitā pattikā ||

20

At the same temple, on two tirulals in the Virara-guḷi.

(I) Śrī-Gaṇādhīpatayē namaḥ |

namas tuṅga-śirāṣ-chumbi-chandra-chāmara-chāravē |
trilōkya-nagarārambha-mūla-stambhāya S'ambhāvā ||

Svasti samasta-bhuvanāśrayam śrī-pīṭhī-vallabham mahārājādhirājam paramēśvara parama-
lakṣmī Dvārāvati-pura-varādhīśvaraṇa Yādava-koḷāmbara-dyumanī sarva-jā-chōḍḍamāni malērāj

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
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ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

III a



III b



IV a



svasti sri jay abhinodaya Śālivahana-sal 1 varsha 1489 varitafimāṇake saluva Prabhava samvatsaraṇḍa
Māgha śuddha 10 lu Harita gotra la Āśvini sūtrada Rik-śakheya śrīman mahā man lalika mapda-

maleparolu ganda ganda bhairunda kadana jarchu da asabrya sura el inga vira Suvâra viddhi gur
 durgga malla chialad-uka Rama vambha Lanthuravam Vigara rava raja pratishtba
 charyya t Pandya iyya samuddharu a tenkaniditv tenkana-chakravartu sapta Majar Vishuvard-
 dhananu nissanka pratapa-chakravartu Bojya i bhujakajala anâ vira Balla La Dev ara aru Dorasamudrada
 nelevidinâla sukha sankatha vinodidâla jritlu i gyam ma lut dhalu i koteyaku prya Madeja Naykange
 Ujirabaja hatu bal keyan i kottu i Videya Naykara eay iru neya kandavake kuppâ nâ i ologu
 ko evakuppa a sthalake salava kaluvâi kettanu itava makk lu makkajâ t ppadu i litru daranu
 i ana sauraneya krodya i irakke suluvint ari karunyim maki i siman i maha pradharam Betta
 rasa Dai navakara ku le Palp reg h jany agikallu ko i i ban i li i Uttai a Dami av i aru Palparege
 nâ i i Chuvâla Mahadeva i m k i i Palpareva puṣṭanarâna ka ti nelev d agi jantiddalli srimaṇu
 maha man lajcarâna Chann jra Pe ma Virj panu Rudagai i i N di Deva kumel eya Vidadvadya
 Deva munt da ellâ nâ i Kodigara ku l i alparege nâ i i i Bettaras i D pnyakura kude kad daly
 di sangri (II) miv idâ r i adall t vall il a mai i i ka gandura g r i vira ghant ko j ja
 kuppava Vidaya Nâika vannu P ipateyava saba sangrai ad di i L itai i i ked ira a j
 bira jaya sivan evdi svasti e i vijval hu liya e i a Saka Jaya su 13 Bri i danda i
 Apjara gu i para vâsi l a gâ j l a v dera lol ara prapta agi maha padavivaru hâ d e l i i
 Madera Vykana makkâ i i Vilappa jaya Mallappa i olagadavaruga l ge nad olagana
 Honneyanahalliyânu Palpareva vann i ettara i Dami yakara a-chandrakka sthâyy a i nettaru-
 kodiyagi i maha i i

22

At Kogg i d i (Kogg i h i) bble on a stone near the Basava temple

Subham astu i

namas tuṇṇa-irâ-chumbi chandra-ch umara-ch urav i
 tralokya nig tarambha mala stambhaya Sambhava i

svasti e i vijayabhuvadya Salivahana aka varasha 1591 ne sanda vartamanav idâ Pandhavi samvat-
 sari la Virgavâsi i i o Garuvâralâlu sūman mahar jadhuraya rûy parame-vara [De]ta
 Paja Va i i i i tinnada sâtrada iham ke kota d ge prati namadhuav ada Devira a
 parav embra gramavannu dhari purval av ag i i sâtrada dhari ake salava ashita bhoga tējas svamyau
 salava i i sikhali svamēva salitru d i yendu kotta asana i (nâ i fi nâ i verses) i dh rmaie apalapiad
 antha virâsigil ge nâ iravad naraka i

23

At Sanj i r i (sa i l o l l) on a stone near the Mari temple

Et n l h i s a n v i r i l i M i c h i t i i N a j i r i j i O l e j a r a k o m a r a R u j a p i O l e j a r a S u r a m a B h a t i n g e
 k o t a n u

24

At the same place (sa i l o l l) on copper plates in possession of Joddar Narasimha-Bhatta.
 (Nag i e a t i)

(Ia) Subham astu i

namas tuṇṇa i s e l o n l i chandra-e l umara-ch urav i
 tralokya nig n r i i b h i m i i s t a m b h a y a S a m b h a v a i

svasti e i vijayabhuvadya-Salivahana aka varsha 1489 varittama jnake salava Prabhava samvatsarâda
 M gha-â idd i a 10 lu H u r t a - g t r a d a A s r a l e v a r a s t r a d a R k s a k h e y a s r i m a n m a n l a j l a m a n d a

25

At Doddā-Belahālu (same hole), on a stone near the Mārī temple.

Subbam astu svasti śrī vijayābhayadya-S'ahavāhana śakā s'ivirādī-nānūra aruvattā-āru s'anda Krōdhi-samvatsarada Mīgha-śuddhā-badigeṇa Buddhavāradu śrīman nārī mādāhika mandāleśvara kulōttunga-Chaṅgāḷura śrī-vīra-Naujaḷi yāpattanada S'iranthā-Vodeyange Nandivāḷada Ābbāle-vara-arasugāḷu munige pālakkijanu yikkā ā pālakkige kōṭa umbuḷi Belahālu Belahāḷa sthāḷake salava simejanu nannu sva-ruchiyuḷa vōḍambatu kōṭa pālakkija umbuḷi yī-grīma simegilige (usual impreca'tory phrases)

26

At the same village, on a stone to the south of the Īśvara temple

S'ri ā jūsyayam balum āngyam yāsō-viddhī-śi yāvayam |
hōrā-raśi grāhīmim chā pīkshā nākshatra-sasanam |

Subham astu || Śakā-varsha 1267 neṇa Tūana samvatsarada Jyēsthīrā-bī 1 Sukrāvārād andu śrīmanu mahā-pruḷḷinim Nāṇiya Dannaṅkara kumāra Kōṭeyā Dinnūykarum Nīḷḷu-Devaṅge Chinga-nāda mūḷa-hīgāḷa Belahāḷu kōḷagay iḷi dhīrā pūvāḷam madī kōṭa dānada sūḷā-sarada kramay enten-dāda ā Belahāḷi chituvā-meyoḷ iḷi sūḷa sthāḷa manya kege-gudde-bōḷalu nēḷḷum-igīm-mūḷi nēḷḷi pā-jala-pīḷḷina-sūḷḷa sūḷḷa nēḷḷi bhōḷu-tēṇa sūḷḷa- unistā-bōḷ-salutā ā-kōṭeyā Dinnūykarā śrī-putrā-jūṭi-śrīman ut-iḷi yādīy anumanitā-pūvāḷa āḷi sva-ruchy iḷi oḍambittā v-kōṭeyā Dannaḷkaru v-Rūghava-Devaṅge hūvayōḷakā dūḷa pūvāḷam madī ā-chandi iḷḷā-sthāṇa iḷi nūḷavum āḷi bōḷḷa kōṭa sūḷā-sarada || nūḷḷi-ksharam-ādḷḷi-ksharam vā tat sarvvaṁ pramāṇam iti || yut appudāḷḷe Sēnchīra Allappana barālā ā-kōṭeyā-Dinnūykarā su-hastuḷ oppā śrī-Allimūḷḷa (usual final verse)

27

At Chūḷḷa-Hannūra (same hole), on a stone on the bend of the tank

(Front) Svasti śrīmatu Śakā-varsha 1315 neṇa Sōbhakṣit samvatsarada Viḷḷḷa sūḷḷa 3 Gura-vuadālū Chūḷḷa-Hannūrada mōḷḷu bhīgūḷḷi 1 Tirumale-dēvara samudayālī 1 Vāṭṭā-āḷḷa-Varāḷa-ashṭa dūḷḷi-āḷḷam dharmā-dēvatā-dēvōṭi uḷarum 1 ā-Tirum-de-dēvara sthāṇikarum nambiyarum augarākā-d arum Kāṇyam iruvāḷḷa Vīraṇa-ayy iḷiḷum 1 hāvaram 1 baḷḷi-munnibaram 1 yī-dēvatā-ga-(back) 1 ā sūḷḷayalum Vyayanagirada kōḷḷḷi Tippe-Settivarā tamma tande tūyagāḷa dharmāke kōḷḷḷi tatāḷa 1 Tirumala devaṅge samirpāṇe i-dharmāḷḷu vāḷḷaḷu Tirumala devaṅge tippa gō-kattida tatāḷa 1 Tirumala devaṅge mādīḷḷu dharmaḷḷu jayatu v-Tippe-Settivarā oppā śrī-Mūḷḷi vāḷḷu vāḷḷu śrī radhe brāmāḷa-radhe mādīḷḷu dharmaḷḷu jayatu v-Tippe-Settivarā oppā śrī-Mūḷḷi vāḷḷu vāḷḷu śrī

28

At Āyrtanahāḷi (same hole), on a stone near the Nāṭara temple.

Svasti śrī vijayābhayadya-S'ahavāhana śakā-varasagāḷu 1156 neṇa Krōdhi-samvatsarada Īśāḷa-sū 1 lū śrīman mahāḷḷi vā-dēvōṭtam 1 S'irgā-Anadāḷḷi-Mūḷḷi-āḷḷu dēvara auga-raḷḷa bhāḷa .. nāyā-vēḷḷayakke sel iḷi śrīman-mahāḷḷi mādāḷḷi mandāleśvara Kulōttunga-Chaṅgāḷura śrī-vīra Chūḷḷa Nāyā-Vodeyara Āyrtanahāḷi yā grāma 1 Mūḷḷi-āḷḷi kōḷḷu (rest illegible)

30

At Ballahāḷi (same hole), on a stone in Rādappa's back yard

Vīśā-śāḷḷi-āḷḷu Arup Oḷeyāḷa māḷḷi Vīḷḷi-Rasavanna Peruvāḷi Oḷeyāḷa māḷḷi .. Vāḷ-Oḷeyāḷa vāḷḷu kōḷḷu .. jayāḷḷu kōḷḷu yī- bhāḷḷi vāḷḷu kōḷḷu

Valhā jama-svamiya pūjā-vagavā kaḥlu Rudra Gaurāṅgī modala hasaru Pirija Rājama Chāṅgāraṇa
vamsavina kuli Nujayapattinada riyake idhuratitinake siluvanu naḍ kotantha Mālaradi-
sinava Pirija Rājama Indidi bitantha pigadi roku Pirija Rājame bitu kotadu munde Srirīṅga-
pattanaka bindi mundaṇtha doḍḍi gidi munnava agali parupatyagaran agali prabhu paligaran agali yī-
apmaga tappidiva tanna hetti tayi tane taksil onja huda hageye tinnar āha manariva anuṇṇige
loṭa hageye tinnuḍi yipatt-onḍi mata pitraḍḍiḍu eṇi gotrav ilide karmadali mulagi iruvana idake
tappala yendu lakshidi mibhattara vana jangama devara munde kotantha silaṣana Mālaradi-
sinu jiri Vinuḍi yipattinada riyada pigud-roluvanu Rāma kuyyavara sutar ada Tirumala
Pūjāmaru kuyya Sulantha Rājāṅgī sutar ada Rudra Gaurāṅgīvaru padadantha silaṣanake
mangilum āha siṇṇi siṇṇi yī vakhanuṇ Māketara Silapūjāya silalin am hanneruḍi iruvu-
sakṣiḍu aḍi kotantha silaṣana

37

At the same village, on a stone in Dabba Rao's garden north east of the fort

1. *Yasara simatsundi* *lu jantani maha stana* *Ku kukura Milhi arjuna-*
deva virg *Ol juna maha danta da ma Chikaparadi Smasad totula kere re yippatu ga 20*
hi man illi a Singa illa totu onigudi hira legera katisiden igi singu nali totid kelage kante Mali-
natura holadim maha Suranum *si holadim jilini Apugond mabali kar ja tenka yunt i chitus sune-*
claghi nagaviligi zilley na *Mahhi arjuna deva rina mave etunika Akappi kavama Mallippi Der-*
uma Chemi Mallippi Kallappa jita vuni kayyal niginlige galeva karey is igi lonka igi laru-
vi ja saka holidid araviti jara n houna ikki katisiden igi a kavalisid irange niganduga gade-
vunt arvit set jara n ere heh dhimn eridu kotena i dharmaruna dhine i chandrim uli naka i dhima-
runa i i devagiti nilevisi vuni (n ali yicatal y jwases) ji dharmal *si silu kutura ketuma Chulu*
lundidi Deripi lungila Adippi Biligabhi Soyja Chaparadhibhya Soy i G i lau olaguda garadu-
pyeguda yunt i sil shigila opa kudiku i Milhi arjuna deva rina maha sri sri

38

At the same village, on a pillar lying near the Tejpalola

Sri Sudharma samutsaradi kirtika sadha 3 la Bettadapurad senabova D vappavannirara makko/a
Nijjappayya mava lattisid bharva

39

At the same village, on a bell at the Mallikarjuna temple

[illegible]

40

at the same village, or a stone in the temple on the Mallikarjuna-hilla

Clitrabhināṣavatsarada Śrāvastī saḥkṛ 14 lu Śāman maha-dvōttama Srigiri Annadana Malli-

47

On another stone in front of the same temple

Subhantu samvatsara dâ 'Aslâsu lî lî samata sakala gûna sampunnar appa Santayya Deva-voleyâr
 agadhirini Malla neya Virupamâ Srigatî Mallikîrjunâ-dêr nige j Lakkanna-Voleyârû bitta Milla-
 nâthapurâda mûthâl eç yunâ dâ vira nuga-ranga bhogakke bittên (i. e. *final phrases*) yir takke
 kotu sâsana veyya sri Mallikâryama devârâ t

48

At Settalâhî (same hole) on two stones in an old tree

(I) . . . man malirigallî nâ . . . ramesvara . . . sri-Krishna Pîra mahâr yara
 kâryakê kartarâda Keshava lî va nâ yakaru samam Mallikêr devârâg . . . dâvârâ abhî akha
 mûtrî pal va lî nâ . . . vira nuga lî bôlûrangê kottêr (II) samaya lî nâ . . . Setulâhî çâ nâ vâ nâ
 kotaru (i. e. *in eulogy phrases*)

49

At Vîlupina (same hole) on a stone behind the Bîsava temple.

Sikâ vushî 1457 nâ . . . samvatsarâ Chayitra . . . Srigîrî-Annulîni . . . mûthâ maha
 Viru-Rajî Ollî . . . kalla nâttu kottêr . . . (used in precatory phrases)

50

At Kûlâdura (same hole) on a stone at near the Vasava vara temple

Srasti Sikâ varsha 919 nâ va . . . Hemajîmîlî samvatsarim pravarittu-att ire . . . samach Chalukâ Putunnî
 nâdî Devârâ tîr pîrî sri Pampî-Devayârâ . . . vîrâbhûlâçâhîndu kôdikûrâ Bhadrâhî Devayârâ nâçam
 Marayyâ Bmâ nâ nâ . . . lî nâ Paltim-âhînoç sattam Devayârâ kûdikûrâ lî lî nâ nâ lî nâ

52

On another stone at the same place.

Sri Sukla samvatsara lî kuttikâ sâdî lî Amardam Mallikîrjunâ-dêrâ jâra Kudakûrânnî Tungûlâ
 prabhugûlâ apulipî kûlî ulîçî Dêrâ prittuvî mûthâ kûrâ mûthâ kûlî Devayârâ vâ nâ
 richârîskôn lî lî ulîçî Tûngûlâ Channannâ-Gûlînnâ Chûnga nâdî pî bhugûlânnâ . . . lî tîna bôlûçî
 Devayârânnânnâ kûlî kûlî Mûthattûrâ bûçî kûlî nânnâ vîrâdê apûhârîskôn lî dâvalûdâ apûn
 apûhârîskôn lî (etc. here)

55

At the same village on a stone in the south wall of Içûga Râjâ's house

Samata Augurî samvatsarâ lî kuttikâ sâ lî Samukûlî Puttârî sîrâ bêtîdâ Mallikîrjunâ dâ nâ
 Kûlî nâ çîmûdîlî mûçî mûçîdî kûrâ devârâg bîrâçî vî-dhîrânnânnânnâ tîrâdâçî Gûçîçî
 tî lî nâ kûlîdî kûndî jâpakkê lî lî

56

At Mîluru (same place) on a stone in front of the Sîrîmûçî temple.

Srî subham astu j . . . nânnâ tûngî nâ . . . kûndî . . . kûndî . . . chî nâ . . .
 tîr lî nâ . . . tîr lî nâ . . . tîr lî nâ . . . tîr lî nâ . . . tîr lî nâ . . .
 srasti sri vijaya lî nâ . . . lî nâ . . . lî nâ . . . lî nâ . . . lî nâ . . .
 tîr lî nâ . . . tîr lî nâ . . . tîr lî nâ . . . tîr lî nâ . . . tîr lî nâ . . .

Īśvara-kulōttunga-Chaṅgāḷva śrī-vīra-S'rikanthā-Rājya asugāḷavara komāra jaiyyanavara
komāra Vīṇayyanavara śrīman-mahā yavara nanā-dīpaka selu dharmake
śāloḥṇa alapadāre (usual & unprecatory phrases) grāma-silā-sāmarakke subham astu śrī

57

At Sangavasetthalli (same hoble), on a rock in 'Ganapati field, to the east.

Svasti śrī Sakaravāpa Īśvara-simavatsara-Siāvara-bahujā ashtama-Sōmayāra śrīman-mahā-
marulilāvara Kulōttunga-Chōḷi Chaṅgāḷva-Oḷeyatya-Dēva u rāyam geuytt iralu Chaṅgāḷva-seṭṭiya-
lullu bhūmi yī-dharm yava magi Lāheya Ganapati mahā-pratishṭheya
mādisi geṇḇalu manneya gadḇeya litta

58

At the same village, on a road leading to the tank, to the north

(Vugori & vactra)

Svasti śrī vijayābhyaḍya-Sāḷvāḷva-sakā-varsha 1445 dyane Tarana simavatsaradā Vāsākha śuddha 8
Sukraśūdalā Tiruṇḍi-Rājya pradhāna Dānnyakara Dēva-Rājya
gadēvill bandiga (rest illegible)

59

At Haruvahalli (same hoble), on a stone in front of the Basava temple

(Front) Svasti śrīmadhu prasasti-salita śrīman mahā-mandāśvara-
kulōttunga vīra-Chaṅgāḷva-Dēvara Kuppavadi bahujā Hedaneyam a chandā ukka-sṭhāya-vara dhīrā-
pārvakam māli kottira sṭhiti-bhūmi kudi māṭṭara Chaṅgāḷva-Dēvara dharmuna
Virūḇeyaru (usual final verse and unprecatory phrases) dēva-gaḷa sāmā Rūṇśvara
 maga vopai Nāgavara bhūmiyolagana lullu Hedane Nāgavara Lāḷāsuna maga vopai
puraḍi niḷḷida sāsana Hedana-dēva kereya mādina kōḍiya aḷakata basurija tenka baḷagali
Goddā-sine kḷa-digalu idira māḍḷa hola sine || Rūṇśvara-dēva pāṭṭa-maryyāde bhūmi
gaḷḷu dhīrā pārvaka Rūṇśvarada tirtha pida vīdārāsi-gaṇiya vīdārāsi dīna kōḍi
tānu hōḍin endu māsida sāsana sāriva ||

60

At Anērāḷu (same hoble), on the back of the small Jain idol in the ruined basti.

Pratidīḇa sūpavatsarada Phāḷgura 10 m Bhūmavira*Avantana pratine

61

At the same village, on the south-west pillar of the ring-śāntapa of the same basti.

S'rināḷḷi-parama-gambhīra-śyā-dā-dīnōḍha-līnchirannam |
jyāt trulokya-nīthasya śāsanaṁ Jina-śāsanam ||

S'vāḷḷiruvā-samavatsarada Mārgasirā-saddhāpa 5 yāḷi Āṇḇaḷa Chukkara-Gaṇḍai maza Honnaga-
Gaḷḷu tanna tandiyā tūḷi hanna māḷa-pitarasigile pūyā āḷḇak endu kōṭṭisāḷa Honnaga-dēvara
sāḷḷa Chennappana bārha śrī śrī

62

In the same śāntapa, on the right wall of the muer temple.

S'vāḷḷi S'vāḷḷa sūpavatsarada Mārgasirā 10 yāḷi Āṇḇaḷa Chukkara-Gaḷḷu māḷḷa Honnaga-
Gaḷḷu tanna māḷa hōḍḍi Honnaga-Gaḷḷu pūyā āḷḇak endu kōṭṭisāḷa Honnaga-dēvara
Pāḍavāḷa bārha dharmma sāsana śrī śrī.

63

At Hiri-Malali (same hobli), on a stone near the Basava temple.

Changalva-nâma rîjâsîd Dvârâvatyâm Vidhoh kulî |
vijayâd Bijjalêndrasya b rudam jûh ura yali ||
jâtas tad-anvayê dhîrô Nîgî nîmî mahûpatih |
tasmâd Itanga dharudhikas tasmât Pirya mî bhûpatih ||
Naûja-khamâpatis tasmâch-Chhura siddhanta-kôvidah |
tasyânujô Mahâdeva-oripatih khy ita-râkramah ||
chatur-vimsaty-uttara chatas âta-sumanvite |
vrittê S'akâbdô sahasre Rudhîrôdgara-ratsarê ||
khyatânadânû-Lungaya purvat'igra-mvâsmê |
Huṣṣya-Majaliti nâma puram bhaktiâ samârppayat | śrî

64

On another stone near the same temple

Svasti Saṣṭa-varsha 898 neya Dhatreyya sîmra pravartiso svasti Satjavâhlya-Konguni-varimma
dhamma-mahârîjâdhîrya Kuvâlîla-pura-varêsvary . Nandaguri-nâtha jasad-uttaranga samaruka-
vîram sîmat-Permmânadiga | Gangavadi-mû[ra]ttirechchâsîravum âle . . . ttantalerâjol |da
mayduna Gommayyage Kuppe nâda . . ppa-nâda Manalâr emb agraâârada . . . yyage . . . mayduna
Gommayyam kotta agraâîramuna agraââ . . . yage . . . baredan Anaradyayyan-âliya Dugganiâyyana
maga Pôchayya besigejda gulla nîrîsi m â stitiyam Kuppe-nâda Perm-
mîdî . . . (rest gone.)

65

At Chikka Malali (same hobli), on a stone in front of the Basava temple.

... Sôbhakritu samvatsarada Pushya su (7 lines gone) nige kotta sâsanada kramav entendade
tîva mîdûda Ânevâli Mâvatîra Mêlûru . purâra kôdegeyanâ nâduge bidûkôndu adake pratiyâga
Chikka-Mala(back) leya chatu simeyal alla gade devaninge kalla natta hutta dâna sîlî-sâsana yidakke
âra arsu pradhâni ûpudade nîda sîmbarasikondavaro yint appudakke nîd-ell-oppa Râmanuana Iaraha
nîda appaneyun barida nâdu-Nîga Dêvanna Mâyngwa magi Kêta sîrî-Lakshmiâtha ||

66

At Beṭṭada-Tinga (same hobli), on a third stone near the village entrance

Svasti śrî Saka-varusa 1221 . . rada . . . prithvi râjya rana-Odeyarunge . . .
Tungada śrî-Adi-Paramêśvararange dhâtîrya . . dînam Kotavâgi Râundûra . nyayada sunkada Ajjayya
... . . kalla natta dhareyan eradu kottu (back) adhika punyava mâdhikondaru munde nadava
sugligaru . . dharmma . . (usual imprecatory phrases)

70

At the same village, on a stone in front of the village

Svasti śrî (8 lines gone) râja Râja-Deva-mahâ-arasugala Changa-nâda simeya paṭana odeyaru
Bîra-Râjagaḷige kôta umbali

71

On another stone in the same place

S'ubham astu |
namas tuuga śiraś-chumba-chandra-châmura-châravê |
tralôkya-nagarîrambha-mûla-stambhâya S ambhârê |

sostu śrī vijyābhyudaya Sālivāhara-sakha-varuṣa 1505 neya Vyāsa-samvatsarada Chaitra-śu 1 k
Yadu kulodbhavar āda Sōma-vamsada Hārīta-gōtradī Āśvīyana sūtradī Rak-śi[hlā]dhyāyar āda śrīman
maha-mundālika mandalēśvara kulōttunga Chraṅṅṅa śrī hīra-S'rikant̥ha-Rājaya Dēva mahā arasu
gaḷa garbha-paripārna-sudhāka[ra]r āda Pūṇya Rājya Dēva-mahā a[ś]vasu[ga]ḷa tande S'rikant̥ha-Vadeya
rigu tāyī Vallabhammagā suta Piriyodegā puṇyav agabēk endu | śrīman mahādēva dēvōttama Śrīgūṇa
Annadāni-Mallikārjuna-svamiya aṅga-raṅgi-lhōg-ṇaṅṇōdyake śelwāgi bhakti-pārvakadun Nāṅṅa
rāyapattanada-simeyolag āda Tungadī-sthī[va]nū udake sūlava gūṇnagāḷu Pir[sa]ṅṅaudra | Ānevāḷu
Lakūa | Kauliḷaḷ | Handigra ihaḷḷi | Sūṅṅuṅṅa B[il]ugul | Maṇḍān | Kottuvale

72

At the same village, on a stone in Chōlavarasū s fi lā, to the east

Sārvara-samvatsarada Vayisākhā-su 1 lu śrīman Tuṅṅṅi Ādī Gaṇḍaḷa Lūkhapa-Nārappage koṭa
lodagiya hola ā-holana ā-chandra kāla sukhadālū bhogusuvudu i-bhūnuge tippidare (usual imprecatory
phrases)

73

At Nāṅṅaḷḷi (same hobli), on a stone near the Basava temple

S'ubham astu |

namas tuṅga-śiraś-chumhi-chandra-chamara chāravē |
trilōkya-nagarārambha-mūla-stambhīya S anubhavē |

.... śrī .. jayābhyudaya S'ālivāhana ... varuṣa 1507 neya Pārthiva-samvatsarada Pushya-ba 13
.... sarvamā ... (8 lines gone) ... sthira-śisanv iḷi kōtta neli ... baru vupidare ...
Varanasi ... hōhara ... tapidare tamma tā ... parange kōtta hage Pūṇya Rājya yagaḷa ropitā |
mahā śrī śrī

75

At Haradūru (same hobli), on a stone near the Basava temple

Palava-samvatsarada Āśāda ba 1 Sō lu Haradūra Sōmanātha devange Virupaya-ammagāḷa Amesya-
ayyagāḷa a mmagalige puṇya āgabēk endu bita ārambhadaḷa mīta sām̐ya bēdige s ila nandī-divi[ge]ḷe
biṭa mata 1 i-dharmmakale (usual imprecatory phrases)

76

On the back of the same stone

Palava-samvatsarada Āśāda-ba 1 Sō Haradūra Sōmanātha-dēvarige vavar aḷya doneyada sunkada
Bayirannanu dēvara nandī-divigege koṭṭa maga onke tu ondanu munde dhare-chandru
uḷanna (usual final phrases)

77

At Gōrahaḷḷi (same hobli), on a stone in the north lane.

Āṅṅura-samvatsaradalu Girisa-Gaṇḍa Bēṭṭada Annadāni-Mallikārjuna devange Sūṅṅapattinada Puṭa-
Setṭi Nambivaraḷa koṭa śāṣṇa

78

At Alpaniyal anahaḷḷi, attached to Gōrahaḷḷi (same hobli) on a stone near the Basava temple

Sras śrī jayābhyudaya-Sālivāhanadī sakha-varuṣa 1413 mūṇṇē Vishnu-samvatsarada Vairāḷha-ba 4
Bṛhadrādālū śrīman mahā-mṛṇḍālika maṇḍāḷāvara kulōttunga Chraṅṅṅaḷu śrī-Vira Nāṅṅa-Dēva

śrīman nṛsiṅgadevī devottama Śrī gurī ānandam Mallikarjuna dēvara nṛsiṅga bhōgakkē Ālapanāyaka-
hālī rāmavannu sarvamanyā agi kothēu manlē āvan obbanu yī dharmmakē (usual imprecatory
phrases)

79

At Suagali (same lōli) on a store under the arali tree near the village site

Śrī subham astu |

namas tūnga-sira- chūmī-chandra-chūmāra-chūrave |

trāḷōkya nāgurarāmbha mula stambhaya Sambhava ||

svasti śrī vijayabhūdava Śrīrādhanaśāla varuṣa 1 neya Hamaḥmī-samvatsarada Phalguna ba
7 yu Sthiravira rāmān mādideva devottama Śrī gurī ānandam Mallikarjuna svamya anga raṅgi
bhōga nivedyakkē seliv vīdū kulōdibharvā idā ālana sūtrūla Rik sakalīya igal dā
śrīman māhāvan līlā mādidevāra kulottunga Chandra-ānandavira Śrīrādhana Deva māhā
arasugilā gubha paripurnā sudhakarā āla Nanjāraya dā Rēdra Ganāṅga līlākti purvika
dīndā ānāyāyapūrtan idā simeroḷag idā Suragavilīva rāmā 1 Lettadapurādā stāḷara kuḷid agi
sthīra-saravā agi lālīśrīmanavannu nettī kotēv vī dharmmakē (usual final phrases rest
obscure)

80

At Hale Suragallu (same lōli), on the Hanumanta līl in the Hanumanta temple

kāra samvatsarada Phalguna su 2 āradāla Varāḥya Anantavīdevaige vāgeyā Suragallu
śenabōva ya kāmīevannu nāyāyēdya vāndā-dhēvāyā banda panavannu aru ālupudā (usual
imprecatory phrases)

82

At Hajaṇa vāhālī (same lōli) on a store /nug in Kulaśāla Kūḷa's back yard

Śvasti śrīprasasti śālī tam Śrīk varuṣa 1260 neya Bāhūdhanya samvatsarada Bhadrāpala su
10 lā svasti śrīmat prapāra chakravartī Hōrsana śrī vīrābhūyā bālī Bālīlā Devārasaṇa pūthivī
rājyām geṇutt vādālī śrīman māhāprabhānam ānandā līvuttā Rāma Nāḷagiri sūdhara sūlagare
gurī Sūgeya Dinnāyākarā prasasta yāsa sūhitaṁ Nandinātha Vīrabhadra-dēva
śevāra Devāra kavāra ālā Dev-ōl yāriga vīlāḷagavāhālvannu Māḷāpura parāḷa
chātus sūmēyā ālā gāḷdē bēdālvannu sarvā māmāv agi dharmādhara parivāḷav agi kottā purā vī dharm
māvvannu (usual imprecatory phrases)

83

At the same village, on a stone in the dung hill to the east

Śubham astu |

namas tūnga-siras-chūmī-chandra-chūmāra-chūrave |

trāḷōkya nāgurarāmbha mula stambhaya Sambhava ||

svasti śrī vijayābhūdava Śrīrādhanaśāla varuṣa 1333 neya Vīrodhikṛtā samvat arāḷa Jēṣṭha ba 1
Sakrāvira ādū kulōdibharvā idā Soma vānādā Ānandavira ālā Rik sakalī dhara
gī ālā śrīman māhāvan lālīka māhādevāra kulottunga Chandra-ānandavira Śrīrādhana Deva māhā
vira kōmāra sūdhikāra Dāraśāla Rāma Nāḷagiri sūdhara sūlagare
yāllā vānna śrīman māhāprabhānam devottama Śrī gurī ānandam Mallikarjuna-dēvara ālā
raṅga līlāgī vībhavāna Hāḷagavāḷa || vīrāmanavannu sūbhāśaṇa vī dharm
māvvannu (usual final phrases rest obscure) vānādā Dāraśāla Rāma Nāḷagiri sūdhara sūlagare
kāmāra kālā geḷyidā śrī

84

At Nclavâdi (same holi), on a stone in front of the village.

S ri Paridhâvi-samvatsarada Mâgha-ba 10 lu svasti Sri vijayâbhyanudaya-Sûlivâhana-saka-varusa *1539 neya varusa da Paridhâvi-samvatsarada Mîgha-ba 10 ya Guruvârada Mûla-nakshatra Vridhî-yôga Vrisabha-ignadalu śrîman-mahâdêva dēvôtama S'rigiri-Annadâni-Mallikâryuna-sâmyavara aṅga-rânga-bhōgâkko selar āgi śrîman-[ma]hî-mâni? dika m mndhî śvara-kulōttungî Chāṅgîya śrî-vîra-Nāṇja-râjapattān ula Nāṇ . . . jaya-Dêva-mahâ-arasugaḷavara komârar āda śrî-Nāṇja-Râjâiya-Dêva-mahî-arasugḷavara komârar āda śrî . . . Râjâya-Dêva-mahî arasugḷavara suputrar āda Krushna-Râjâiya-Dêva-mahî-arasugḷavara . . . āda Vîra-Râjâyanavaru tumage āṛōgya-pyâvarya-abhîpiddhuy āgalō-sugar āgi Mallikâryuna-sâmyavarage nandî-dhige . . . Nclavâdiya-grâmatanu sthira-sâsanada silâ-śisanar āgi kōṭēḍi yî-dhîrmake (usual imprecatory phrases) .

85

At Jiganaḥḥi (same holi), on a stone near the Basava temple.

Kaiva-samvatsarada Āsâdi . . . dola S'rigiri-Annadâni-Mallikâryuna-dêvara aṅga-rânga-bhōgake selarâgi mandalêsvara-kulōttunga yam hah-grâmatanu (usual imprecatory phrases)

86

At the same village, on a stone under an arâḥi tree.

.. . 1052 neya Sâdhârana-samvachchîara.. . Chāṅgîyina tîṣṭhân Jōganahalli Basava-Gavundana maga Kîja-Gavunda Nîga-Gavunda magina kallaru turuva turu kallige Kabbanakere 1 . . . Muddêri mîni butṭadu i-mama alipidîva varakake

87

At Korâḷalâṭte attached to the same village, on a stone in Channya-râya's field, below the tank bund.

Bihudhânya-samvatsarada Mûgasira-m 1 lu Maruḥ-Haratiya Nâgappagaḷa makkalu Baḥḥannu Jōganahalliya Yisuvanna huliya yiridan āgi netra-kodageya kodageyanu ār-obarâ alupidararâ satta-nâya tîndavarâ śrî

88

At Bekkare (same holi), on two stones in Vaddugallu sâṭṭe field to the east of the Chandraḡḥi lane

(I) Sidhârti-samvatsarada Ashvîtha-su 1 lû śrîman-mahâdêva dēvôtama S'rigiri-Annadâni-Mallikâryuna-dêvara aṅga-rânga-bhōgavanu nadasuvadake S'rikantha-Vōḍeyara kumârâ Vîra-Râja-Vōḍeyaru tamigû tande tîyigalige dharmav āgaly endu Bekkareya grâma vondaṇu kalla netu kōṭēḍi dbarechandtaru ravi pariyaṇta (II) āṛgha-gâlau sandu bahudu yadake (usual imprecatory phrases) śrî kî

90

At the same village, on a stone in Bâraka's îrâmâtî land

.. . . . badagalu saba gade yistu â-Virâṇṇagaḷa kappalu tat-kâlôcluta kraya-dravjaranu kondu niyatrî-karuv ala siddhîyake biya-vonnanu kondu .. neya gadde beddalango nyâya anyâya îva teruge ill endu â-Virâṇṇangalige â-mahâjânnâgala dhârâ-pûrvakam mâdi â-vîra-prapa-

nathu mtya varada Mallil rjuna devange silud endu kalla nattu kottu barasida sasana int appudakke
a malya jumugala Sri Hastad oppa **(Sri Nandmatha)* yu *(Sri Nandmatha)* baradita Muloja mangalam rha Sri
Sri Sri

91

At Udel urâl Honnapura (same hobb) on a stone in a field to the east of the Basava temple
Sri Chandiradiya garun la Jelliru Uttirayya Balgalya ar alvinol sattain

92

At Kûragallu (same hobb) on a stone in Lalil Gopayya's field north of the village

Srastu su Permmannad gal prithiru iyyam guruttiru kougil nad en chasiriman Ireyapian ruttire
kurggallu Liugan irasi Panurabbey rutt ne ku galla Girunda raminuttirbbor turugolol kadu
sitt idakle Eyyapparasar kottu nannu mugin lizi kaloradu idil ke saku Madire Buvarya Bellana
karakudi Buradu Freyanuni kedalein Payyapa

93

At the same village on a stone in Shan loj Kûsil appa's field

Pramadi samvatsara i Kartika su i So Baradur E lya Nayka kereya Nayakara makkañu
Hiri Hila i Nayka Chikka Hilya Naykara Mallil rjuna devange luvina totada byavasavake varisa
luva nilsuradake jivitalu solunagi kotala 182 totada bevasayale jvita ga 10⁷ abeyam ga
284 g kotala b d il Devaral erey i kelig gale ko 10 jishita koter a y dhammarau aru al ipidavaru
(usual imprecatory phrases)

94

At the same village on a stone behind the Basava temple

Sri D u l u l u samvatsaradi Sri Chonga nad ge banda magruk i ra Chan rvara murupa
dura hitura bolipa Grudaru Tungada Channanna Gaudaru Silukundada Deba Gaudaru Kallabalya
Milaça C il l u l u Caligraal erey i Vithapa Gaudaru Vombbat haly i Mallipa Gaudaru olagada prabhu
gala kul Annid i u Mallik rjuna devardi nalya nandi dapa la dhamman Tpparva diyang aga
l l u l u mag s i l i r a n i b t i (usual imprecatory phrases)

95

At the same place on a second stone

kana samvatsarada Magha su i So i lu Mall karjuna devange ruru na Volajara
Mahaing Devana maga g l y a stali samasta r devara su karyake b itter a (usual
imprecatory phrases) a Mallirana vopra su Malli rjuna d v a r i s i s i s i

96

On a third stone

Ai gura samvatsarada Magha su i lu Seng ri kudukuri Annada i Mallikarjuna-devange sunkada Hamp-
arasara polavattu kotta ma r i Mall karjuna Rayange dhammar agabek agi navivedya nanda-dipakke
saladidil ke H r y a p u r a Chikapura Mallinathapura Devarayapura r purag i lu malkara varitane sunka-
rana maga sunaru s u r a m u n y a i devange b itter (usual imprecatory phrases and the
rest obscure)

97

On a fourth stone.

.... samvatsarada Mûga-su 1 In Annadâsa-beṭṭadlinvâsa-âri-Mallikâryuna-dêvara
 ampta pidi-augra-iaṅga-bhûga nayividyakke Dêva-Râyana-mahârâyara nirûpadiṇḍi Fûṅgapattanaḍa
 Gôparsaru Iruguluhajjya Ku sâhar âgi kallannu hâkksider âgi yi-dharmake Chruṅga-
 nâḍungo bandi arsugijû Chhaṅga-nidu gûyûr gûḍigijû Kôṭṭya-nâyakaru-mmutâgi (usual
 imprecatory phrases)

98

On a fifth stone

.. . . . Mallikâryuna dêvarige Mahâbhuga-Dêvaravarai makkajû ûn uṭṭa yake
 biter âgi i-dharmake tapidavaru (usual imprecatory phrases and the rest obscene) û-Mallayana voppa
 âri-Mallikâryuna-dêvaru âri

99

At Hîrasi (same hobli), on a stone near the Basava temple

Mallikâryunâya namahî srimatû Sâkya-varu[sha] sivarada nanuṭṭa nî *1449 andu Yiva-samvatsarada
 Gôvinda-Râyû (usual imprecatory phrases)

101

At the same place, on a third stone .

(The upper part gone) str-bhuvana sarva-jiva dayâlu Kâsyapa-Krusika-prôkta Bhâradvâ-
 jâtrêya Parâsara-Vasishṭa-Jamadâgini Bhîṣṭu sapta-kôti Rudrâvatâra jama m(dh)jyama-sâ-
 dhyâya-dhyâna-dhârana-mônâushṭhâna-japa-samâdhi sila-guna-sampannanam Beṭṭada Mallikâryuna-
 dêvara pādârdhakar appa stâuka Tam vara makkajige Bîrasiya dhîrâ-pûrvyakam mâdi nidhi-
 nidhâna-salutû chîndrârkkâ târam bîra saluvant âgi hitta dattu || (usual final verse and imprecatory
 phrases)

102

On a stone behind the same temple

Vijaya-samvatsara Âsada-ba 14 lû Mallikâryuna dêvarige Bîrasiyanu Nâṅgya-Dêvaru augi ringa-vai . .
 dharmun kotadu dêvaru virada (usual imprecatory phrases)

103

At Konasîru (same hobli), on a stone in front of the Basava temple

Subham astu !

namas tuṅga-siras-chumbi-chandra-chîmaru churuvu !
 trulôkya-nagarârumbha-mûla-stumbhary S'amblavê ||

avastu sri vijayâbhayadaya Sâlivâhana-sâkya 1512 kaita samvatsarada kutika ba 1 lû samvata-maha-
 dêva dēvottama S'rigiri-Annadâsa-Mallikâryuna svâmiya Sivarâtriya litige Soma ramasidi Riku sikeya
 Harita-gôtrada Nâṅgarâyapattanaḍi arasugulu S rilantha Rayaravara kumura Pûya Rîjaya Dêva-
 mahî-arasugulu tamma pattada-rûnvâsake Kailâsav âgûli jendû avva hesirah kotha ! Virupîksha-
 purada dharmma sâdâ sâsana ! yi-dharmake Nâṅgarâyapattanaḍi rajyada dore igali makkalâ igali
 yi-dharmake tapidava guru jangama drôlu triha prasada ke horagu dâra lota-martya-
 lôkake horagu (usual imprecatory phrases, &c)

*Saka 1449 = Sircenjtû, 1116, or more correct y Yara=1437

104

At Hirarahalli (Haranahalli hobli), on a stone near the Basava temple

Srasti Sri Sivara samvatsarada Jashtha shi 10 lu śrīman maha mandalika mandalēsvara kulottunga-
Chandravarsha śrī varā Mallikarjuna śrīmā vandita Chennayavarvara makka dā Nāṇṇarāyapattanaḍa
Rudra Gopungalavara Kolambaliya hogeva Chinnasakharā devara ma śilā
śāśanada krīmav entandira | namma tandegala Srikanthā Rayayya namma tāyā Vallabhāmbimma-
narayuga | Rudra-Gopungalavaruga muktiy igak yendu | Dharmaviparada Anadama Mallikarjuna śrīmāya
jātrevarugigevu anna dānada dharmarada matharavu kattisi | ahā ivisi Kodunabaliya
Chandrasikharādevara hogeva 5 tamma guru-Jevuru . sahi rajai | māṇḍali
mūrttirā mīdikou lu Srikanthā Rayayyanavaruga Vallabhūmmānaruga Rudra Gopungaluga muktiy-
agali vandu Chandrasakharā pāyeyanu jūgumirppunera mudimodu bandu āru desī paradesi
gūḷigo isara irgane lu kondi nīru irigali sakala uchake śarvāṅgi rīṇimige kottā
Hiranahaliyā gūṇa | nāṭilla natu kōṭaṇ besa valedi yillā yigumavānu mudāgnamadi-
kondi | tharu yen lu kōṭṭanthi silā śāśana Nāṇṇarāyapattana | Rayya Ivaragal āgali Purake banda
adhikari (usul | i) precatory phrases, &c) yendu kōṭṭa silā śāśanakkē maṅgalaṁ ahā śrīmā Bettada
parada Anadama Mallikarjuna śrīmāya śarvā Devappayyanavara magi Guruneyya
matha

105

At the same village on an oil mill on a lane leading to Bettadapura

Saka varusha 1294 Paridhavi samvatsarada Karttika su 11 Ā Śāṅkara āsara makkaḷa Bayya Virama
gānava nelsuda

106

At Chinnarajanahalli (same hobli) on a tirakal in front of the Basava temple

Srimatā Prabava samvatsarada Kartika bahula Idigevada Chennarayanakoteya Vura Nayakange

108

At Rivanahalli (same hobli) on a stone near the Marī temple

Sarvasvata samvatsara Kartika śi 1 Śrīmā devara dhyā śi pida Alakpattapada
Virumamu 2 deva-dānada aḷakeya mara āymu devara dīpalē sunkada
Lingana śreṣṭhinyara | dādali bittā bahru āgī devara śrī Rayyālē sūlāda yende
sarachindā bāṭṭanu yī arthake sakshigalī Pāla Gūḍa tapā Chayya dādahāḷya Śrī Gōḷi yishtuṅga
māri Beḷugaliya Soma

109

At Kāṇḍali (same hobli) on a stone near the Chandramanī temple

Srī Chandramanī śrīmā svamiyavara śrī śrī śrī yudaya Sāhāḷina āka vaṇuśa 1725 | canda
vartamanavāḷa Viṇḍa namma samvatsarada Vāśukha bahula 3 Sargavaradalli śrīman matharugāhi
raja ānel 2 birudākatagali | nāṇṇa kōṭṭa Rayya vādeyavarara Vāṇasbūri śrī śhīmadalli | rāṇa
simhāsanaru lharā āgī pīṭṭi samvatsaram sēyattirada Ātreṇṇāya gotrad | Āpistambī sutrad | (Āpistambī
sutrad) Yajus dādādhayayyalāda Kāṇḍali Kāṇḍi Vārasahya upadāyavara putranāda Nūrasahya
sevārtha

111

At Adigûru (same hollî) on a tirulal under a large langû n tree

Srasti simanu Dûlîvati parî vâ idlas, ira kulottun, Chôla bhujâ-bhî Chârûgijî Dêvaru prithi-
rânam g jitt irô Saka-varusha 1097 neya Juvî samvatsaradî Chûtra sudha 13 Brihaspa Vadugura
Malli-Seshthî maryaḍu Bîvî Seshî ura dhîmî lî bhî gajîra ... Chûl ka lîvî Seshî tamra-
anagî paroksha-vinevake kalla nirisidim mûm, ilim abî sî sî

112

On another tirulal under the same tree

Srasti simanjû Dîravarî parî vâ idlîvâ kulottun, Chôla bhujâ-bhî Chârûgijî Dêva prithi-
rânam g jitt irô Saka-varusha 1097 Juvî samvatsaradî Ârâli sudha 6 Du Vâdigura Malli-
Seshthî maryaḍu Bîvî Seshî tamrâgî maryaḍu kalla nirisidim mûm, ilim abî sî sî

113

At Chappiradatallî (same lollî) on a tirulal near the Mallîrjuna temple

Srasti simanu mûlî mûlîvâvâ kulottun, Chôla Chârûgijî Dêvaru prithîrânam g jitt irô
Saka-varusha 1095 Nandî samvatsaradî Jeshthî bhujâ 11 Manojavî und undu Attîrî appay
turuvam kâlîvâ konlîvâ Ankarîsa lîrî tûrûjavâ mûgûjîchî svar ggatîrî adam lî Anka
rasîrî magam Mahadeva paroksha-vinevake kalla nirisidim mûm, ilim abî sî sî

114

At the same village, on a tirulal to the east of the Dôlîmanî temple

Srasti simanjû bhîyudayâ Sîkî varusha 1268 Tirîva samvatsaradî Pûlîjavî 10 Vâ lî unavayâ Odoyara
Sî Chappiradallî vâ lîvâ Gondîva magî Kîrî Sô Gîndî lîrîvâ kû Gondîvâ Virapa
Gaudî mîd sîvâ vîgûllû

117

At lollîrâl Vâdîlâdhosahîlî (same lollî), on three stones near the Basava temple

(I) Subhram astu srasti sî bhîyabhîyudayâ-Sahîvâvâ vîlâ varusha 1507 neya Pûthîva samvatsaradî
Phûgîrâ 7 lî siman mûlî mûndîkâ mûndîkâvâ-kulottun, Chûlâgî sîvî Rîjaya-
Dêvaru Annadîvî Vallî (2 lînes gone) kîgîdâ dîvîgî mûnîgî pûnyâ gîbêk endu
Bîyîrî Sîttî Hosahîyîrîvî chandrî (II) rîkîrî-sîhîyî igîsvârûchî yîrîvâ
maryaḍe Ilîvâhîyîvâ gramavîvâ lîlî nêttî lîttî vî dhîmîlîkê (usual imprecatory
phrases)

118

At Dônî Nerlî (same hollî) on a mound near the sluice of Tirînâvêrê

Srî sîbhram astu lî

urmas tûngî sîrî-chûmbî chandrî chî mîrâ lîrîvâ lî
trîlôkya nagîrîrîmbhî mûlâ strîmbhîyâ Sîmîbhîvâ lî

svasti sî bhîyabhîyudayâ-Sahîvâvâ sîkî varusha 1534 neya Pûdîvî samvatsaradî Vâsîlîvâ 2
lî Vâdî lîlîdîbhavî adî Soma vamsîdâ Harîta-gotîdâ Âsîrîvâvâ sîttîdâ Rîlîvâ sîlîvîyîgîrî âdî
âdîmî mîlî mîlî lîkâ mûndîkâvâ kulottunga Chûlâgîvâ sîvîrî Sîkîrîvî Rîjîvîvîvîrî komîrî

Vira-Rājyanavara garbha-paripūrṇa-sudhīkarar āda Nañjarāyapathanada rājyada arasu Virapa-Rājyanavaru tamma tande-tāyigalige punyav āgalu yendu Tirumalipurada grāmaṇu ubara . . . rāja samayāchārada mathada pūyaruṅgalige śīlā-śāsanav āgi kalla neṭṭi koteu yi-dharmake (usual final phrases)

119

At Karikalū (same hole), on a stone in front of the Basava temple.

S'ri śubham astu ||

namas tunga śiraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla-stambhīya Sambharē ||

svasti śrī vijayābhīyudaya-Sāhāvana-saka-varuṣa 1511 neya Raudu-samvatsarada Jēsbha-ba 2 śrī-Yadu-kulōdbharar āda Sōma-vaṇṇadā Harita-gōtrada Āśvalāyana-sūtrada Riku-sākhādhyāyga āda śrī-man-mahā-mandalika-mandalēstara-kulōttuṅga (hangāva śrī-vira-Nañja Rāya-Dēva-mahā-arasugaḷa kumāra Śrikantha-Rājya Dēva-mahā-arasugaḷa kumāra Vira-Rājyanavara garbha-paripūrṇa-sudhīkarar āda Nañjarāyapathanada rājyada arsu Vira-Rājya-Dēva-mahā-arsugaḷu | . . . dharmada samayāchārada mathake śālavagi parada grāmaṇu | Vira-Raja-arasugaḷige punyav āgalu yendu kotta grāmaka śīlā-śāsanake mēṅgalam aha śrī śrī |

121

At Dyāḍara Delagū (same hole), on a stone at Madiqara kōppalu

Subham astu |

namas tunga-śiraś-chumbi-chandra-chāmara-chāravē |
tra-lokya-nag-urārambha-mūla-stambhīya Sambharē ||

Svasti śrī vijayābhīyudaya-Sāhāvana-saka-varuṣa 1512 varuṣa sinda Khara-samvatsara la Kārttika-śa 15 lā śrīman mahādēva dēvōttama S'rigur-Annadānu-Mallikārjuna svāmīya Kārttika-pūjēya dīpakke | Sōma-vaṇṇadā Riku-śīkeya Harita-gōtrada Āśvalāyana-sūtrada Nañjarāyapathanada arasugaḷu S'ri-Kanṭha-Rājyanavara kumārār āda Pūya-Rājya Dēva-mahā-arasugaḷavaru tamma sāku-maga Prāna-dhīreya Piri-Volērege Kailāsa prāpti āgalu yendu ā-Prānadhīreya Piri-Volēyara hesarali ā chandrārka-śthāy iḡa nādada barali endu kottī Pīnsamudrada dharmā-sīlā-śāsanā | yi-dharmake Nañjarāya-pattā(na)dā doreḡā āgalu manūyaru malhal āgalu āru alupidarū aru iḡe guru-drōhi | bāga drōhi | jaugama drōhi | dēva-lōka-martya-lōkake horagu | tirta-prasādake horagu | tanna hendatiya sama-bhavage kōṭṭararu | tanna hetta tīya tīne

122

At Rāvandūr (Rāvandūr hole), on a stone in front of the Mallikārjuna temple.

Svasti Durmukhi-samvatsarada Chaitra ba 1 la śrīmatu Rāvandūra Sīdha-Mallikārjuna-dēvange Tungada Virabhadra-Gaṇḍāra magi Channa-Gaudaru kottū sasarada kramav enteḍare i-dēvara kōḍigege (rest effaced)

123 ✓

At the same village, on a stone in the East.

S'rimat-parama-gambhīra-śyād-vādīmōḡha-lāuchhanam |
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrīmad rāya-rāji-guru-maṇḍāḷichāryyar emu śrī-Mūla-saṅgha Dēśya-gana Pustaka-gacchha Konjakundināya Yīṅḡāśvarada baḷi śrīmad-Abhavachandra-siddhanta-chakravartigaḷu tat-śābyaru

śrī-S'ruta-mungālu tat-sishyaru Prabhēndugalu avara priyāgra-śishyaru śrī-S'rutakṛtī-Dēvaru S'akavarsha 1306 neya Rudhīrōdgāri-samvatsarada dvitiya-Bhādrapada-ba 8 Ādityavāradaḷu mukti-vadhū-vallabbar ādaru tat pratimūhayanū Sumatī-tūthukaranū i-charyāśā[ya]da jirnōddhāravānu avara śishyaru Ādidēva-mungālu S'ruta-gaṇa-mukhyav āda samasta-bhavya-janaugalu mādisida śāsana vai ddhatām Jina śīśnam 1

125

At the same village, on a second stone to the west of the Katte-Basava temple

(5 lines gone) deyara kamāra Mallikārjuna-Vōdeyaru bitta dharmma Rāvandhā
danū Basava ja-dēvange sam age chandrāditayar uḷḷa

127

At the same village, on three stones near oil-monger Mariseti's house.

(I) Namra tungi-śiraś chumba chandīa-chimara chīravē 1
traī'ōhya-nagvārāmbha-mūla stambhāya Sambhāvē 11

Svasti śrī vyayābhyudaya-Sālvākana-saka-varusha (6 lines gone) gōtīadī Āślāyana-sūtrada Riku-śākhā-dhyāyigal āda śilman mahā-mandalika mandalēśvara kulōttunga Chāngāḷva śrī-vira-Naḷḷunda Dēva-marhī-arasugaḷa komāra S'ikānta-Rāya-Dēva mahā-atasugaḷa garbhā puri (II—24 lines gone) sime-voḷagāda Chāngā-nāda sthala-grāma Rāvandhru Kōdīballi Nāgaragata Handitavalli Honnēnāhali 11
(2 lines gone & the rest contain usual imprecatory phrases)

129

At Killār (same hobli), on a virakal lying in front of the village.

Parābhava sam Sanivāra tūra gadī Māraṅgha dapaṇa
Gāvunda

131

At Tammatihalli (same hobli), on a stone in the house of Mārī Nayaka, worshiper of Mārī.

Dēva-Rīya-Oḷeyaru Chāndinātha-dēvange bitha

133

At Māhōdu (Chālkunda hobli), on the pillars of the Basava temple

(South-east pillar)

Silura-sallakshana-yuktam āge n yadim Mīkōḷinoḷ vachēra-sach- 1
chiritaṅg abhyudayārtham āge bhuradim dū'itayam māḷḷi end 1
irad ābhinnā neḷalge bēḷḷa vanamāṇa vāstīnamamāṇa koḷḷu tūm 1
vara-Māhēśvara-bhaktiyān māsudam Sōmōjāna i-āhītriyo 11

(North east pillar)

īmāta vibhūdhā lubudhāraṇa 1 i-mānuṇṇa i-āhītriya kalpa-kujitāṇa 1
kāniridud ira dhēnuva 1 Sōmōjāna bēḷḷa padēva karmakāmbhāra 11

135

At Arjūnahalli (same hobli), on a stone in the wall in front of the Mārī temple.

Svasti śrīmach-Chihakī-varusha 1339 neya mahāmūli-samvatsarada Chandra śu 5 Sō Rāḷḷundāra . . .
nātha-dēvara brahḍige Dukkāśigandhā Rūchārā māḷḷa karsaru nūḷayada amṭṭa-paḷige Araya
. kufuḷa magga[r]iḍ sarva-srīmāya āḷḷa i-āhīrāmāḷḷe ānāḷḷa (usual
final phrases and verses)

137

At Dharmâpura (Bilwera hill), on a stone in the range mantapa of the Channakîsava temple.

Su-vratyâni akhila dhru- | tri-vratyâni eradî keladojam sonk ire Nî |
 riyâni igila kîpa la- | i yugandâ nadure kalpa-kugadant irddim |
 sim-it-ti ulokya-pûnyâ sârvva karmma-su-sakshina |
 phîlâdâra namo nityam kîrtayâ Su-ya-cha ||
 tato Devâni nîbhav Pôysîla dupi lîchhian ih |
 jâtas âvapare tesbu Virây idutya bhupatîh ||
 ene negîdî Bânîyî urasana | tanevum tann Erâgî bhupatî Erayanga-nîpâ |
 la[nî] taneyam emata ksha- | trâ mûlîm uti vîsâdî kirtti Vishnu nîpalam ||

3-Vishnu-Dêvana parakramam paivade |

vritta || Tulu-dêśam Chikra-gottam kalavarpurâ Uchchavâ Kôlîlav-çum- |
 mid Vallar kancha keng urbb sava || lîyaghattam baval nîdu Nîl- |
 chîlâ durggam | varîyo tamâ purî Tei yu kha-utî gGondav idî |
 vîhî lîmam bhra lîngidam lîrd nîlî bhî- | lîlîtopan | Vishnu bhîpam |
 Talestley idîv igî mîrîd aggûlî ghattivar avagim idî |
 bhîlâ pîdâ ghat idîd aredu samasatim nîdetandî garbhîv ag- |
 gûlî nî kengî Bengîyî | gîlîm sârvvante Vishnu |
 dîle lîstîm otîhîsî kânûgma tangu a vîndîvâgûlîm |
 Juvânîm tannava gîndâ lîchchîm emipp a nîsîyîm tîrdîl nî- |
 juvîrîm kûndugum endâ kal ugurgal mîmî nîgal saryal av- |
 juvîm tîjîdî | lîkîyîndav eme sig end adîhîlar nîdal nî- |
 juvîrîm vîkrîmî vîbhramam sâgîsîttî | Vishnu bhîpîdî || ||
 ârî Vishnûvînge Lakshmi | devîye sâtyî olî mîkhevîm nîpî tîlakam |
 ârî Vishnûvînge Lakshma | Devîye sâtyî idîl endos e vînnîpudo ||
 nat avîr urbbîggî idîyî | dîmî tanejam kîmpîtrî bhîbhîrtî kîlîv nî- |
 anta sūbhîa lakshanope | tîm tîn ebe Narasîmîhî-dharmîpîlîm ||

4-Narasîngî Dêvana parikramamam paivade |

vritta || pîra bhîpîr bhîndî mey dorîdod arâjavadîm toganê lîrûra- 'antye- |
 sîvîrî-vîkshahî kshêtra nîrdharîm nîlîha nîkarochchanîa dî dîndamam bî- |
 kara pîvîlîrîm gînnîmanamam ogedâ kîr dîdâdeyam sâhî bîat kî- |
 sîra bhâsvat kînthamam garzchîlîa gîlîna ravamam dîrîsîmbîa kshî- |
 tarîlîa-vîlôchanîuchîlîkî lîempîntum îre bakkav gîlîutî |
 vîrîvîrîpîlî(rî)-mîlîlîrî pondâle îyge turangî rîyî mî- |
 durîlî gîlîstî sâlege dhîrîm nîa kîo a vîhîntarîkîe tîdî- |
 dhîre kîdîstakkav andîlegavî olegîm î- rîsîmîa Dêvana ||
 svîkrîta-Chîlîa dîsî[nî] vîlîhîa kîrîa Mîlîva bhîmpîlîvîrî |
 gîkrîta-Gîrjîrîlîm urîkrîta Vîngî mîhîlîlî-avîan- |
 gîkrîtî-Vîngî bhîmpîm apîvîrî Kîngî kîlîngî-rajîa- |
 prîkrîta sîmîyî sîmpîdîm anîvî gînnîm Nîrasîmîa bîbhîhîam ||
 Mîlîvîrî vîlîndîlîge kîlîchîrînîrîge lîndîjîna kîlîyîkîa Nê- |
 pîlîsîa bînnî sîntîrîge Chîlîlîa kîrîdîlîge Vîdîrîa- |
 lîlîlîa bîkkîvî Andîrîa vîrîpîlîa mîlîge kîyîdî kîlîgî Mî- |
 kîlîyî idîrtîm nîkîvî lînîlîvîm Nîrasîngî bhîpîrî ||
 kanda || mîgîm emîsî tîndegîndîgî- | mîgîlî embîntî î-Nîrasîmîanî vîppîm kîppîm |
 negîlîdî kîdî Vîshnîvîm lîmî dîrî gînnîm tîrî gînnîm chîrtîrî-gînnîm | nîchîa-gînnîm ||

vytta : ha li derad and iv idud ede P i vyana Chisra ginda vatn nur-
 mm idi kusidittu Chêran- de havi me puridud Andhiru ubbag m
 bidutaru kandidrup kusidan âsvaru ulisi pojya-bhuciyim i
 na lav-edeyol prat i r-Narasimha nripim rana rangi rikshirim ||
 ghana : surya ite pulindup Di vira-Mugdha Pauchid i N i i n Lala-
 rimp i unil unaru s ullusi nja bhujulud evde tad bi bhuyam say-
 ranu i qum m i l on i q ralmam enu l i k k agurvi agi s uniri-
 ynam nam t q l i d m Y idu a k u l i t i l i q u n dârasimha kshutisam ||

svasti samadhiḡatâ pancha uli a b l a m a h i m a n l i e s e r i m D i s a v i t i p u r a i r a d h i s v a r a m Y u d a r a -
 kuḡambara dyum m i s i n y a k t a c h i t i m a m D a s a l i p i r i m i s i v a s i Y a s a n t i u d e v i b h e d h i v a r a p r a s a d a
 m i g a m a d m o d i h i v a b h i v i v i s i b h a v a s a n l h a g y a v i b h r a m a b h i r y t a v i d a g d h i m u g d h a (ñ) j a n a v a i
 k p i t a K u s u m a s a v a k a m s a k a t i d i m i t h a v a n d j a m m a n o r i t h a p h i j a p r a d i y a k r m a l e r i y a n j a m a l
 p a r o l g a n l a d y m e l c n n i l m i y u t u m a p p i s r u m a [t] f r i h i m a n a m i l l i f i j a k l u h o n g i N a n g a l i G a n z a
 v a d i N o n a m b a r a l i B i n a v a s e H a m u g d h i U c h e h m i g i H a l a s i g B a l a t a m g o u l a b h u j a b i f a V i r a G a n g a
 p r a t a p a H o s y i l e r i N a r i s u m l i D e r a m s i m a l r i p d h i u n - D o r a s a m u d r i d a n e l e v i d i n o l i d u s h i t a n i g r a h a
 s i s h i t a p r a t i p i j a n a i m i d i s u k h a s a n l u l d i m d e d u p p r i t h i v i y a n p g e y u t t u m i r i d u S a k a v a r a s e s i r a d
 e m b h i a t t a n i l k e n e y a C h i t r i b h i m u s i m u t s a r a l i P a t y a s u d d h i t a d g e B i h a s p a t i v a r a v y a t i p i t a m k a d i d
 u t t a r a y a n a s a k r a m i m a d a n d i A n d a i p h e i r a l o g u v a d i y a m V a n n e y a B u v a n a h a j i o l a g a d a h a j i h a j i
 s a l u t a D h a r m a n a p u r a v e m b i h e s e r a m m i l i a l l i y a s e l h e s a v a d e v a r a n g a l i h a g i n e v e l y n k h a n l a s p h u
 t a p r a n n o d d h a r a k k a m p a t r a p a v u l a k k e s a l i v i n t g i s r i m a m m a h a p r a d h i m a r i d a n d a n y a k a B i t t e y a n a
 h i r i y a b h a n d a r i H u j j a y a p a s a v i t S u n g y a V i g a y y a l a k u m a y a n g a l a s a n a l s h a d a l u a l l i y a K e s a r a
 d e v a r i n g e a l l i g e m l i g u n i g i S r i b h u v e y a n a k u y a l u k r i N a r a s a m h a D e r a m s a v i a n o m a y a v a g i d h a r a
 p u r e v a k a m m a d i c h a n d r i k l a t u r a m b i r a m s a l i v a n t a g i l o t t a d a t t a i

paramaisvrya pramâ pu utthra-charitam Yâsisl i a gotr unvayim-
 b i r u h a r i k a m m i h u m i v a t i o b u n a d h i l u n a d o t s a r a m s i h a s i
 b h a r a m a p a n i j a l i v i k r m a l a n a d a t i m h a i n i t a r a m d i h a v a m
 l a r i m o p p a m l i d e d i p p i m u j j a t a y a m s i v i s l i m d a n d i d i j a m
 M e r u v i n a t u k i v a r i a l i l a r i s i y a g u n p a n a r i a l u m n i t i s i y u m
 t a r a g a n v e n s a l e r i v a d a l b i r a d u P i t t i g i n a s a h i y a g u n a m a m p o g a l a l
 M a c h a l a m a m s d e s i k a l a r a t a l e g o n d a n r a d e k o n g a r a p a d e y a m
 d i l u l p a t a m l i h i k a l i s i d a l k a l u n t a l a n a l u t e v i s l i m d a n d i d h i s a m

svasti siman mahâ pradhânam sarvâ idhâni danâmayaka Bittiyannâ gajâ bitta datti entendado
 Dharmmapurada s i h e s e r a d e v a t t u g e a v a r i m a n e c h a n n a v o l v a r a n h o r a v a r a g a n a d e r e k u m b a r a - d e r e
 a s a g a d e r e t o t u d e r e b i m i d i d e r e o d a J e r e m e d a d e r e s i d a d e r e u d a l u d e r e a y n a r u g u l l i y a p a n n a y a -
 d e r e n a v i d a d e r e i n t i n s a g a t e r e y a n a d h a r a p a r i v a l a m m a d i b i t t a r u

Bharita visvayam râjiprâ i d r a n a y a p a v i s h a y a d a l l i h u n t l a v i s h a y a m
 c h a r u t a r a m e s e r u v a v a j o l i s i r i t a r a m G a n g a v i d i n d e s e l u r i l u m
 n a l l a r a m e s e r u h y d i r e l i m i n a l l e l a l a n a m b o l i p p u d a k h i l a j a n a s a n t a t i g a m l
 b a l k e g e l e s e n l A n d a l v a l l e d h u o t h a r a d i d i n j a v a i g e n d a p e r c h e c h i m
 a g a d e r e v a t t u g a d a t a r a m m a n e k u n d a l e l a k s h m i y a p p a l e r
 a n i k e y a s e s h a s a n k h y a m i y a m b e l a g e y g a l a g o t t u s a n d a - p e r -
 g e r e g e l a j u n n a b l u n n j e l e g u n g m a b a l n e l i a e n d o d m a d a m
 n e r e j a n a d v a n u m p o g a l a l A n d a v a l k e y a p m i p a n a v a n u m
 k u l a m a m p r a d e N a n d i y a l k u l a v a n â l p r a l h u g a l u n a t i l e y a n a r a
 y y a l a n o n a m e a l u l i r a d a g u u - d i l e s u r y a n g e h o n n a h u v e t t i d a v o l

dharege tñakambol esed ut- | tarado| Abirchhatrav embud adu sale sukhada- |
 garad agraahavar alliya | dharāmararu sukhadin ippr ippannevaram ||
 etti nripālar Gangar u- | dāttar dāg-vijavadum barutt allige band |
 uttamaram pārbharan a- | yattam tare tamma lakshmi-vriddhi-mumittam ||
 Prāratsanda kñlam Hari- | bhāvita-nachala-manam Har(ṣṭ)ita gōtram tām |
 a-vamśadol udayisidam | bhū-vijñāta kṛiti punya-udhī Kannameyam ||
 ātana sat saksja-gunō- | pēte patibrate su-lakshanānvitey adapiṃ |
 Siteyanal allad ēm manu- | jatey enala manuje bakkuvē Māchareyam ||
 ene negalda Maclukābbega- | v anūna-guṇa-nūḷayan nipa Kannameyāngam |
 tneyam pputtidan ūrbbi- | pramuta su-chāritra sampadam Sridhareyam ||

Sri-Dharmāpurada śrī antara (15 lines following contain details of boundaries)

prajālund int id in eyde kāva-puruṣaṅ āyau jaya śrīgumam |
 nirutam tārddugu kayad-ātana Kurukshetram maha-Varanā- |
 sūyol ēl-kōti-muniadraram kavileyam vedālliyaram kondud on- |
 d ayaṣam porddipud enda sirdapud i-suliksharam dhātṛiyol ||
 dēvasvam tu viṣham ghōiam na viṣham viṣham uchyaate |
 viṣham ēk ikinaṃ hanti dēvasvam putra-pautrakam |
 svā-dattām prā-dittam vā yō harēta rasundharim |
 sbashti-varsha-sahas'ni viṣṭayām jāyatē kṛimih ||

138

On an oil well in front of the same temple

(East side) Śrī Manumathā samvatsarada Vayisikha-su 3 Maṃ || Dimanāpurada Kēta-Gaudana maga
 Garud-Garuda mādsida gigaḍi kalla ebandrārkhar ujjanevar | sthiraūjivi || (south side) gānada pala
 Garud-Garudange mangulaṃ ahā śrī śrī

139

At Tarikallu (same hobli), on a stone to the south of the Kāśi-linga temple

Subham astu śrī Ganidhupatyē namah |

namas tuncā sras-chumli-chandra-chimara-chāravē |
 tralōkya-nagarārambhā mūli-stambhīya S'ambharē ||
 Harēr līlā-varāhasya damshtrā-dandas sa pātu vah |
 Hīmadri-kalāṣa y utra dhātṛi-chhatra sṛjyam dadhau ||
 Agayinana-padmārkham gujanam abar-nūṣam |
 anichadam tam bhaktanum Ekadantam upāsmahē ||

vastu śrī vijayābhūdaya-S'ālvirhana śaka-varsha sī 1591 sa da varittamānav āda Saumya nīma sam-
 vatsarada Kārtika-śuddha 12 Bhānuvatsaradalli Kāśi-mūḍhya-varittiy āda Śrīraugapattanav emba
 Gautama-kohētrādalli Rāngunāthā sāmīyāra chavanāravindā-sannidhiyalli śrīmad-rājādhirāja rāja-
 puramēśvara śrī-vīra-pratāpa śrī vīra śrīman-Maśūra Dīva-Rāja-Vaḷeyaravaru Śrīraugapattanada
 simhāsanaidhīśvarar āgi sukhadam prithivī rīp um guvutt mālū avara kurūvar īda Kāṇṭhīra-mahī-
 pālākuru Tarnyakalligē tēru mēḷida pratinirābhīyā āda Kāṇṭhīravasomudrav emba agraahārada nīlā-
 āsanada kramav entendare yī-dindallū ātāyē gotrada Āśvāyana-sutrada Ruk sālbeya Dēpa-Rāja-
 Vodeyara pautar āda Dīva-Rāja-Vaḷeyara putar āda Kāṇṭhīra mahīpālākuru tāvu tamage vikra-
 mārjitar āgi banda Kāśi-Kapil madhva varittiy āda Hoṇa-nāḍina Kottāgālakkē salura Tarnkalla-
 grāma 1 l-grāmakkē salura upa grāmāgūḷa Eastmāḍali-grāma 1 Karimuddanahāli-grāma 1 Muddali-
 40

purada-grāma 1 Dāsavanahalli grāma 1 Kuṭṭuvādi-grāma 1 Teppasamudra-grāma 1 Lokkhaḷli-grāma 1
 Kadiniramaddanahalli-grāma 1 Gaudagaudanahalli grāma 1 Uyigandānahalli grāma 1 Musukere-grāma 1
 Nandikuppa-grāma 1 Bihmanahalli-grāma 1 Chitturāppe-grāma 1 Hosahalli-grāma 1 Vaddaragudi-
 grāma 1 Padmalāpura grāma 1 Mudanāḷa-grāma 1 Dīsanāpura-grāma 1 Lingasamudra-grāma 1
 Nādappanahalli grāma 1 Dēvalāpura-grāma 1 iḍḍi yippatt-eradu upa-grāmagaḷu sahaṣṟaḡi grāma 23
 yippatta-mūḡu yi-grāmagaḷu sthāḷaḷi sunka Kallīra-bhūḷya Lakshmanā-līrthadāḷi uḷḷi tāisi kotta
 kaṭṭe-kāluve sahaṣṟaḡi 125 nūra-yippatt-andu vṛtti Lal chunūḷi kutā-svānuge mahā-yānagaḷu kōṭṭa vṛtti
 1 ubhayam 126 nūra yippatt-ḡa vṛttigaḷi ḡi parukhūḷḷadavam mūḷi Kanthīra isamudrav emba abhi-
 dhānavam māḷi nānā-gōtrādā nānā-sūtrādā nānā-ḷūḷḡegāḷi āḍa sālaka-vidyā-pārinar āḍa pītrabhūtarāḍa
 brīhmavōttamrigeḡi dīnāḷi illi sūbhāṟyōḷi ḷḷāḷi nāḷi dhārā-pūrvakav ḡi nūmage 1 akshinā-Nārāyaṇa
 sa-prasannaḡa ḡaḷy endu Kṛṣṇaḷḷuppanā-buddhāḡa sūyamūḡav ḡi dhīreḡaḡa eradu kōṭṭav ḡi
 yāḷḷunda munde yi-grāmagaḷoḷḡa ḡi nūḷu-nikṣhī-pr-jala-pishīra-akshinā ḡi nūḷu-siddha-sādhyagaḷi emba
 aṣṭa-bhūḡa tījā-sūḡaḡaḡa nūbhāṟyōḷi endu nūḷu nūḷu māḷuḡa āḷḷi-kṛāḡa dāḡa parivartī meḡaḷi
 emba vṛḷi irā-chaṭusṭhīḡaḷi kūḷi sūḷuḡaḷi yendu kōṭṭav āḍa-kāṛana nūḷu nūḷuḡa patra-patra-pāṇḡa
 pūreḡi ḡi chandīrkkā-sthāḡaḷi ḡi sūḷuḡaḷi āḡi sūḷuḷḷam anuḷi nūḷuḡaḷi endu baruvīḡi yendu barasi-
 kōṭṭa fāṛikāḷḡe pīṭṭuḡaḷi nūḷuḡaḷi vṛḷi Kanthīra isamudrav emba aḡrahārāḷi sūḷi-sāṛana ḡḡ

nūḷiōṣavāḷi bhāṛṭi tēshīm nūḷyā-sīṛ nūḷyā māḡaḷam ḡḡ

yēshīm bīḷisthō bhāḡvīm māḡaḷiyatanam Hārū ḡḡ

(usual final verses)

140

At bēḷurāḷ Ratuḷpurā attached to the same village, on a stone near the ruined temple in the fort

S'rī-Nārāyaṇa svastī śrī jṡy bhṡyudaya-S Ūvābana-śakā varuṣha 1373 neya Pramōḷḷāḷa-samvatsarada
 Kārttika su 15 Āḷḷavāḷi dāḷa śrīman-mahā mān Nīḡḡḡḡḡḡ Lakshmi-Nārāyaṇa
 tamma pratimā kereḡa . . clatus time . dēvāḡe (4 lines gone)

141

At the same village, on a stone behind the Hanumanta temple.

S'rī astu Sarvadhārī samvatsarada Kārttika śudha 5 lu fāṛikāḷa lambada Tirumḷa-dēvara gudiḡaḡa
 Māḷalovāḷiḡa Sūḡa-Settīḡaḡa māḷḡḡḡḡ Māḡyam-Satravāḡa jīḡa ūḷḷārāḡa māḷḡḡḡḡ ḡi-settara māḡa
 Kāḷa-Setturu Kempī-Setturu

143

At Sōnahāḷi (same hobli), on a tiruḷāḷ lying near the south waste near of Sūḷekere tanḷ.

Sostu śrī Vinnuvāḷḷa-Nārāḡaḡa-Dēvaru pūḷvī-rāḡam ḡeḡḡḡḡ Changḡḡḡḡ Bannagavāḷiḡa ḡiḷḷḷu
 tūḡu hāḡyāḷa Kūruvāḷḷa-Māḷi-Gayundāḡa Chāḷa-Gandam Māḷi-Ganda tade mūḷvāḡu bīḷḡḡḡḡ
 Bannagavāḷiḡa gaḷḡaḷaḡa

mūḍapa-kṣayini parida palladam teṅkalu prajvala āḍa gardha beddaliyunnaru baṭṭan ant anituma ..
 S ubbhachandra-siddhānta-dēvarge dhīrā-pārvataṅga mājā sarva-namasyar āgi Noḷā-Setṭiyaru koṭṭa
 . āri-Māla-saṅghaḍa Postaka gachchhadavargg elliru sāmyaru illa int i-dharmamava (usual form
 phrases ant verse)

4

At the same village, on a stone lying to the south of the Virabhadra temple.

Svasti śrīman-mahā-simanta-tribhuvana-malla Thalakidu ... bhujā-bala Vira-Gaṅga Nārasaṅgha-
 Dēva ... bhujā bhujā ... num Dāviraganu ... rājya-saṁuddhāra-
 nūp (rest illegible)

5

At the same village on a stone lying to the north of the same temple.

Namas tunga-śrī-chuambī-chandra-chimraṇ-chiravi |
 traloka-nagarāraṇṭha mūli-stambhāya S ubbhavē

Prabhuva-saṁvatsarada kārṭtika-ḥ 14 Ā d andu | svasti samasta-prakṛti-sahitani śandmūtha-
 Virabhadra-Dēvaru mukhyarāḍa pratyaya mahā ... Kōmī-ḥ-mukhyarāḍa hadinēṇṭu simeya ..
 .. varadēṇṭu sūphāsana (i luv s gwc) ayyaṅgaḷa mikkalaḷa Hūligerre | dēvaru Sōmyaṅgalige goṭṭa
 āḷā śāsanaḍa kṛatva eutenda le ṇ-mahā-janāṅgaḷa anumatadunda (rest effaced)

6

At Ayral āra Bāchchallu (same held), on a stone at the south-west entrance of the Hanasāvara temple

Svasti śrīman-mahā-maḍalāvara Tajakidu-Kongu-Naṅgaḷa Gaṅgarāḷu-Nopambavāḍi-Banavāse-
 Hānūṅgaḷu-Hanasige-goḷa bhujā bala Vira-Gaṅga nāhiya-sūra Saṁvāra-siddhi-giri-durgga-malla
 chalaḍ-āṅka Hāma nissauka-pratīpa Hoysala Vira Ballāḷa-Dēvaru. śrī-rājadhānu-Dōrasamudrāḍa
 bidinālu sakha-saṅkathī-vinōḍadam prithvi-rājyam geyyuttam ire tāt pāda-padmoḷḷipiri | svasti śrīman-
 mahā-prabhu Nanniyarāru Kali-kāla-Dharmarāja Kabbā nīd āḷuṇ samasta-guṇa-sampannar appa
 Bāchchallāya Gāndā-Nārāyaṇa-Setṭiyaru |

janakam āri Gāndā-Nārāyaṇan aḷuḷa guṇādhāre Bichchavve tīy dan- |

n-ṇuḷṭam Bōka-Nāḷam . . . adluḷa-baḷam Bāba-Chāṇḍi-Rīyam |

tanaya . . . Hoysala-Setṭi |

.. oppam betta Mādam sujana-jana manah padmāni rāja-bamsam ||

(rest illegible)

7

On a stone at the south of the same temple.

Svasti samasta bhuvanaśraya Vira-Nārasimha-Dēvaru prithvi-rājyam geyyutt ire | Saka-varisa
 āśrīḍa nūra nālvatt-āreṇṇeya 1146 Subhānu-samvatsarada Mīgh-i-su paurṇamī-Maṅgalavārad andu
 svasti śrīman-mahā-simanta-birudara-gōva Kabbahu-nāḍ āḷu | Kannāḍiga money āṇam ...
 deyarige sēṇāṇayakar appa Kante-Nāyakana maga Baḷleya-Nāyakana kāḍe Chokabilla-gāṇiya Balla-
 bidana maga Kētaṇa Hoysalā Nāyakana dāḷ (rest illegible)

8

At the same place, on another stone

Svasti śrī āri-vira-Hoysala Sōmēvara Choḷa . . . dala prithvi-rājyam māḍuttirālu Saka-varisa
 āśrīḍa nūra āruṇaḷa āṇanya S ubbhakṛtu-samvatsarada Chaitra suddha 1 Ā Segana kaṭaka nadada
 ā-nāda bandalu || svasti śrīman mahā-simanta birudara-gōva . . . Kabbahu-nāḍ āḷuṇ Kannāḍiga
 Gōpi-Nāyikaru Hoysa . . . appa . . . (rest illegible)

9

On a pillar to the south of the same temple

Sn

Soma kula-prasiddhi Yadu vamsāda perichē ure Hōysalanayya !
 sri mahamonnahkhe pesavettu Hunuṇya Vyāka jaya !
 sri megevant uragi gya mastal adol Gai lal e talhe gott !
 mahā bhinnasattuv ur harise Hōysa ! walyam !

svasti siman mahā mṛta laṣṭvaram aṁ prithivī vallabham maharaja rāja paṁ meṣṭaram Dravati purā
varadhivānam īśantukī devī labdhā rājasidam īdava kalimbā dyaumni sarvavajra chūdī mṛta
maharaja rajam maharajogṛhnam īdava prachīndam gṛhī bherundim chāḍānā a Ramam Sanivara
siddhi gurū dargga mahām īśahy īśam el āgā m m Valara rāja rājanmanam kaḷa Rāja kāja
vānī kuojaram Seuna īśa Rājanmīdum Cūḍī-īśa śhāpārīcharyānam Pūndya Rāja rāja
vallam vāntam māsānī praty īchakravarthi Hoysala aṁ īśa Somesvara Devan nṛyā vāntam
entendī lo

mum hoyy en loda hoyd i her vvuhyam idam Hoyasami tit Salim i
 Vinay idity [sau] tat lalodam Lreyaug in tat sutim Vishnu tit i
 tanyam tit tanyam Nisrinhan avu ngodibhuta Billidan a i
 tina putrim Narasugam ataa mugim Someswarorivi varam i
 anikan torppam Telunging an ikise moneyam torivam Seau uug et i
 tanyam tat in mika i yar ttimava kativu lekka chi chula i
 manyol vambila lathurav molu puri Tryakshano Chola ralsba i
 manyol Someswarorivivarano avanyal anjefre mar ampan avam ||

tat pālī padmopajivigal enisid anvayagita leñdaviṣya nayaḥara | ihā samav entandale || svastī
srutvan Mugila kula kamala mirttandarum Hoysalesvara pidiravinda mal arunda matta bhāgarām ṛi
man mahā-simantairum samya drolharum marddisi nuna-desiyun sett ratti nam taled iganda Nirayana
am hanudaga money unnam geṇva niyakirge sena uṇṇal āru birudra vararum Hoysala lenka-
asankarum Kibbiḥu nāḷ jaruun hattu idedakke mādeva niyakara g n laium kaṭṭi bidava niyakara
gundurum lajan eri yiliva nayakara gūlarum Seuna sunni bulba lannarum vuni simranta Garuḷa
Nūṭṭinarum bisege tippuva leñdra gundurum gosine volituvā leñdra gūlarum dhana-māna-
pranigaloḷo seragu varu leñdra gūlarum enisida Gunda Naravana Settigun Maruve-Nayakitti-
gam pittu Hoysala Settiy embu hesirum hileda Hoysali Settigam Maclavve-Nayaliti gam huttu
kur ulutanadim lol amam knusid kureyan iṇṇa Nayalangam Maruve Navakittigam huttu suputr enisi
Billala D vuno hoē Sivaneṇṇa Niykani tanna kunkar ayaru verasi i seyi im pārayasiduṇṇa iḍarasuga
Devan odane Lakkheya Nayalim tanna henlati Gangā Denyum mivarum lenkarum berasu i seyyam
puravasilanu i Sak i varisada suvinda nuri yeppatt ombhattu cy i Naḷa samratenada Vaisikha i idda
chhatti Samvarad andu Somesvara Devan odane kanneṇṇa Niykani tanna liccattivari Ummave
Juvanave Kallaveyem huttu mai sa lenkitaryam yuppatt ond i munisa lenkarum berasa gaja mastā
kadali ru-biri Garudan appi biseyam pārayasilanu i

Garudana hoyle meyya agidra surukki salasa pi na dhar in vasan i
dharay ad g i la hokan avananna h inneya dayakam ihay u i
kara-garu linge marmale i hojd amard appi mura hule tore lam i
burudura gavan urvarege S ma Appi na lenk ir dharin
pade ut e n r a va lenkar ppatiya parage kippatti i i q eavetam i
su le t m tamam angamam sut alyade taleyam kara s r m rieu gil i
e leyol malyahey emh i nevadole tapavam m l uturid lappar embar i
e d d d d d i Honla Dhanayakam . i

. urldum nō le sa- |
 utati beṛiḡigo bandhu janavā ky eno lokadā bendur ellav ā- |
 jatikege mecheche bittarise kallarey a Jarav vrey Unnav ā- |
 ratigilū etti lu ttolapā prandalejam pati mecheche muruvu ||

10

On another pillar

Sāṭu emban agi Yalava | kuṭidēḷu puṭi jāve | mdu munu puliyam poṭi |
 Sāṭay eno poṭidudugim Poṭi | sēḷi vevir avumūḷu vtu tad vāṇṣajavol ||
 Pīrūrāyū Garu laṅge bereche nclan un b t t o lo pat iḷamam |
 unayyū v koṭṭapā endu pokl un id iḷol m u m u ? Il m g v y j a n n a p |
 gunadim vāḷiṭi bīḷpimad ad iḷumū hall iḷu bipp embanam |
 emsal kuṭi ena l i r i p p i d a v i s u m h a n a l e i k a v i j a m ||

saṭi samasta bhūmīśayam sākṣī vibuddha jana-samstujamāṇa samāśrayam |
 bhram bhāṇā lobhād-āṇḍitāḥ mīḥ riyadhīraya jayaneśa u mī Dīśvīṭi purā vāṇṣajavaram |
 kulambāra dṛumūṭi sūḷibayā chulān nī mālerya rāya mālparol gūḷa kīḍana piacham |
 tūmāra nēttandam el iṅgā vāra rāṇā rāṇā dhūva sanuṭa mē d lū giri dūrgeṭi mīḷa sura mīṭuṭi budhī |
 rīpu hīḍava sēḷi chūḷid uka l i m ā s i n g e n a - d h u m ā v e r b l e i v t h i c a v ā k r i p ā k u m m u d i v i l s i t ā |
 Yādā kula kauravā Magarā rāyā-mūḷmīḷa Chōḷi-l i v a j e t i s t h i t h i c h r y j a P a n d y a r u j a s a m m u d i d h a |
 rāṇa mīṣaṅka jāt i p a c h i k r a v i t t i H o y s i ḷ a b l o y i b ā l a s i v ā D i v a s m h a D e v a r a s u a n r y a v a t u r a v |
 entenda lo |

mīṇi hoṇy eudade hoḷdu hebbuliyān adāṇi tāt S | am Poṭyāṇṇi |
 Vin y ad i y a m t a t l u l o l y a n P r y a n g a n t a t u s u t a n V i s h n u t a t |
 talayam tāt tan i y m Dīśmīḷan avat angodbl nā B d l i j a n u |
 tan i j āṭ r u i N a r a s u i d a n u t a n s u t a m S o m e s a v a p i b l i s a v a m |
 mūḷisindā dūm mūd dān emsād l o n n m g e h e a r y i s i B j |
 j a l i D e v i r a n i g i m H o y s a l a k u j a t i j a l a m S o j i D e v a n g a m u r b b i |
 vāḷyāṇ b a j p e m f u r a n p u t t d a n v i t a M r a n y i k s l i d a n y e n d r a v a l s b a |
 e t l i ḷ i c h r a n l g r a s i - d l a r a n k h a v i l a j a n a s u m h a m n p p a m D i v a s m h a m ||

tāt pulā padmōṇyāṇṇi emsād iṇayāṇṇi l u u k u a k r a m ā e n t e n d a l o || s r a s t i s r i m a n |
 Mūḷa kula kauravā marttan l i n H o y s l e v a r d e v a p a d a r a v d a m a k r u n d a m t a t t a b l i n g a r u s r i m a n |
 maha-samantāṇi sūm h i u m m a d d i s i v a d e a n y a s e t t i v a t t a m a m D a r a j i a t u m

On another pillar

(16 lines complete titles) Sāṭa varṇāda 1214 neya kbīṇi samāśvārada Āṇvayya su b d g e Soma |
 varadallu Nārasimha Dev arasari kula kanneya Niyakā i m a g a S i n g e y i N i y a k a m t a n a h e n d a t i |
 Ketuvve Nāyal itī Honnavve Nāyal itī Nachavve Nāyakūti laatta māṇṇa lei kuttayam appatu man s r l e u |
 karum b-rasu meḷe iṇa bāri Gavadān appi bīṣeyam pūṇyisidānu (usual final verse) devaṇge |
 āṇṇi kon lōy v a n a l i

11

At Byaladukere (same hobli) on copper plates in possession of the Patel

(Nagari characters)

(Lires 1 to 69 the same as in No 30 of the Guḷapāṭe Taluq)

(II b) kṛitaratī sui i-lokām kṛishna Rāye nūmāṇam |
 tad anu tāt i anujāṇma puṇyā-karmācchayutendṛāḥ |
 prakāṣam vānū lokam svapṇam ētyāṇi jētā |
 vilasatī Hāṇi jeta vidvad iḷḷa pradātā ||

yat kirtit chandraś chrazit kṣham yām . . . doshāsu viraṇḍhatē cha |
 tanoti chakrasya madam samundl e divā cha sayam kumudair viruṇḍhē ||
 madam manarī m utam vithajayanti amay n rayar
 yad asra-paṭ de khurub kṣhite ryoḅhur uttāpitaish |
 aṇṇ unad ati krudha kila vashavantiy ambudhūn
 Bala pramāḥṇasya no rava viruḍḍha m v yamun ||
 kara-epilakalita i sa vito lli bhūpā-dai vaji kara vichalita-chamarasya |
 r yādhir ya para i ya l hāy mākamāka viruḍḍha m biruḍḍha i baliḥni yasya ||
 Gokurṇa-Sumatra dvipittu Suvana suvasach
 chhwa idri Pirvata Vamclapureshu hauchyān |
 sra khalabasti nagro pa cha kum (III a) bhigbon
 dūm un chodit i bali m kr tūm jena ||
 ambhoden i nupayamān i e illo istya jate j hitas
 tapt i Righwa sva ikagat i kl at i sūtatayamān as sad i |
 ant isthūr i l i l i mukhāṇṇa-sikhi jvithir vashiko l bhūtam
 ya l d m mē i l h m mē ar ambuḍḍi r d o i r p i s v i m i a d j o t r i c ||
 Anagat i p i h d n e u r V a n g e n a c h i p a r u r m e p a n h i
 j y a j u i m i h u r j t u m m e p a r u c i t i j a h f
 s i j a i i n n r i l i r a h i s m h a s m a r t l o
 V i j a n n a m i v i k i t u j u r t i v i l i s i j
 N e g r i V i j i V a h i s h i m i c h e n a n r y i i t y i
 m r a j a m i b h i y i v i j u d h i v i l h u A c h y u t d b y a l i ||

subham aṣṭa |

vandana i l i M i d d h e s y a m S k a n d s u b h r i p i l h a r a l h i n t i
 tan mālās chumayam i rāhā sarmmadān i |
 srasit sri vyajoditiki l l i u d u e s a h i l a n e |
 kaka vāśh chātus r t j a t r i p u c h i a d j a r j u t e |
 sūhasre varttām uṇḍ t i h i h a r a v a m i t s r u c i a g l o f
 M i g h e k p i s h i r c h r u t u l l a i m i J h i m i S r i v a n n a l h a e p r i i
 S i v a r a t r a n i m a k a l s r u m n C h a n d r a k u l d i h a v i l i ||
 k e l m i S i l r o c h a n t a D a i r a j a n n i j a t e p a t r a p r a t a r j a m i
 p a u t r a s c h e s v a r a b h i m i p i s y a d a i s a k s h m i p a l a b h a g y o j a y a h |
 y a d d o r v i l m a p i v a k e s a l a b h i t m p r i j t i r i j a k s h m a b h i n y o
 j a t k i r t i r b h u v a n a m p u n a t i v i l a d h i s r o t a v i n e i d b i l a m ||
 s o j a n r a j a d h i r y e n d i G a r g a g l a r a y a s a r a j e i
 Ā p a s t a m b a m a l e s d ā t r a Y o j a t k i k h a v a d h i t n e ||
 S a r a n g p a t t a n a s t h i y a S a b r a h m i n y a m a n i s h a n a l i |
 p u t r i y a S r i m a s v a v i d a s t e H o y s a n i l h u d i e ||
 d e e t u S i n d h a g l a t t r a s s m i n t a r r u t n i h p a r a m i
 n a m b a D e l e k e r a g r a m a s y a p r a t i a b i d i n a r t a h ||
 v i r a s r i N a r a s i m b e n d r i p i r a s a t a d d h i s a s a n a m i
 V i b b a r i k l y i g u t e v a s h e V a i s a k h e d r a d r a t i t i h a n ||
 k a k i p a k c h o d b h a v y a m h i v a s h m a y j a n a k a t y u c h e j
 S a b r a h m a n t r a y a v i d a n s h e S r i a u l e S r i s a n u d h a n ||
 s a p t a - a g a r a d u a s y a p r a d u c h a r y a k a m t a t h i |
 b b ū d i n a - b e t o r v i r a s r i N a r a s m a m a l i p a t h i ||

ēka-bhōgatayā sūdra-dēva-māyatatā saba |
 dadau Belekere grāmaṁ chatus-simā-kramō'sya ||
 (24 lines following contain details of boundaries)
 vira-śrī-Narasimhendra-bhūbhujā S'rigirau punah |
 sapta-sāgara-dānō'smin pradāyāch'uyyakam tatthā ||
 Beṣakerē grāma ēsha s' hiranyodakāppanam |
 dattam asmin punar grāmē bhōjjau śikhōdbharām phalam ||
 suvarṇādīya-sahitam maggāyau panādikam |
 yanti.-kūpa-m ihā-kuljā-mukhya-varādhupityakam ||
 nidhi-nikshēpa-pīshīma-jalā-khimi-purasānan |
 āgāmi-siddha-sādhyādīa ashṭa lūbhōgin samasutim ||
 tēja-s' imyam tatthā grāhyam potu i-pratīdī pūvakam |
 paṭanpuḍa-bhōjjam astu yivāḍ ach nidi i tūvakam ||
 aśēsha-s'ira-(Iṅga)-sthānām vāhrikānam idam pūdam |
 bhūjān nūnādhika-phala-pūḍptu ślēṣhē nōchayam ||
 parav ukta-praśastinim . . . atrāsta śis mē |
 yad yad aham śis nēshu tat tū atra lu vāchikah |
 (Va) pūrajatō bhūda-viśchhām vārayatō sau bhūbhujām gāram |
 achyuta viluta-vihūtēr Achyuta-Rajasya śāsanaṁ tū idam ||
 Achyutēndia-mahāīya śis mēna Sahāpāthi |
 abhānu mrida-s und irbhūn tū idam tīmra śās nam ||
 Achyutēndra-mahāīrya-śis nūla Mallanātriyah |
 tvasitī śi-Virmāchīrya vyahkhat tīmra-śās nūn ||
 (usual final verses) si Vnūpāśha (In Kannada characters)

12

At Bōrāpura (same holi), on a stone to the south in the Itara temple.

Namas tunga śnaś-chumbi chandra chāmara chīr nō |
 trishūka-janāgarāmbha-mulā-stambhīya S'ambhāve ||
 tatō Dīaravati nitha Hōysāi dvīpa-lūchhanāli |
 jāśś Sāripure tēsha Vmādhitya-bhūpatih ||
 ā-Vinayādityangam | pāvanā-chūtie Kōlyānāgarav nkhilōr- |
 vevāran udayan gayāḍim | S'ivara pada-pradma-bhūngun Vēyavag-nipam ||
 i-narapitig anabhōdhig a- | nān i gūhīruteye samantirppantue sū- |
 mīmna ēchra-Dōvi m- | nō-mayana priti samasire samasida |
 ene negalā d-jurbharggam | nūyusid r ssutaru negalā Ballaham Vi- |
 aluv-nipipākam Undajāli-īy mēsha māyārum hār ir bhāva dhīr ||

Bhīṭ Dēva ||

ā-Vishnavardhanangam | bhāvōdhharay eusī neyāḍi pēmpura Lakm- |
 Dōvige sutan udāyisidam | bhū-vidita-yāśō-vibhāsi Narasimhā-nipam ||
 ātana tanayan atī pra- | khyāta udāyam samasta lōkādhīnam |
 niti-vid in endol upam i | titaṁ kallīyādhūpa sam rēṭipam |
 Ball Vjōvīrāragam Padamale- | dānī-rāja-ratnakkē nkhicham |
 kalyāṇam kaigryal bhū-dhāvana jura-manō-rāyānam Nārasimham |
 Phullīstritā-rāpam janyasidān iḷā vallabhām kētti- | d shat- |
 sal-līlā-lāsya-ākshī-guruv enal esodup gayā-bhūruv ir-āiyam ||

'h' i' h' p'aravadihu der enut i Chorum mundu Choj van i
 s' i' r' i' n' u' m' P' i' p' i' v' a' n' u' m' i' r' i' v' a' r' i' k' k' e' l' a' d' o' l' a' m' k' a' i' g' o' t' t' u' i' r' r' e' p' p' e' d' i' i' t' i
 s' t' a' r' a' n' i' m' i' B' r' a' h' m' a' C' h' a' t' u' r' b' b' h' u' j' a' r' k' i' e' l' e' y' o' j' b' a' p' p' a' n' d' a' d' i' m' i' n' a' h' i' m' i' o' j' i
 d' o' r' e' t' a' t' u' p' k' i' t' a' n' a' T' r' i' n' e' t' r' i' n' a' d' i' t' u' m' s' r' i' v' i' r' i' S' o' m' e' s' v' a' r' a' m' ॥
 k' a' m' i' d' o' j' o' r' e' d' i' N' i' s' i' m' b' a' n' a' i' i' m' b' a' r' - m' a' m' m' e' c' h' i' a' d' o' r' e' d' i' S' o' m' e' a' d' i' y' a' i
 i' m' b' r' a' n' a' P' i' y' a' l' a' D' e' v' i' i' t' u' n' n' L' a' s' a' r' o' j' i' b' a' n' d' a' n' a' d' i' t' u' r' i' N' a' r' a' s' i' m' h' a' i' ॥

s' v' a' s' i' s' a' m' a' s' t' a' u' h' i' r' i' n' i' r' i' t' u' m' s' r' i' p' r' i' t' h' i' v' a' l' l' a' b' h' a' m' m' a' h' a' r' a' y' u' d' h' i' n' i' p' a' r' m' e' s' v' a' r' a' m' D' e' v' i' v' a' u
 p' a' r' i' v' a' r' i' d' i' h' - s' a' r' a' i' i' t' a' v' a' k' u' l' i' m' b' a' r' a' - d' i' v' a' m' a' n' i' s' a' r' v' y' a' - c' h' u' l' a' m' a' r' i' p' i' m' a' l' e' r' y' a' r' a' j' a' m' a' l' e' p' a' r' o' j' i' g' r' i' n' d' a
 g' r' i' p' a' b' h' e' r' u' n' i' a' k' a' d' a' n' i' p' a' c' i' n' l' a' n' i' s' a' h' i' v' a' u' r' a' n' c' h' a' n' g' a' v' i' r' a' S' a' n' i' t' a' s' i' d' i' g' u' r' - d' a' r' e' g' a' m' i' l' l' a
 c' h' a' i' u' d' u' k' i' i' R' i' m' a' v' a' n' i' b' l' a' k' a' p' i' t' i' r' a' - M' e' g' u' r' i' a' j' a' m' i' m' m' u' l' i' n' a' C' h' o' j' a' j' a' p' r' a' t' i' s' t' h' i' u' h' i' r' y' a' i' a' d' i' y' a
 k' u' l' i' s' a' m' u' d' d' i' h' a' r' a' m' u' k' i' p' r' a' t' i' p' a' - c' i' a' k' r' a' i' u' r' t' i' H' o' y' e' s' a' j' a' b' h' u' j' a' b' a' l' a' s' i' v' i' r' i' N' a' r' a' s' i' m' h' a' D' e' v' a' r' a' s' a' r' u
 D' e' v' a' s' a' m' u' l' e' i' t' u' l' e' i' n' o' j' i' p' r' i' t' h' i' v' i' r' y' a' m' g' j' u' t' t' a' i' r' i' d' a' i

s' r' i' m' u' t' P' u' r' g' g' a' l' e' N' u' a' k' a' n' g' e' s' e' v' a' P' a' l' m' a' D' e' v' i' g' a' m' h' u' t' t' i' t' a' t' i
 s' i' m' i' s' r' i' p' a' d' a' s' a' r' i' m' i' p' a' n' i' t' a' m' s' r' i' v' a' n' i' t' e' p' e' n' l' a' r' a' n' u' d' i
 d' i' m' a' n' i' H' o' y' e' s' a' j' a' k' a' v' i' r' a' N' a' r' a' s' i' m' h' o' r' e' s' v' a' r' a' s' t' h' i' r' a' m' i
 s' r' a' m' i' d' i' h' a' r' a' g' i' n' d' a' m' a' n' l' a' h' i' k' a' j' u' b' u' i' S' o' m' a' - d' a' n' i' d' i' b' p' a' m' i' ॥

s' v' a' s' i' s' s' r' i' p' y' i' b' h' y' i' v' a' s' c' h' a' S' i' l' a' v' a' r' e' l' a' i' 1149 n' e' y' a' k' s' h' i' v' a' s' a' m' a' t' s' a' r' a' d' i' M' e' l' i' a' s' u' 10 S' o' i' n' m' a' n' -
 m' i' l' i' a' p' r' a' t' h' a' n' a' m' g' y' i' g' o' v' a' j' a' g' i' n' l' e' j' i' n' l' i' a' m' a' i' l' i' k' a' j' u' b' u' S' o' m' a' s' v' a' D' a' n' i' k' i' r' a' i' k' k' a' P' u' k' i' r' a' D' a' n
 n' i' r' i' k' i' t' t' y' a' n' i' s' r' i' U' j' j' a' l' e' s' a' r' y' i' r' i' u' d' a' M' a' h' a' n' d' a' s' t' a' d' a' s' t' h' a' n' i' k' a' L' a' m' m' a' j' i' v' a' c' e' l' i' r' a' b' i' u' d' a' r' a' d' i' M' e' n
 d' i' m' a' (14) M' i' r' a' y' a' N' y' i' a' u' e' i' t' a' n' a' m' u' d' i' v' a' l' g' e' t' a' m' a' m' a' g' a' l' u' T' i' p' p' i' v' e' g' e' - u' i' T' i' p' p' i' v' e' y' a' m' a' s' i' n' S' i' y
 a' k' k' a' n' g' e' - u' p' r' i' t' i' d' i' n' a' r' i' g' i' k' o' t' r' a' s' a' r' a' n' i' t' r' a' k' r' a' m' i' v' e' e' n' t' e' n' d' a' d' e' i' i' - P' u' k' k' a' r' e' - D' a' n' n' a' y' i' k' i' t' t' y' a' n' u' t' u' r' a
 m' i' l' d' a' g' r' a' l' i' a' s' i' H' o' s' a' v' a' l' a' d' i' B' h' a' r' i' v' a' p' u' r' a' v' a' d' i' P' o' m' m' a' y' u' n' a' l' a' n' a' h' i' l' i' a' u' r' a' i' u' v' a' d' i' l' l' i' t' a' n' i' n' a' h' i' s' i' d' a
 S' i' r' a' l' a' s' i' i' l' l' i' r' a' v' e' s' a' r' a' - d' e' v' a' r' a' s' t' h' a' n' a' v' a' n' u' a' - d' e' v' a' n' a' v' a' l' a' k' a' v' i' t' t' i' i' v' i' t' t' u' g' a' l' a' s' a' r' i' v' a' p' r' e' p' t' a' k' k' e
 h' a' n' d' a' G' o' t' a' k' k' i' v' a' l' l' i' i' i' P' h' a' r' i' v' a' p' i' r' a' d' a' h' i' n' y' a' k' e' r' y' a' k' e' l' a' g' e' m' o' d' a' l' u' r' a' l' u' t' o' t' a' s' t' h' a' j' a' g' i' d' d' e' s' a' l' i' g' e
 y' i' i' B' o' n' m' a' v' i' k' a' i' o' t' a' i' g' i' d' d' e' a' r' b' h' i' u' d' i' l' u' S' a' r' a' g' e' N' a' g' u' r' i' l' l' a' a' B' h' u' m' e' s' t' a' r' i' l' e' r' a' r' i' i' l' l' u
 v' i' t' t' i' v' a' p' r' e' p' t' i' v' o' j' i' g' i' l' a' g' r' i' h' a' k' s' h' i' t' r' a' s' h' i' t' a' b' l' o' g' i' t' j' a' s' r' a' m' y' i' a' k' s' h' i' n' i' a' g' u' n' b' o' l' i' s' a' h' i' t' a' T' u' u' m' a' h' y' a
 M' a' r' a' y' N' y' i' k' a' n' g' - u' a' t' a' n' a' m' a' d' a' v' a' l' i' g' a' T' i' p' p' i' v' e' g' e' u' i' s' u' s' u' a' f' i' n' a' p' i' r' a' - s')

13

At Li-rupura (see note), on a stone at front of the Sūśāra temple

S' r' i' m' i' k' k' a' s' a' m' a' t' s' a' r' a' d' i' L' h' u' l' e' p' a' d' a' s' i' 5 S' o' s' r' i' m' u' t' i' A' n' a' n' t' a' p' a' O' d' e' r' a' v' i' t' e' s' r' i' m' a' l' u' n' a' l' a' g' r' i' l' i' r' i' m
 m' a' a' r' a' p' u' r' i' n' a' t' h' a' j' a' n' a' i' g' a' l' u' [Bā]j' a' r' a' p' u' r' i' d' a' m' a' l' a' j' a' n' a' v' a' l' u' S' i' r' a' d' a' s' a' n' a' s' t' r' a' p' r' a' y' e
 g' a' l' i' .
 n' a' m' m' a' B' i' y' i' r' i' p' u' r' a' d' a' i' n' v' a' k' e' r' e' g' i' d' d' e' (15 h' e' s' g' o' n' e) i' n' u' t' a' m' g' a' r' v' r' a' m' a' n' a' v' a' r
 a' g' i' a' - c' h' a' n' d' r' a' k' k' a' s' i' h' i' v' i' g' i' s' a' h' i' s' i' b' i' e' d' a' l' i' y' a' g' h' a' n' l' u' g' a' g' i' d' d' e' g' a' a' k' s' i' m' i' v' i' m' i' m' i' d' h
 m' i' k' e' t' i' p' a' j' a' l' a' p' a' s' h' a' n' a' s' i' l' d' i' h' a' s' a' d' h' y' a' a' s' i' t' a' v' i' d' h' a' t' e' j' a' s' v' a' m' v' a' u' n' i' m' g' a' s' a' l' u' v' a' l' u' i' v' i' g' h' i' l' i' r' a
 g' i' d' d' e' y' u' g' a' l' s' a' r' i' g' i' d' d' e' y' u' s' i' l' u' d' u' (rest illegible)

14

At Sārba (see note) on a stone near the Kuravai temple east of the village

s' a' m' a' s' t' a' p' r' a' s' a' s' t' i' s' a' l' u' t' a' m' i' n' p' r' i' t' h' i' v' a' l' l' a' b' h' a' m' T' r' i' b' l' u' r' a' n' a' m' u' l' l' i' T' a' l' a' k' a' d' a' h' n' e' u
 N' a' u' g' a' l' N' o' n' a' m' b' a' r' i' d' i' U' c' h' e' l' a' n' g' i' B' a' r' a' s' e' H' a' n' u' g' a' l' a' o' o' i' d' i' b' h' u' j' a' k' a' j' a' v' i' r' a' p' r' a' t' a' j' a' v' i' r' a' N' u' r' a
 s' m' b' a' H' o' y' e' s' a' j' a' D' e' v' a' r' u' s' r' i' m' u' t' r' y' a' d' h' a' m' - D' o' r' e' - s' a' m' u' d' r' i' d' i' l' u' s' a' k' h' i' s' a' n' k' a' t' l' i' v' i' n' o' l' a' d' u' s' a' d' u' s' t' i' a' n' g' r' a' h' a
 s' i' l' a' p' r' i' t' i' p' a' l' a' n' a' d' i' m' p' r' i' t' h' i' v' i' r' y' a' m' g' e' y' r' u' t' i' r' a' l' u' s' i' n' i' l' a' d' a' v' a' N' a' r' i' v' a' n' a' - c' i' s' t' u' r' i' v' e' d' i' m' a' n' g' a' l' a' d' a' d' a' v' a
 s' a' m' u' d' r' i' d' a' e' r' y' a' m' e' g' a' n' a' H' o' y' e' s' a' j' a' - d' e' r' i' g' e' s' a' m' a' n' a' b' e' d' y' a' n' u' d' i' d' i' v' e' g' u' e' n' d' a' s' i' N' a' r' a' s' i' m' h' a
 D' e' v' a' r' u' i' k' e' r' e' y' o' l' o' g' i' n' a' S' a' n' a' m' b' a' r' a' - c' h' u' n' d' r' a' k' k' a' t' a' r' a' m' b' a' r' a' m' s' a' l' a' v' a' n' t' a' g' i' K' u' r' a' v' a' n' i' n' a' l' a' T' a' l' i' v' a' d' a

ba 12 Sô śrimad-rājadhira paramēśvaraṁ spratamāla vira-pratāpa vira narapati Mahāśūra Kṛṣṇa-
Rāja-Vadeja-rāyānaravū Silī[r] Vāsūd Gaj daragihake biraśi kotā tāmra-śaṣanaḍa kramav ent-
endare yi-daragibadalli nadiyura pākiri .. nakere-stahḍa Chatama butuvāli .. . gu-
43060 varahake sala kraya gu 430060 varahavaṇṇu Hadar Alī Bahadūraṇṇu bokasake vapistaṇ ḍa-
kṛana yi-grīma tōṭa (4) saha nṛupadhika sarvaṇṇiyar āgi yi-daragihada dharmake kodisi yi-
daragibadalli yi-phakiraru ā-dharmavaṇṇu śiṣaṇar āgi vamaṇ paramparey āgiyū nadasikhondu grīma
tōṭa saha anubharisi konḍu baruvada (3 lines illegible)

21

At Giddilappalu (same hobli), on a stone lying to the north, in the enclosure of the Puravla Viranna temple

Guruviga tappiduvuru gō-mimsakke eragadavaru śrīman-mahāīrjādhirāja rāya paramēśvara śrī-vi-
 pratāpa Hanhara-mahārīgaru prithivī rājyam gejiuttu irulu Chitrabhinu-sampatsarada Kīrtika-śu 15
 Gu Puru Virannanahall ya ji-eraduru magga-dere madure-dere voravaru āle-dere ālu-dere motte-sunka
 kīrālu-dere adu-dere yishtū Parida Virabhadra-dēvara anga ranga-bhōgakkē salaru endu Lakkannana
 munde yalī sunkada tappide nadisi (usual imprecatory phrases)

22

On a stone lying to the east, in the enclosure of the same temple.

(Same as No 21)

23

At Kannambādi (Kannambādi Tholli), on the dhvaja stambha in front of the Mukhalakshmi temple
 Srasti śrī || vijaya || Sa || varsha || 1784 ne || Darmati am || Phālguna śudha 10 in Kannambādi Mahi-
 lakshmi ammanavaru Mahikālī Sarisvati i va || dēra śhānada dhvaja-stambhakkē Kanna || Mari-Vaijē-
 Gaa || manimaga Nāṭya-thu || magā Aṇṇya vana magā Ab māni Sīra-Vaijāyānanda mādisalpatṭa
 magā alankarilpatṭa bhakti-sēre S śrī-kāṭhāmbirippanom astā || magā S

24

On a southern horn of the yigastile-manapya in the same temple

On a southern horn of the yigastle-mantapa in the same temple
 Svasti śrī vyābhyaudyatī-Silabhaṇṭa-sāha-rushaṅgaśū 1756 nē Maṇmatha-saṁvatsarada Āśchidha-
 ba 7 Gururiradavarige Bōge-Gaṇḍaṇa prapantṛy āda Mari-Naṣṭe-Gaṇḍaṇa paṇṭṛy āda Bō-Gaṇḍaṇa
 paṇṭṛy āda Tummaṇ saba pūṇḍa śrī-ammaṇavarige ruṅga-mantapaṇṭṛy māḍisi ā mantapa-
 māḍi mantapa

95

25

(1) lies stones in the wall to the north of the second doorway of the same temple

(1) Srsti Sri vyayibhadraya-Salivahana-laka varsha-gaja 1740 ne sanda yartaminav adi Bahudhava-
nima-sarvatsarada Marga-ira-laddha 6 Gururiradilla Srimala rj, idharaya prahala-pratipa vira-
nampati Kshetra-Riya-Vodegaravara Mahasara-nagaradilla ditya sambhavaniradhar ara ppthi-
samarjyam gavyutt iraha ashtidisa-phiradalli mukhya-pitbasthar ada Kollipuri-Mahilakshmi amma-
navara Vujani-Mahikaji ammanavara saba Simeralaga mahesvara-vopadradinda vjoti-brantya agi
janara mptar agutta iddalla i-rupita-ruga nvariyarthar agi i-Kanvapor-i-kshitraddalli iddarthi nalka-
ni-varanadalli Gangudik iralli junaada Eiga-Gandana putran ada Mari Naji-Gandana putran ada Eo-
Gandana putni Timmamavara putny ada Sanyamma-yamba karake-mele Sri-ammanavara jarbhavisi
brumla-kshatras]-raisyada Sutra vilku ramadalla manasibbi-bhacala ara rugady-upadragala panhar

iddarudā simēgila mēle bundi kinī-(II) keyali Nāṇṇayanū 31 Kannambādi-grāma-madhyadalli
nūtanav igr devastānavannu kīṭṭisi avatāra-bhēdāv agi bhūta ganakke adhusthāna-dēvatey āda Mahā-
kāli ammanavarū Mahālakshmi-dēvi ammanavarū Surasvati-ammanavarū parivāsa-simētav āgi prati-
sthe madisi yide || sakshigila ||

aditya chandray anulo'nalas chā dyam bhūmūr upō hūdayam manas cha |
ahas cha rātris cha ubhiḥ cha sandhyē dharmas cha jīvanti *kutō manushyāḥ ||

26

At the same village, on a stone to the north of the main entrance of the Gōpīla Krishna temple.

S'ubham astu | Krodhanā-samvatsarada Vayśākha suddha 3 lā Gōpīla-Krishna-devange Kannambādiya
Bentigī Settigū mādira sēve svīmige dūra l kke l padī akkayinu nūvēdyavannu mīdi ā-prasīdāvinnu
dharmakke nūlarīdakke śelav agi butta . . . ā-grādīyannu . . .

27

On a stone to the south of the second door of the same temple

Svasti śrī vijayādhyudaya Sālivahana sakā-varushā 14 . sanda Pramadīcha samvatsarada Pushya-bā
10 lu sūman mīhā-māṇḍalesvira Nandiyyal idā(ḡa) Āubhālam māhī arāṇḡgila l āryya kirttar ādā rīṇa-
sada Tī nma Gōpīla Krishnarū sanki utiya ckrāpige Māsījenatī totakke kaluveṇṇa nūra saratigam 02
bittēd tiranīlīlā va utalā cheṇṇap[ḡ] Lakshmanis igarāda gūddē kha l 1/2 bittē

28

On copper plates in possession of the worshipper of the same temple †

(21 lines of prose.)

Om namō Ganapātayē |

śūman pīyād Varāhō'smān udvāha samvāt bhuvāh |
damshtrodakṛtām dadīuro yasya sapatni sindhuvāh ||
āsit kaduchit kamalāni devasya Kamalā pntchī |
grāmbhīra-nābhī-sambhīstam imbbodhīs Seshasūyārāḥ ||
tan-madhyād udabhūd devāh śrutānam apī yāh kavīh |
Padmā yas tva-māmanvītrād āstāv dūmībhīrāt sūlāh ||
tan vatra-śaktīh śreyakti māuktikābhīh l lē-mūdhūh |
Samō'yannū Badhō yasya tanūyo viludhī ugrānīh ||
tasy īnvayō Yadur nbbhūd Yādū vamsa jīvanō
bhūpīs Sūlāh l lā Dīpā-vāḥ-prīdhīv ih |
yad-lohī kṛpīnā-dajit īr l vīndra kumbhā-
muktīphalāni nūya māmālā kirtti-byām ||
sō py chadī Sāstīpurō munni nūyuktāḥ
Karnāṭa vacham āvalāpḥya māhū bhīyēnā |
nīm poy Sūla-kshatīpa sūhram itī kshatīnā
vīḡhram jaghīnā nūya-hasta śalākavīm |
Lud-vamp-ūyī tēpī tām nūv āvāpūr
bhūpīs tītah prūdhīpī Poyvā-nīmādhīyām |
ārdulā līkshanīm avīkshya ranc'itī l lītī
yātā dīvī dāṇā nūpa kshatīpā tā l śēvīnī ||

12/11/21

udya nū ca udhīya muelhasa padm t mgeshu prithvibhritam
 d sh n rha kōṇanki-rat-rabhrām mramulām unūulayan |
 akram m lākubhāh prastap-mvabāh padm amragām rīhaun
 uchchānd a Vinavarkā bhutāh pātih l shonun sarsāh pralinh |
 Crevānū n d upūas tat utōṇd wān māham |
 gād y āhīg urā l nū pūar hantās sribhukutāh ||
 trōṇpā a anis trāh th pūtrā d vās t vā vā nūpāc |
 l al al l l l l l Devās chāpy Ud vādityā-bhūpātih |
 n āhīrāh kat m rōpā-kshutbhūh n rākshatāh kē p m th
 samprap t sām m l vā vā bhūh l hūn t n t vā vā yūh katāh |
 k m dām m n kptām l rō m kātmanāh pūtr d dharmāh thāvā
 kīm b um th prithvishu n vī l m n rōpāh sē hō thā r yū vā hā nām

tat patr isyn i

1. Ha vira va vashidam vatol his tam'p dicitur sui-Nara mli vumamah
ur pu va tau kavalum mla suryam jam sei naktam diva lal shunay
dce pascera lora ri Sam rava (*gutter plates as in 117*)

30

On copper plate impression of the same as usual paper

[illegible]

31

[illegible]

32

On a second stone near the same place

Sesta simonichinipitjara. Tarkala konga Nang h Pel kangi Rinavasi Han. Ri
 bhya baji Vira G. La putha Hara si Naraupha D. vani Rinavasi pati p. kalla. Lita gila
 aita paripalunni nadi. Sikha sukatha undolai. Eyyam gevaru irala d. L. vane sitharadu ara
 varada paramu kile undiyana silasara. Iyala bh. g. thigir. huta. I. k'edim. samanyer appa. sru. a
 i. n. sru. patia nichal. si Mudala. Dava. ar. Mal. m. n. ch. d. d. a. (res. s. leg. 716)

33

On a third stone near the same temple.

... abhūdhara-Gaṅgam pottitōra-bhinnaṃ anṅa . . . rāya śrīmat-Bhṛṅgeya Sāriyabhēśvaraka
littā . . . vāndam dēsi kṛtā-kareyaḥ padukāka veda Gorāva-kareyaḥ khaṇḍiga

34

On a fourth stone near the same temple.

Svasti śrīmatu kulottungī-Clāla-Dēvatu pūthivī-rājyam 45 neya Jaya-samvatsarādallu Vādugaviḥ
Korāmūta Hadeya-Rājya i nakkā Māḍiyannamun ā-Kannī śraṣṭi-jā-dēgulaḥ cāṇumam mādasi Korara-
Bamma-Gāḷundumun (*stops here*)

35

On the pillars in south mantapa of the same temple

(1st pillar effaced—2nd pillar) Pāṇḍi samvatsara-Āśvāthā hī 18 Sō dakṣināyān i sakhāmanadandū
śrī-Kā vīśva-dēvā i vāndā . . . ge malāgrahī[ra] Kanuumbūdy i . . . teligera . . . i nake . . . dhār-
pūvaka . . . (3rd pillar) śrī-kamēśvā i dēv agge hūndara gōva Bāḷubhaḷḷya Malēya Nāvaka kṛṣṇa-
Nāvaka mēdyakka litt i gāḍde s i 3

36✓

At Basti (same hole), or the mōna-stambha in front of Juvēdevura basti

Svasti śrīman malā-mandalēśvara Pūbhavara-mallī Tatakādu gondi Kongu Nangali-Gangarāḷi-
Nouambayādi-Bavayisi-Hūnugallu-gon hi lūha-bala Vira-Gunga pūthi-a-chikṭavarit . . . śrīmad-
i yādhi-m-Dōrasamūhadallu sakṣa smakṭhi-vuodid m rājyam gejjuttam ire || śrīman-mahā pra-
dhūm hūggade S i K i r a . . . mūb redd uls Sōmāyānu śrīmatu-mānabada . . . Jināleyakke
Pārthava-samvatsarā i Āvādi sundhī-pīḍun-Ādivā i . . . ntityar-ālāra-dānak i Minkiyadolala
mādi . . . Chitrasinējali gade gūnta kambila māḷuḷi vūlu . . . tōra-mūggā hōc muggi
jūntumam dhār-pūvaka i mādi kōṭṭa dātti

bavāḷige litt i-dhama . . . karam sabsut mūlavagguṇ pūṇyam i

.. aḷavagguṇ i pāṇḍum bi dharmava kōndi gāḷi samvatsarūṇ ||

śrīmatā Mūḷiyadolala mūḷasīha Chandraakāḷyāva sapūti m pū vādī-Malloṇ . . . sasamamā
.. bāḷisavādi || Vitarāḷi vāmōṣṭi m tūṇḷam āhā śrī

37

At the same basti, on a stone over the eastern entrance of the ruined mantapa

Śrīmat lu -śrīnam i svasti śrīman-mahā-mūdrā śvara Vishnuvaidbhava Hōyāḷa
Dēvatu tat-pīda-padmopuḷi śrīman-mahā-pradhūnāp
dāḍanāvaka Mūṇṣūy i bāḷisavā mīḍi vādī Mānākadēdī-śrīman Mivāḷerevumam sava-
hūḷe i pūthivī āgavum Mōḍun vādī (3 lines illegible)

38

At Mūḷigere (same hole), on broken stones near the village entrance

S i k i -varisha eukūṇṇi i pūthi-cuttinē andu Satyavākya Kougunivarmma dharmama-mahā i vādū-
rāy Korōḷā-pura varēśvā Nandagiri mūtha Permmāadigaḷ pūthivī-rājyam geje svasti
samvatsara-bhuvā vāndā Gaṅga-kūḷa-gaṅga-nūmāṇḍa-lāṇḍa-jatī-jāḍi . . . vājayam akkūḷa . . . dū-
pūṇḍa Lakṣmī-svāyambhūta-pattīḍi-āg vādū (rest illegible)

arddhāṅga-Lakshmi dharmada-Mēru Pārbati Gauri abhimāna-Suggala-dēvi gōtra-chintāmani
rāni-mokha-jōti Mīda-Gaṇḍiṇi suputra Savi-Gaṇḍiṇi śrīman-mahā śimanta birudara-gōra satya-
[Rāj]dhīyaṇi saujanya bāndhava āsita jana-kalpa vriksha gōtra chintāmani bandhu-jana-rachala
tandeya gandha vāraṇa anna anaukura tanna ūru Kurunayanaharījyānu dāladulva āgi muttidalli tigi tita
īḍidu viramaṇi kaikonda Sakali Gaudana Malliyannanu Kūrya-Nāyakana Dīmra-Nāyakana Kavīsa-
prāpti || māṅgaḷam nā śrī

47

At the same place, on a second tirakal

Svasti samasta-bhuvanāśrayaṇi śrī prithvi-vallabham mahārājadhīra-ya paramēśvara parama-bhaktiraka
Dvārīvati-pura-varādhivara Yādava-kulāmbara-dyumanī samyaktva-chūdāmani maleparolū gauda
malariya-riya kudana prachanda asahāya-jāra Sanivāri siddhi giri-durgga-malla chalad anka-
Rāma vira-pratāpī-chakravartī sukha-saṅkathā-vinodādīm prithvi rājyam geyuttam ire
svasti śrīman-mahā prabhu Kattiragūṭṭala vṛttiya Modavanakōḍiya Buddi-Gāvaṇḍana arddhāṅga-
Lakshmi dharmada-Mēru Pārbati Gauri abhimāna-Suggala-dēvi gōtra-chintāmani rāni-mokha-jōti
Dibi-Giundhiya suputra kula dipaka mahā-prabhu Malayāṇa Saka-varasa 1122 Raudri-samvachcha-
rada su 10 Sōmarārad andu śrīman-mahā prabhu satya-Rādhīyaṇi saujanya-bāndhava āsita-
jana-kalpa vriksha gōtra-chintāmani bandhu-jana-vachana ēkaṅga-vira virēka-Vidyādharam dēsiyā-
dharaṇa maye-vokhara-kūva suranigata-vajra-pāñjara . . . r Āditya Karmam . . nātha . . kōdi kōtu
tappura gauda svigūṭṭarappa rāppurata . . aṭṭi reppura māṇina-malla tandeya-gandha-vāraṇa bya-
gōṇḍa . . . mahi pra . . . iyanu . . . nabaijiya tuguva . . . nād ājavaru etukōndu hōgaḷu tanu
hōndu . . . tanna khaḷḷadīm talt īḍidu turgam mavalchi Malliyanna Paraya-Nāyakana Kūrya-
Nāyakana bivarada oodē-dinadallu tanna tammānu tinnu birama kaikonda Kallisi-prāpti
āḍaru || svasti śrīman-mahā-prabhu Jatta-Giṇṇana suputra (sops here)

48

At the same place, on a third tirakal

S'ri svasti samasta-bhuvanāśrayaṇi śrī prithvi vallabham mahārājadhīra-ya paramēśvara parama-
bhaktiraka Dvārīvati pura varādhivara Yādava-kulāmbara dyumanī samyaktva-chūdāmani malepa-
rolū gauda malariya-riya kudana prachanda acāhīya śūra Sanivāri-siddhi giri-durgga-malla chalad-
anka-Rāma vira-pratāpī chakravartī . . . ja Vira Balli-ja-Dēvaru Heddoge ādiya-āgi sola saṅkathā-
vi svasti śrīman-mahā śimanta birudara-gōra Kabbu nā āṭa Kānāḍiga'

49

At Kallāri (Kallāri hōli), on a stone in the Mallēvara temple below the big tank.

Namas tuṅga śrīśa-chumha chandha-chimara-chāravē |
trulōkya-nagurambha māla-stambhiya Sambhavi ||

ōa namē S'riya | svasti samadhiḡatā pūcha mahi śūbā mahi mandaleśvara Dvārīvati pura varādhī-
vara Yādava kulāmbara dyumanī samyaktva chūdāmani maleparol gauda Hoysala Dēvaru Ganga-
mandalamān ājutta sukhādīm ire Saka varsha 1017 Yava-samvachchirada Somavāri saṅkṛintiyala
Biṭṭi-Dēva Kikkēriya māla stāna Brahmiśvara dēvargge biṭṭi gaddo kaḍu 15 putra-pavatraka Bīraṇa-
hāliyaṇi dhīrā-pūrvā am mādi biṭṭa Brahmarāsi-Panditargge Kikkēriya āṭa moneyaḷa Bannamaṇa
putra Siyana Dhimana dēvargge biṭṭa kaḷugara tōtam gava . . . Dēvēśvara mahidēvargge
Brahmarāsi-Panditara putra perḡade-Malliyanna su dharmādi-paribraya mādisi Kannegereyaṇi
kaṭṭisi ā lereya dēvargge biṭṭa Brahmiśvara embā pesaram Kikkēriyolu dīyaṇi dharmada .
. . . haṅḡle śrī-Brahmiśvara . . . oḷam pūcha . . . Bolāla ā vilāṅgaḷam || (usual final verse)

hirya-kereya volagereya gaddo yalla Chandakattada kadabu || svasti samasta-guna-sampannar
appa vaṇḍa-vyarahāri piṭṭina svānu Sidda Mānti Diki-Setṭi Bannachari Māgiya Mahadēva-
Setṭi Mārya-Nāya Sōmē-Gauṭu oḷagida-samasta-nakaram udisiyum vitṭu bitta (15 lines
illegible)

54

At the same village, on a stone to the north of the Narasimha temple

S'abham a trailōkya vira-pratāpa tam iralu Kāśyapa-gōtra
śikho mahā mandakśvara aprati grāmada hira nānā-gōtrada vidvan-
mahā jana entendaro Siyaya roganaḥerey emba grāma brahmā-
diyada Hiri-dēvi ā-dēvi-jātro tūyagalige purayav āgal endu ā-bēdige modalāda
. Nīrugupdiya Rāmachandra-dēvara sannudhiyalli kāra stāvara kombar ūru gaūnda-
gaḷu śānabōvara munde sa-hirujō dhārā-pūrvakav āgi bēdige baruva hanavanu dhāreyan eradu
loṭter āgi putra paatra-pāramparey āgi ā chandricka-stāyigal āgi bēdige mattu grāma
. sarvamānyav āgi (rest illegible)

55

At Mārugaṇahalli (same hobli), on a stone at in front of the village

Svasti samadḥgata-prūcha-mahā-śabda mahā-mandakśvara Dvārāvati pura-varādhīśvaram Yādava-
kuḷāmbara-dyamanu samyaktra-chūḍamanu anēka nīmivai samāṅkṛitar appa śrīman mahā-maṇḍa-
lēśvara [a-jpratisaṅka-moḷli Ballala Poysala Devaru Gangavādi tombhattaru sāśiram duṣṭa nigrāha-
śiṣṭa-pratipāṣi sukha-sankatha-śmodadam rīyym geyyutt ire Chalukya-Vikrama-kālada 26 neya . .
. Chitrabhānu samvatsara-Māgha 9 rā dina yalu (rest effaced)

56

At Tonachi (same hobli), on a stone to the right of the Śvara temple.

Namṛs tuṅga śvara-chumbi-chandra-chāmara chāravē ||
trailōkya nagarārambha-mūla-[stambhiya] Sambhārē ||

. svasti śrīman mahā-maṇḍalēśvaram Tribhuvana-moḷli lalākāda-Gangavādi-Nonambavādi-Baṇa-
vase Hīnūḍgallu-gouḷa bhūja-bala vira Gangana asahāya sūra Saṇi vira siddha giri durgga mūḷa chala-
auka Rāma nissauka pratipa Hoysala-Vira Ballala Devaru Dorasamudra nelvidimolu suka sankatā-
vinōḍadam prithvi rāyym geyyuttum ire Śrīka-varuṣa 1054 neya Vinōḍhal ut saravatsarada Pushya-
tṛtī 1 Ādivārād andu śrīmatu Siddhanātha-dēvara divya śrī pūṭirādhī a sri-Vira Ballala-Dēvara tat-
pāda-padmōpajiviy-appara Taleyamadeya sāmantaṇu Ballala-Dēvara kaṇṇiyala Toḷacheya Siddhanātha-
dēvarige anga bhōga ānga bhōga nūvēdya junnōḍdhārakkō devīlayada mundana Nagavalahāḷa halado-
ḷage sarvva-namasya-pindādānu āgi śrī-Vira-Ballala Dēvaru Toḷacheya samastī prabhu gavundigaḷum
bitta bhūmi nāḷku-sāyiravum hiri kereya kelage eradu salage gaddevum Kīrunereyelu naluku salage
gaddeyu int i-dharmamavam pratipāṣuv antaḥra mahā puruṣaṅga (usual final phrases and final
verse) Siddhanātha devaru asaṅkhyāta-gaṇaṅgaḷa Prīnanātha Dēvaru i-dharmamavam hinde pratipāṣi
nadāsvaṇ asāṅkhyāta gaṇaṅgaḷu Siddhanātha dēvara sthānakṛey oḍiyānu asaṅkhyātogaḷa
kumāraṇu || śrī-Vira-Ballala-Dēvaru Siddhanātha dēvarige Nagavalahāḷa nāḷku-sāyira beddaḷo
lunya kereya kelage eradu salage gaddo kīru kereya kelage naluku salage gaddo yunt mitavam sarva-
namasya-pindādāna dēvara ānga bhōga-rāga bhōga nūvēdya junnōḍdhārakkum gaṇaṅga-
lāhāradanakkam dhārā-pūrvakam madā bitta datta || nṛmas Śrīyā onduri uyval neya kīru hōvaru
Sivanahalli bāyolu muttam saṅkavaru

50

At the same village, on the south pillar of the Basara shrine in the Brahmēśvara temple.

Svasti samasta-prasasti-sahitam śrīmat pratāpa-chakravartī Hoysaḷa śrī-Vīra-Nārasimha-Dēva-arasara Dōrasamudradall iddu dushta-nigraha-śiṣṭa-pratipāḷana-pūrvvakam sukha-saṅkathā-vinōdadam prithvī-rājyam geyyuttam ire tat-pāda-padmōpajivgaḷu svasty anavarata-purushārththa-vārdhhi-varddhana-sudhākararum sad-guna-samēta-sampannarum appa Kikkēriya sunkada Dharam-Dēva Chāṇḍayya Kāmatamman ivarugaḷu ā-Kikkēriya sthāḷada sunkadolage śrī-Brahmēśvara-dēvara nandā-divigēṣṅga-ēṭigalunḡe ondu hanavina lekkadalu varsham prati niḡandī āḡi gadyānam ondu hanav eradanū dhārā-pūrvvakam mādi kottaru i-dharmmahk apāyamam chintśidamāḡe (usual imprecatory phrases)

51

On the same stone.

(Vāḡari characters)

Krōdhi-samvatsarada Vaiśākha-bahula 11 Ilu hoṣa-bāḡalu nilisitu

52

On the south base of the same temple.

Srī-Kikkēriya-puradoḷu | śrī-Paru-Bommarvey achala-bhaktiḡo parasal |
 śrī-Kailāśadin osed | | śrī-Pārbbati beasu bandan i-Brahmēśvar ||
 Mēruḡe giri mruḡu pēḷ i |
 dhāriniyalu Bammave(ya) guna- | kūrūpadi yendu nudiyaḷ akkume manṇar ||
 guna-ratna bhūṣhanānave sad- | guṇa-niḷyaḷ manada bhakti chintāmani Brahmē-
 śvara pada-kamala bhrūḡey enalu dhā- | riniyoḷu Bammavey ante nōntarum oḷare ||

53

On a stone lying to the east of the same temple.

Namas tuḡa śrīśa-chumbi chandra-chāmara-chāravē |
 trailōkya-nagarārambha-mūla-stambhāya S'ambhavē ||

..... prithvī svasti samadbhigata paūcha-mahā-śabḍa
 mahā-mandaḷēśvaram Dvārāvati pura varādhīśvaram Tulava baḷa-āḷadhi-badavānaḷam dāyida-dāvā-
 naḷam Pandya-kuḷa kamāja-rēdanda ganda-bbērunḡa mundaḷika-bhēṭṭēḡa Chōḷa-l-ṭṭa sōḡekḷa
 saṅgrāma-Dhima Kali-kāla-Kīma saḷaḷa-vandi hṇda-santarppana-samagra vitarana-vinōdā Vāsantikū-
 dīri-labḍha-vara-prasāda Yīdava-kuḷāmbara dyumanu mandḷika-makuṭa-chūdāmanu kadana-prachand
 malaparoḷu ganda nīmādi-prasasti sahita śrīmat-Tribhuvan-malla Tāḷakūda Koḡḡu-Naḡaḷi Nopamba-
 vādi-Banavase-Hānuḡḷu-gouda bhūja-baḷa Vīra-Ganga pratāpa-Hoysaḷa Nārasimha-Dēvaru dakshina-
 dēsa-mandaḷamam dusṭha nigraha śiṣṭa-pratipāḷana-pūrvvakam sukha-saṅkathā-vinōdadam rājyam
 geyyuttam ire tat-pāda-padmōpajiv svasti samasta-prasasti-sahitam samasta-nīmāvaḷi-samīḷaḷkṭitarum
 vaim-simanta-disāpattānum ari .. hiruda-simanta-guṇa sīmāṇum guṇa sampannar appa śrī-
 man-mahā simanta hūliya juḡu pramulha Mutūḡha-māḷada s'umanta-Dichayjan-ardḍhāḡa-
 Lakshmi enḷa || svasty anavarata-parama-kalyāna bhōga-bhōḡni devitya-Lakshmi-samī-
 neyup guṇa ... S iva-pāda śēkharōyum appa Dāṣṭve-Nāyakti mēḷisida Brahmēśvarake Tūḷ-Nāyaka
 yaru binaspa geyyalu śrī-Narasimha-Dēvaru dēvara rakka niḷya pūḡeḡu dēvara ..
 niḷya-bhōḡakka niḷya nivēdyakka Saka-varsha 1033 neya Khara-samvatsarada Pushya-māsada
 bahula 10 Brahārādal uttarīyapī-saṅkrīmanad andu Brahmēśvara-dēvara Brahmarāśi-Jyāḡe dhāre-
 pārvvaka māḷi biṭṭa datti Dāvanahāḷiy ā-rāra sīmā yā tūṇigam .. pma Brahmadāna hūḷise

hinya-kereya roḷageṇṇa galḍe j ille Chandaḷaṭṭada kadabu ḷ svasti samasta-guna-sampannar
appa vaḍḍa-ryarabāri paṭṭina srāmi Sidda Māriḷ Dēli-Seṭṭi Bannachari Māgiya Mahadēva-
Seṭṭi Māriya-Nāya Sōmē-Gaṭṭan oḷagāda-samasta-nakaram uḍisium viṭṭu biṭṭa (15 lines
illegible)

54

At the same village, on a stone to the north of the Narasimha temple.

S'ubham a trailōkya vira-pratāpi tam irala Kāśyapa-gōtra
śikho mahā-mayadālēśvara apratī grāmada bra nānā-gōtrada vidvan-
mahā jana entendare Riyya raganaḷerey emba grāma brahmā-
dīyada Biri-dēv ā-dēv-jātro tāyigaḷige punyav āḷal endu ā-bēdige modālāda
. Nirugundiya Rāmachandra-dēvara sannidhayaḷi kāra stajava lombar űru gaṇḍa-
gaḷu śānabōvara munde sa-birinyō dhīrā-pūrvakav āḷi bēdige baruva banavaru dhāreya eradu
kōṭṭer āḷi putra pautra-pāramparey āḷi ā-chandrārka-stāyigaḷi āḷi bēdige mattu grāma
. sarvamānyav āḷi (rest illegible)

55

At Mārūḷnahaḷi (same hōḷi), on a stone in front of the village

Svasti samadhiḡṭa poṣṭha mahā-śabda mahā mandalēśvara Dēvārati pura-varādhēśvaram Yādava-
kullimbāra-djumanu samy akṭra-chōḍimani anēla nim iṭṭai samāḷanjitar appa śrīman mahā-manda-
lēśvara [a] pratisaṅka-malla Balliḷi Poyisala Devaru Gaṅgavādi tombattaru sāsiram dualta nigraba-
śiṭṭa-pratipāḷi sukla saukṭībā-rinodidim riyyam geyyutt ire Chāḷukya-Vikrama kālada 26 neya . .
. Chitrabhānu samvatsara-Māgha 9 ra dina yala (rest effaced)

56

At Tonachi (same hōḷi), on a stone to the right of the Śvara temple.

Namas tuṅga śuraś-cbumba-chandra-chāmara-chāravē i
trailōkya nagarārambha mūla-[śambhīya] S ambharē ḷ

. svasti śrīman mahā mandalēśvaram Tribhuvana malla Talakādu Gaṅgavādi-Nopambavādi Ban-
vase Hinungallu gonda bhūja-bala Vira-Gaṅganasaḷaya sura Śaivira aśḍha gṛi-dargga-malla chalaḍ-
auka-Rāmā nīśaṅka pratāpa Hoysala Vira Talliḷa Dēvaru Dōrasamudra nelavidinolu sukla-saṅkatā-
vinōdadim prithvi rajyam geyyuttam ire Saka-varuṣa 1054 neya Virodhaḷrit samvatsaradi Pushya-
śu 1 Ādivārad andu śrīmatu Siddhanātha-dēvara dīnya śrī padārādhaka śrī Vira-Ballala Dēvara tat-
pāda pādmōpaviṇy appara Tāḷeyamadeya sāmantana Balliḷa-Dēvara kaṇṇiyalu Tolacheya Siddhanātha-
dēvange aṅga-bhōga-ṭuḡi bhōga-mrīdya-jṛnnōdhārakke dēvālayadi mundana Naruvalahāla halado-
lage sarva-namasya-pindādānav āḷi śrī-Vira-Ballāḷa Dēvaru Tolacheya samasta-prabhu gavundagaḷum
biṭṭa bhōmi nāḷu-siyyarum hiri kereya kelage eradu salage gūḍdevum Kiṇunereyala nāluku salage
gaddeyu int i-dharmavarum pratipāḷisuv antaḷi mahā puruṣaṅge (usual final phrases anḷ final
verse) Siddhanātha dēvaru asaṅkhyāta ganadgaḷi Prānanātha Devaru i dharmavarum hunde pratipāḷis
nadasuv ar asaṅkhyāta ganagaḷu Siddhanātha-dēvara sthānakkeḷ oḍiyaru asaṅkhyātagaḷi
kumāraru ḷ śrī-Vira-Ballala-Dēvaru Siddhanātha-dēvarange Naruvalahāla nāluku-sayara beddala
hūnya kereya kelage eradu salage gūḍa hūnya kereya kelage nāluku salage gūḍe yint intuvam sarva-
namasya-pindādāna dēvara aṅga bhōga tuṅga bhōga mrīdya jṛnnōdhārakkam ganagaḷi-
śhāradanakkam dhārī pūrvakam madī biṭṭa dṭṭi ḷ nmas S irāya onduri uyval neya hūya dēvaru
Sivanaḷaḷi bāyoḷu muttam saṅkavara

57

At the same village, on the compound wall of the Vasarānara temple.

S'ri

madavād il intiya danind ante yide kiḷ chandrārkar embante bhū-
vadanakk oppuva kangaḷ ante pād pūdam tējaduṇ chakvinim |
..... ud irav ā-vidhigāṇḍ āṛ bbrumisal peupuvelt- |
udāṅim Virāḷ-Dēvanum sal itam i Kāy-Dēvanum dhātuyol ||

58

At the same village, on a stone in the enclosure behind the Nandiānara temple

S'rimata ... perggāḍe-Chandryanu Toḷacheyn Gōḷa Gāṇḍanu hēvuru dāna Dēvāru biṭṭa
malā

60

At Sāsāle (same hole), on a stone in the enclosure of the Sōmahūṇḍānara temple.

S'riman malā mandalēvaru Kalyāna-Riṇa āve-māṇḍāḷkara gaṇḍa Lūṅṅa Dēva malā-arasugaḷa Naḷa-
samvatsarada Kārtika-su 1 llu Sōmēṭvara-dēv arige māḷyāḷnada ... nātrēḍyakkē Honnēnālūḷiya ...

62

At the same village, on a stone in the S'ambhūṇḍānara temple

..... āvara Tubhuvana-mallu rājyā Viṣṇuvārddhana Toḷekūlu-gonda Virā-Gaṅṅa Poysaḷa-
Bittē Dēvaru sukḷa-vinōḍadam riyyam geyyṭṭam ire Saka varsha 1043 neya Pramādi samvatsara S'rā-
vana baluḷa pūṇehamī-Bṛiḥarāram svasti samvatsa-prasasti-sahitām nyan-nūḍāḷkita satyachāra chāru-
chāritra naya-vināja-vijāṇa-guṇāḷkūṭi prabhu-māṇṭrōṭāḷha-sakti tṛya-sampanuāru gōtra-paritar
appa vīmatu Sāsāla Bhōḡṭvara-dēva khandagā 2 ... loppāṇ
khandagā 4 hēreya mūdāna-kōḍi gadde mūvattū koḷaga mātṭam ā-hēreya pādavāna-lōḍiyallī
mūvattū-koḷaga mūḷina (rest effaced)

63

At Gōṇḍanāḷḷi (same hole), on a stone in the Paṇḍāḷḷānara temple.

(Vāṇṭēḷaṭṭa t rā)

S'ri Gaṇādhīpatayē namah

namas tuṅṅa-sarāḷ-chumblu chandra-chāmara-chāravē |
traiḷoḷyā naga-ārambha-mūḷa-stambhāya S'ambharē ||
pāyid āḍyah sa vah pōṭri yad dāmsitrē pātibimbūtē |
agād ira dhūtā dhātū barshid dūḡana pūḷṭāṭim ||
prāḡāḷiyam pākātikurashiva rasavē yichē kṛtas t'ṭṭāḷḷi
kartayē tiva Sōma-sambhava-kulā kshāmāḷa-pāḷi-stutē |
yadrā tāt-trāṇeka rājyā-vijyā l nḍi-mbrāddhikshara-
..... sudhā nūṇṭ ira ghāṇṭisv idāy i l abhyarthanē ||
vīṣṭopattē vidhāyino bhāḡavatas tṛaiḷoḷyā rakshāṇarē
Viṣṇōr vāra sūṇḍu-nūḷu sūrasā prādurbhāḷḷāmbujam |
yatrē S'rī aravindam undura bhāṇḍāṇam chā nitya-prya-
pratyāsattī mān'rathām chā jugupāḷ l bḷḷhāḷ mādā kṛitāt ||
sambhūtē bhāḡāṇu vidhēṣṭi-vāḷi-vāḷi-vāḷi-sūmbudhī
nityōḷbhāṣṭā-Bhīṭrātī l nitya-grhāḷḷāṇa gṛhasthāḷḷāṇam |

spasi tasp ishta vidhyamam viluta prodeshyad ardhodit i
 proheliluna prasary jagaj jant mah nambla i sto'n bhorulat i
 tasya cha ni masat-jam i ham o trih krta man'hri ich uah i
 viluta vanauta niriso bal luva mty u idat itma i
 atbutasjap ugra prasuta i arma-divy i t itum
 tati j licurkaras sam yam jam munda jananah i
 dradhas Chandro jena priya nakh i shik i t idana ri jas
 s ibhanti i mungyis sphurad impita bindat kara muchia j
 tad idih paramo ramisih pravarita malubl ujum i
 prat ipa dahana milua vaim vi vas is trishrai j
 tatruweka parakrama krama jyas sraddhina bl amand vlah
 sera samata raj i ramai a-kali vidya su buddhahshar h i
 mty u abdhia mahidhraiol ara lipita Srav ysa smhasarali
 sraddhata Lada i tyi mukhya dhru umprali purimoditah i
 eram vidheshu babushu i ramena bhavna vabatsa ruy i va j
 Sala iti cha nama r ja bhar in v id i tasya j
 kad ich i ryjara S rasapuri sam isona vapu i
 hyum Vasanty akhyari si i kuli narip idhut i pad m i j
 jagau dirahitana devia at i rimala bh isam mu i varani
 sa drist tra nat i cha kshuram va sukhuna nyarasata j
 vit vrudha vrasthe devyali pujani nunas cha sat i nam i
 vidardhati tremun udito vanu mtr ga kolahals sabasa i
 v jighrati paschit katas chit khara nakh ara sil h i bhunna bhubhura nitambas
 tradoky i gi isa k mi sh i v i pita mukha d m msa u id-digra jilvah j
 r iram netra sphulingu gagana tafa vialat puchchha prakshmagra kothi
 krudh dyat kantha kandarava bhavita-dira-chal ra sim i sam ig it j
 sr i d a bh shra i tena munim i boi Salya rasan j
 el ciditas tam jagh masat tad uturna sal i l a i j
 j it i Moferjat m tad amiy a mty i v i ghra sa guchebhira divani
 jeshi m mtya roneksham tsuka rra praptah pitak i pad m i j
 hi i krisi sa kirati karauka mukha j rodhlunta bin vahi
 pitra pruita nirrotarottitita marat samy anua kamya a-drishim i j
 blinij alas salivodapadi Vinayadityas tatos tejras i
 kirti kshajita Meru Vundara lata kuyodavodyattimili j
 durvritta kshatipala dirpa-Jajana kri i kaja kanteki
 n m i outara-dharma m'ira richana nirmina karma ksh amali j
 Etremad Ereyanga bhuprur abhut kshatipala m di t'irad
 srengshu kramas'ity kpatama charan'imbhoja dravi-ekharah j
 dhasi ghota vippanna tam nagari-prod lita-dhūmod'ity
 kri i krodita N ika loka jagati netrambudhara guruh j
 Vishvas tasyatmajo blut sakala rpa mal ipi a-chid la kirita
 krodha pratyupta ratna sphurad-rama karali lba patha pratish'bh i
 yad-datta-grima simj parisara visaridd hōma dhūmod'gama
 sy'omenapi vyadhāy spluta-dhivaja yash-risr āśā t'ajeshu j
 jat-ēcni-charanābhuchata-dajitōrri-dhāta-dhuj-dharā-
 bhūgar l hūri kadartititini nayanany āsan vadhūnāp ihri j
 paschād yat-kpita-dera mandira mukha pradvat patāka patāh
 pramprish'ini punas tadura sakalam saukhyam samāpēd ri j

so jom samisla vai i na ha s rih punta pud umbuho jiyati samprati Soji Pevah
 rayabluheka samyottihata turya-n ula vy ya prati rata kuladr-bharavatare
 vad-dhi i bhata pud i ghattina patu pradhina dluh-chebhat
 el chihunnē Ushkara nan lali ndritamasaur aru lli an vechaiar ite
 yuddhe dhi vana tatpari shv an bhatesh vyasara koparja-
 jvalab i rudhura-chebhalad an vas-egre abhar adippate
 bogavro vira vavah kila bhuvā samabluh mandaleśa pram utlu
 nuna samanta kanta kacha batha harana vy yato vyadra
 jasi yau dā i bhita r anblar al lhatas svar vadhu e vyam asaur
 hasante dhivara vasas-chiridman e ishti bhupah
 tat jatro pi tathura tusha jana dhatt vishara ispadam
 tadat svami ramonrayana kila-chandra-chitrodayah
 tadri-dura nir utoll ano kila kn loomishat kila ho
 guru kula no v d nā paravandah pē l ubabha era kēbān
 de tis tad anantaram tad-dare Bānna nuna mal an
 Mallinnopv an yo Murun yam prakhi uti vira vatah
 de v elar itla Hoysal hravatas Somasura kshim patih
 prakhi vā l lavi mantr nā v bhavati mi svaya pratipad yau
 l dīe py asv el i bhū pā'er vyuvach has stotum i bhātaram
 asura nam va l vati vira vanti i dī vavati kara v l e
 as nū t l lha s d l ura e saro itah

[illegible][illegible]

Tenginakattavanu dhīrā-pūrbakam midu kottaru ā-Bōgavva Mallavva-dimūyakam Saka-vaisha
 sāvada-ūm-āivatt-ombhatteneya Durmukhi samvatsarada Varākhā-bahula amāvāse-Maṅgalavād
 andu Sētuvina śrī-Rāmānātha-dēvara sannidhivalu nānā-gōthai appa bhūlāmōṭṭamarige Kabbubū-nāda
 Tenginakattada modulu gadyānāv uppatēntu puvav ēlu i ā-vatta puvav ānu hāga vōndu bēle vōndu i
 sīdu gadyāna vōndu panav erulu hāga mūru i puvav etadva sēse-mānāv ellāha gadyānāv eradu puvav
 ēlu hāgar eradu bēle vōndu i . . . mūra gadyāna vōndu panam mūru hāgam mūru i mabandha-gadyānā
 vōndu panav eradu hāga mūru i śrī-kātanam panam vombhattu hāgam mūru sunka-gadyānāv andu puvav
 vōndu i pannīya panav entu hāgar eradu i adike pakka gadyānāv entu i panagittaru vōndu i
 gadyānam nālku puvav nālku i kandiye puvav eradu i vīta-sēse gadyānāv nālku panav ombhattu hāgar
 eradu bēle vōndu i āneya-sēsē gadyānam hattu panav ombhattu hāga vōndu i sōdura-gadyānāv eradu i
 gadyānāv nālku panam vōndu i panam nālku hāgar endu i panā vōndu hāga vōndu i
 kudureya sēse gadyānāv hādunālku panam nālku hāga vōndu bēle vōndu i kumūta-māhike puvav ānu
 hāga vōndu i bēle vōndu i vītavana puvav mūtu hāga vōndu puvav vōndu i kava salige yippa-
 ttadu i kōḷav andu baḷlav eradakkam gadyānāv ēlu hāga mūru i bhittā salige mūtu i kōḷav mūru
 baḷlav eradakkam gadyānāv vōndu hāga mūru baḷla salige mūru kōḷav mūtu baḷla mūradakkam gadyānā
 vōndu hāga mūtu bhittā bhittāya bhittāya gadyānā vōndu puvav andu hāga pottiva panam mūtu i
 kṛināda pottiva gadyāna vōndu panav eradu hāgar eradu samasta gadyānam 100 nu
 kottungittage puvāḍināv āgi yendirūngēnū vāruvūge tettu bhūṭige prasiddha śimī-samantitā appa
 tanuvā ēkādāsa-pūli-salita ā Tenginakattavanu ashta-bhōgā-tējav-sāmya mūlu mikshī ā-salita dhīrā-
 pūrvakav āgi kottaru ||

ā nānā-yuga kalpam ā tēvī rāha prasīdhanam ā-vādūthi-
 prasphūṭyāj-jalā-bhūram ā-nadā-nadi-śiōṭṛas-sahasā-dyuti i
 ā-prthivī-taḷam ā-nabhō-gaṇam āyam Sōmāśvata-kṣhūṇipitē
 dharmas su-sthūṭāim upātū mātān ā-Sītu chī-Vān chī ||

(usual final verses) Haṭhā śubham mangalā-mahā śīhī śrī-vīra-Sōmāśvata-Dēvayā ||

64

At Sūṭā-Bichahalli (Sūṭā-Bachahalli hoḷi), on a stone in front of the Nīrāyanu temple

Śrasti śrī jyābhūdaya-S'ūbhāhāna-śāka-varuśa 1125 suvā i Hūdhirōḷgiri-samvatsarad i Mārgaśīra-
 ba 10 yālu śrīmatu Gōpālāra varu Narasimha-Nāyakaru astamīnāv hūḷga avānge dharmav āgā
 endu tannam nīya nīke saluvā Bichahalliyā simeya yavahalliyā pūttige saluvā i kasmudra-
 grāmavann Bichahalliyā Vīraṇṭāyanā-Jēvānge nūdī-divige moṣar-ōgarālā-nayīṇḍiyā utya-ēve
 nālyabhē endu Gōpālāra vīdhū hūya gēreya savann
 mī lūḍara (usual interpretatory phrases)

65

At the same village, on a stone in front of the Vīrabhadra temple

Śrasti śrī jyābhūdaya-S'ūbhāhāna-śāka-varuśa 1175 Pramāḍicra-samvatsarad i Āśvīdha-śu 10 Hū-
 dhavārādū śrīmatu mīhārājādhirājā nīya-puramāśvata ēl vīra-patīpa Sadiśīra-Rīya-mahārājāru
 pūthivī-rīyam gīyanta irāl āgi śrīmatu-mahā māp lakṣvara-apratimallā bōlu sarva kīṇīya-Dēvā-Chōḷā-
 mahā-vāruḷgā kīrīyā kīrtar śūla kīṇḷagayāvavārū kīṇyabhāṇya Vīrabhadra-dēvaru stānīka Horva-
 hūḷgā kīṇḷavānge kōṭṭā kīṇḷclaya bhūmīya sādina i kēvānākalpē-grā i Hāḷgāhāliya-grā i ubbayam
 grā 2 kīṇ āgi irāl āgi ā-grīmaravānū rōpu-mīhōḷu Lōkārāhāli-kere-kēḷage bīya kham grādēyanu
 vāramānīyā-Bichahāli-āṭṭāḍallī saluvā gūḷa-hōḷa-tōḷa-mūne hāḷḷavā i v ēllā sāvamīnā yīvāke vā-
 mānēge tēpura tēḷige vāramānīyā sūḷage yī kāl iṭṭā mōḍalu vāṇāva nayīṇḍiyā eradu āra

Chinna Rityayage punyav agabek endu madhy unadrali vundu avasara navedyava madikundu halligala
gadu holi mane tita yidrali bundi borna . navedya parva tita madikundu punyadali devatā-
sereva madutun endu kotta sasana |

66

At Nayakanahalli (same tobbi), on a urakal on the ridge of 1stel Dêrê Gunda's field

Guleya N'arikara rin kumuleya Nyakwira muga Machuna Simga hattakada bivaridali bida atanzi
tannura Chul ka Ch u tiya muga N'icheya m' lisida kalu

67

It Malay an (si ie hah), or a stone in the village church.

Si subham astu

namas tong, ॥ १८॥ chumbi chandra chumara charvê ॥

truk kya nig uatam ba mula stambhaya S ambhaye

Illegible text line.

Hem idri sū hū : yatr dhatu chhatra-śrīyam dadhau ||

Agar itu terdapat dalam gambaran yang sama

anekadama tva bhakti nam Ekadantam nreśvarāya ||

[illegible]

68

At the same village on a stone south of the Tzucara temple below the tank.

Naamas tūnga śiraś-chumba-chandra-ch amra-chūrate ।

trilokya-nagararambha mūla stambhāya Sambhava

svasti samadhiṅga pañcha malin śabḍa maha manojasvārā Dvāravatī purī varadhivara Yadvat-
 ī lambā dymam smayaktva chudāmṛit mṛitpaṇḍ gaudady aṅka namo'ṣṭi samajankṛitā appa
 śrīman maha mandajesvārā Tribhuvāna malla Tajal ad; gonda bhujā bala Vira Ganga Vishnuvardhina
 Hoysaḷa Devārā viṣṇu rājya uttaraṭṭara pravardhnamam chandrurī a taram-bara saluttam ire su-
 viśhnuvarddhana bhūpaḷa Hoysaḷa Devārā viri lakṣmī anganeyai appa śrīmatu piri arasi patta-
 mahadevi Santula Deviyā mīyaduna śrīmatu Balleya Nayal a Maḷigeyā aluttum irppa kaḷadoḷu ||
 Śrī r-varsha śāsiraḍa muvattentaneyā Hāmājambā samvatsarad; Kārti a suddhā pañchamā Sami-
 Rohunyoḷu devārā pūṭiṣṭe mṛdisidū Hoysaḷachārī || svasti samasta prastoti-sahitā appa śrīman-
 Maya Viśval arma Totakachāyār appa hṛsta l uṣṇṇiteyoḷu hemā karmma lola karmma śīla l rimmā
 ratna karm kashṭhā l rimmā chūṭā karmma pāṭā l aima pratima lakṣhama samastā hṛstā l uṣṇṇitey
 ulla Viśval arma mūṇṭam appa Gvāṇachāryān ātina putra l uladblavān appa Hoysalachāryān ātina
 putram bahu kulānvaya gota tran uppa Surachāryānāyārā piri rimmā Kijjāboḷa Mīṇakachārī
 mattu Surojānām kīry aiyagala Jayagondachārī Suvagundada Mariy negaḷu Kētoḷa mabāchārī
 Nal hūrchārā Maḷloḷa rntu l ulānvaya lottā sēhī madisida ālaimma mōvridhī yent edade l
 Kabbahu sāsiraḍa Maḷigeyāda Karmmatēsvārā devār-ge Ballāyā Nāyākanu padeyū Gavū dū vīrti
 okṛtū l ota sasanam ent endade l ur ambā hūryā kereyā l obhā pul Attigala gadde l olaga mūrattu l
 hūryā-kereyā haḍuvana l oḷiyā arevā l ayi beddal l olaga battu karmmatēsvārā devārā mūṇṭānā kerey
 aṣṭha kelada totāḍi mūṇṭu hallada gaiddeyūm devār-ge nanda dūvege l l alālū varṣhakke hūga
 kauchagārā l uladalū cīti tādū devā l vīrya geḷyā l a tammāḍi pañchā mālā pāṭā l (usi al final l in aces
 and verse)

69

*At Sindhaghatta (same hole) on a base stone of the bhuvanāṣṭarī in front of the entrance of
 the Lakṣmī Narayānā temple*

Śrasti samasta prastoti-sahitā śrīmat pātāpa chāravartti śrī Vira Ballala Dev arasārū Dōra
 samudrādalu sukhā rājya geḷyuttam ire Vikāṇ samvatsara Āśvīya bā 5 So śrīmad anādy āgrā-
 bhāram Sangameśvarapurā ad; Sindhaghattada śrīmad vāśeṣa mahājānāḍgala Grandanīyā Devā
 rāṇyāngala makkāḷu Mīdanāṅgāḷeḷu Sēm Bommānāṅgāḷ lottā asanāda karmm entendade
 Sangameśvarapurā ida Sindhaghattada Lakṣmī Narayānā devārā sthānāvanā a devāṅ uḷa pāṇḍā
 bahu eradu vṛttiyānā a eradu vṛtti sārīha . lūṇḍā rā gade bedālū l vīḷa mane-mōḍal āḍa samasta
 āḷamy ad; salūtā samasta bōḍ pṛṇṭi-ṣṭi ā-eradu vṛttigē ābhayā samprat pannaḷ alī tat l ālōchitā
 l rāya-dravya vai l rā ga 45 nū l mahājānāḍgala l Mīdanā Bommānāḍgala kārṇyāḷu sākāḷenavā gī
 kājādūkoḍu ā-āḷhāṇḍ tār alā devārā yārā lū vṛttimū āl shūna āgāmā alāḷā bboḷa tēḷa āvīnā mīḷā
 l il shēpā jala-piśhāna siddhā sadhā samastā ā mahājānāḍgala sākāḷenavā āḷāḷadū oḷ lū
 l rāya lakṣhānā lakṣhānā kārṇyā devār āḷā n chandarkā sthānyā āḷā mālā kārṇyā mālā āḷā-pēṇiyāntārā
 dhārā pūrbhāḷam madī l oṭṭā kārṇyā śāsana (11 lines following contain the names of officials, &c.)

70

*At the same village, on stones over the bhuvanāṣṭarī in front of the entrance of
 the Sangameśvara temple*

Śrasti samasta prastoti-sahitā śrīmatu pātāpa chāravartti bhujā l vīḷa Hoysaḷa śrī Vira Ballija-
 Dev arasārū Dorasamudrādā vōlavīṇḷoḷu rājya geḷyuttam ire l Vikṛti samvatsarada Jeshṭhā 6 l 10
 So śrīmad anādy āgrahāṇḍu Sāḷgameśvarapurā ad; Sindhaghattadālūva mahājānāḍgala Bījāḷa vārā-
 purā āḍa Mīḷā anakāḷṭṭada sthāna pātigīḷum appa hūryā l handlāḍā Mēn lāḷā Chukkā Maḷle Nāyakānā
 māḷā Rūḷā Maleyā Nāyāḷāṅge kōḷā syāsāḍā karmm entendade Sāḷgameśvarapurā āḍa Sinda
 ghāḷṭṭadālū ā Sāḷgameśvara-devārā Jānṭēsvārā-devārā sthānāvanā ā-devārā āḷhāḷā bīḷā āḷā erā lū
 vṛttiyānū tat ālōchitā kārṇyā-dravya varāḷā gā 85 nū ā mahājānāḍgala ā Male-Nāyakānā kārṇyāḷu

sarannege Muḥgeyōmra vṛitṭiya nāyaka-Mācham kattisida kereyam eḷeya-suputṭan
 Odigege mullum Iudalika nīya suputṭrah kuḷa dipakan esadut irpp i Chōl i Turu-nāḍ āḷdam varir-
 maḍa gaja-bhimanu pusi-nudivāḷa mōgu manam saḷan ōgaḍisi koḷgu nāyaka-Mācham ||

annam suvaṇṇam-kereyūm | sannuta-gō-dāna bhūmi-dana-Sivālyā[m] |
 kanyā-dānagaḷan aty- | unnaṭadmi māḷisida ||
 yaka-Mi chugam eḷiya suputṭam Odagere-mallam ||*

anti sri-Vishnuvardhana Hoysil i Devaṇi rājyam geḷyutt nalu Sak i-varuṣa † 1059 ttaney Randi-
 ratsuadi Karttika-suddha 5 pūchami Brahmsputa-vaiaḍ andu sṭimau mahā-simantam Machaya-Nayaka
 hīrya-kereyam kattir i si-Maukēśvara-devalyamam maḍisi ā-devaṇige jarahadāṇi hiri kereyalu gadde
 salige 3 Nerahakeṇya gadde salige 1 nitya mōḍyake beddala saha ga 1 Brahmarāṣige dhāḷā-pūrvakam
 mādi biṭṭuu | mattum ā nīyakaua kattisida hīrya-kereya kelge tōṇṭadā gadde salige 1 beddala
 salige 2 kodige || luḷḷimaige bitta gadde ga i beddala ko 10 || (usual imprecatory phrases and
 final verses)

76

At Jālanakere (same hole), on a stone lying in front of the Damuṇṣvara temple

Svasti sarasvata-bhuvanāśrayam pṛithivī-vallabham mahārājādhirāja paramēśvaram Devārati-pura-
 varāḍhivaram Yādava-kulambura-dyumam samyaktra-chūdāmam malera-j-rāja maleparaḷu gaṇḍa
 kiduna pīchandaṇ ḍekanga vuan saḷāy i-sū i Suvai i-siddhi guḍi dugga-malla chalaḍ anka-Rāma
 Chōḷa-pratishṭhācharya Makara-rya-mummaḷa Pāṇḍya-disapattir māsauka priti-pra-chakravartī vīra-
 Sōmēśvara Devau Bōlu neleviduṇḍi sukha-sukhitha-vinōḍadim pṛithivī-rājyam geḷyutt ire ||
 Saka i urusla sṭisida nūra aruatta-nāḷi keneja Sūbhikrit-samvatsaraḍa āśvayujya 10 Sō i svasti
 ātman mahā-nāḷi prabhu sitya Rādhēya marevokkara kāva todarivāsa gāḷa Belliyara-kula tilaka
 Damuṇa Gaudangeyūm Romma-Gaundangeyūm puttida suputṭa kuḷa-dipaka Bitti-Gaundā ātan i vadhu
 Bicha Gaṇḍangeyūm puttida suputṭa gōtra-pavita Hārya Gūṇḍangeyūm Hīrya Gaṇḍige udayasida
 Māra Dēva ātan i kuḷa-vadhu Māch Gaudige udayasida jagakko pīvanav enisida Kikkērya-vidhige
 mukha-tilakav empa | Jāṇakereya Kalle Gūḍana mahimey eutendade chalaḍ nāka-Bhīmavūm
 nudidante gandanum sitya-Rādhēyanam marevokkara kāvanum āśrita-kalpa vriksha braṇḍu-jana-
 chuntamani anna-Rāna-vinōḍi sakala jīva dayāpura chatus sumaya samuddharana Kale-dēvara pādā-
 rādhaka Kalla Gūḍalanu tinnu-rya Damuṇa Gūṇḍana hesaralu Damuṇṣvara dēvara pratishṭheyam
 mṭhi kuḷa-vesida S ivilyunam māḷisida-chandrickka tīrma-barum sthāy āḷalu māgaḷam ahā śri śri ||

annam-suvannam udakam | sannuta-gō-dāna bhūmi-dana-samētam |
 sannuta S ivālyā(n)gaḷan aty- | unnaṭadmi māḷpa Kalegaṇ ūṇṭa-tūyam ||
 kadu-dhira itam m ḷḷuḍe | māḷaghaṇa kaṭṭi kuḷitam |
 badavāṇige kḷi nṭararūm eḷaḷ | ōḍuvman kadu dāni Kalleya dhareyol ||
 Belliyara kula[ke] tilakam | ballida-chhatadim jagakko puṇṭan eṇḍō |
 yellaru pogijalu negaḷḍ-ā- | Kallā ninnantu puṇya-jirigaḷ oḷarō ||
 Kali-ḷa-ṇ-ṇ-ṇ-prasāḍade | kulamṇṇ prapīḷasakke puṇṭan itam |
 kaḷaḍani m'ūyān eṇḍ in- | t olavim baṇṇṇaru kalla Gūṇḍana poṇṇam ||
 Suri-dharuṇi Chandra-dharanum | pīḍan annayadindā eṇḍā

(rest illegible)

77

At Kaigṇahalli (same hole), on a virakal to the south of the Īvara temple.

Svasti sarasvata-bhuvanāśraya śri-pṛithivī-vallabha mahārājādhirāja paramēśvara Devārati-pura-varā-
 ḍhivara Yādava-kulambur dyumam samyaktra-chūdāmam malera-j-rāja maleparaḷu gaṇḍa kadana-

*So in the orig. al.

†So in the original; but Saka 1059 = Pūṇḍar: Randi = 1042.

prichan lan chāṅga vāṇa asahiyā sūra dūm iri siddhi gṛi-durgga malli chalaḍ anka Rama nissauka
 pratapa chikravartti Hoyasā Vira Narasimha Devara Dorasamudrāda nelorī horlī sul līr sūkatha
 vinōd idim pṛithivī rījy m geyuttam jire || tāt pāda pūdmōpyayī Siva pāda sēkharanum Saukhya vara-
 Kājaleya kuja tilakavaj pī Mīrī Gon lūna putrī gūṭrī chintamani neregade gāndam pūda kayid
 uride horige hīḷḷi uī gāṇḷim moneva-chendhikīrūm chahāl ke balulada vīrī kaipung eshavene
 gūḍḷam i ura mōḍi-dhura tūmā aya k hū Gop ī Karakī Gūḍḷa Bhuva Gūḍḷa Gū la-Golḍa Rājya-
 Gū līr Maruī Gū līr Gū līgo parol shā biga im mā lūda kallav ad entene (rest illegible)

78

At Nujuralaffe (same hole) on a stone in front of the Mallesvara temple, below the tank

Namas tūga s rī -chumbi chandra el unara-chirave ||
 trailoky ā u gīrīrūm bhī mūlī stāmbhīyā S āmbhāve ||

svasti samadlugutī pūṭhīrā malī -śāklā mūlī mand īśvarūm Dīvaravī purī varadhīśvarīm Y idava
 kulāmbavī dīyūmā mūlīpūroḷ ī gū līr uḷḷanda mallī kalika gū vīrā dāḍḍī Tālekrāda kongu Nān
 gālī Uchēhāṅgi Hīnūngūḷa kon lī bhūya bīlī Vīrā Gūṅgi Vishnavardhīna Devīm itavā pū īśvarīm
 Yādū-nodhīlāda wāka vīy sūntavīrādum īrīl ī Y idū kālī pūḍḍisipādū १५
 dīṭṭam || itavā tūvīyā sāl ī vīrāz el ī sūstajātrūm aḡe purīśvara sī dīvī
 nēvīlā Echalī līśvarām el ī tannubhāvā ō ḷī sū Vīśṇu uḷḷdhīrā tū vīl rāmā mūḷḷūḷ
 Uḷḷī uḷḷām ||

n n vāl lottulīh vī nū lūḍ mātā sāmīyā lā sād blaktīyūndam ||
 mū uḷḷī mīlī sālī āśaktī vāṇev eḍḍā gāṇḷamā ||
 Vīśṇuvī vīrī il vīrā ā ḷḷā Vīśṇuvīrōḷ āyūm mūlīyā jagat pī ||
 vāṇevīyī tīyā sūḷḷīchurūm pūmāṭam vīrī Vīśṇu līśhīrūm
 nū vīdyā kshetrā dhīrām māhā līśhīrūm lōkrōḷ ī ||
 līrāve mūmā sī vīyā s

ḷlīrā vīśvīśvāklī dī n Y idī lālī līkār vīrī Vīśṇu līśhīrām

Aḷīvīmū vīdī sū m vī vīśm vī mīrī vīdī devīm gūvīrī lī lī tūm vīrī
 tāḷḷī vī nōḡḷīlī hōḡḷī m sālī sī lī s lī lār Vīlī līlī ūḡ Vīśṇu ḷlīrāyī itīe eḍḍā
 līśhīrīlī ||

vī līḷḷī mūm mīlī āchīrī tīyā vīrī dīrīrī k lī lī lī mūlīrī
 Vīśvīrūm vīrī dūm sī vīrī vīrī līkār vīrī vīrī gāṇḷamā ḷlādī
 lōḷī sī vīrī bhām vī rīrīpīrī sītī pī vī Vīśṇuvīrīlī nā bhūyā lūm Bāḷī pūmāḍī bīdī dū
 rājyām gēv ut vīrīpīrī vī līrāyī dī līrāyī nūvīrī sūpātīlīe ḷlīlīrī vīrīlī m
 līrī tū sālī gē vīdī līlīlī mīrīrī līrīrī mīrī līrī gē bīt dī pī vī lī
 Uḷḷīrānū vīlīlīrī vīrīlī nū vīrī kēlīrī Gūyā tīyā lī līyīm lōḷī bī lī mī lōḷī
 Nīgīrīrīlīrī nī sī cīyām mādī sīrī Vīlīpīrīrīrī mīrī Mīlīrīdī vī gēvī
 Nīgīrīrīrī mīyī vī lī kīrīlī mīrī vīrī dīrīrīrī Nīrīrīrīrī

79

*At the same place, on copy plates in possession of Tammarāya Nīlīr of
 Trodda Somanahalli **

Subhām vāṭu ||

nīmas t nōḡḷīrī eḷumb-chandra ebāmūvā chā vīrī lī
 tīrīlīrīyī vīrīrīrīrīrīrī mūlī sūmbhāyā Sāmbhāve ||

*From the copy supplied by the Editor

svasti sri vijayābhyaṁ yā S alivahna saka vishambulu *1465 chellu parivaritam unaku Vinodhikutu-
samvatsaramu Phalguna su 12 nadu śrīmad i yadhiraja rija purimeśvara vira pratapa mal arā yā
Rama Deva Raja ayyangaru Penugonda ratna simhasamrudhala prithvi samrājyam cheyuch undugu u
raja sri kṛṣṇa Raja ayyangaru m il i amaranu n paluchina Hosala nidu Nagamangala st l u i śrī
mad i yadhiraja Vishnuvardhana gotra pavitulanu I an i ' eddi-Jagideva Rājyāngaru putrulanu
Ankusa Rājyāngaru putranu Yunma h Aul usa- tayāngaru vṛyuchu ic i n bhu dīna dhārma
sasana krīnam etlanam maharajal vyavara mal u amaranu n paluchina Hosala nidulo Nigra
mangala stalanaku challe Bichapalli stalum Pedda Somnāpalya-gīrmanu u pratinmadheyam am
Ankūśarajaparamu agi iharum gura-sa' liya vī ttulu 10 lū pūschichchedam chisi nīva gotra i vitru
ama uana śākhadhyaṅgalina Boddhiyara Ahola i i lhattalavru jūram i Keśava Bhatjavaru janam i
Yillari Bhatjavaru jū m i Śankari i Narasimha Bhatjavaru jūam i Veni tipiti Bhatjū jūam i Jimma-
ppa S istulu janam i Narasimha Bhatjū jūram i Kṛṣṇa n Bhatjū jūram i Tūmārala arul vāru janam i
Rama Bhatjū jūram i yī padimān ishi bāhmanu u n sī hūmyodāl dāra dhār i purval ngi dī ara
posi yistim ganul i śrīmad i yadhiraja Vishnuvardhanu gotra i vitrulanu Pān i edda Jagideva Rāj
yāngaru putrulanu Ankusā Rāj yāngaru putrulanu Jimma dī Ankusā Rājyāngull i yī gral ara chitrus
simaloga i ala be lālu mudi sibi miku sa hūmyodāl i dū -dhāra purval ngi Keśava i Pānū dū
saandil bāndu maku sū ma rānu u u pūyā pūyā dārasūru dū dhāra posī yistim yī gral ara chitrus
sī naloga jāl i tīra pashanā al shū gīmi nidu ul shepa siddi i sadhyāmbulu vī cī rāshī i hogi tejras
svayāmbulu miku chellu u mūdā i mū chesā dlu ki yā dīva pūvāntan il meṭi rāvar ul elvā
shīyānaku yogyanūgī vūmāttogānu nā rī gītri pavitula nā nana sakh iliyajulanu bi hūmal i u yī
dh rāja Vishnuvardhana gotra pavitulanu I m i Pad i-Jagideva Rājyāngaru putrulanu Aul usa
i Rāj yāngaru putrulanu Jimma h Aul usa i Rāj yāngarāl i lāld i n n ip lya gī mūm il u pratinma
dhēy i n uas Aul usa i yāp uamul anēṭi agi iharum mūn pū'ta pū'ti i parampūyāngi a chāndi ukā-
stīyāyulaga sul hāna anal hāyuchukoni tā nraun vāyuchū ichellu bhu dīna dhārma sūmāra i s i
śī i s i (usual final verses)

jarad āi guḷa matrā i bālīma i shī strā-kṛ tān i u i
tārad varāha sāhasrāni sa l ulum narakān vṛjēṭ ||

80

At the same place, o i a sto i c r

Sūbhram astu i

namas tūga śrīa'-chūmb - brādā chāmāra-chīrāve i
trāilokya nāgarārambāla mūlī stambhāya Sāmbhā dī ||

svasti sri vijayābhyaṁ yā S alivahna saka vishambulu 1465 chalapadi vātamai muku Sā mukhā-
samvatsarāda Phalguna śī 12 n dī śrīmad rājā lū r jū i yā i u amēśvara vira pratāpa malār i yā Rūma
Deva Rāj al ayyāngaru Penugondā ratna simhasamrudhālā prithvī s amrājyam cheyuchūnu u i gīra
rājā-srī kṛṣṇa Rājā ayyāngaru mūn amā mūku pāluchina iloyāḷā nīlā (from here to the end
corresponds with the foregoing with occasional transposition of words)

NĀGAMAṆĠALA TALUQ

1

I. Vijayavagatī, on a wall near the garbhagūṭh of the Śaunhya Kosalā temple

khira samratasai - Ishi lha sa 10 Bri | svasti samasta b' uranarayam Sri prithivi vallabha mub-
 rajidhanya paramestvara parima bhitturala Divaravati puna varidhasa ira Yadava kulambara dyumayi
 saiva yua-chu | unnu milerayi raj | marleparolu gun la gun la bberinda | ad un prachinda | ekanga un
 rahaya sori Samva u | suddhi gun durgge malla chala anka Rama | unibha kantharava simat pratipa
 chakra vartti Vishnu u | dhanu Hoyasai un Vira Billaja | Dev arasara | rajadham Dorasamudradolige
 sukha sankathi lila imodid m | ruzum gejulam | simad unad-agra | un Sri Vira Billaja chaturvedi
 bhakta ratnakar | ad | Dig un gulada Sri Chenna kesava devara deva dila | Halitti | titya vijaya
 sas un (14 hrs p/bw) c) tain details of boundaries)

2

At the same temple, on a stone near the main entrance

Su subhram astu wisti Sri Jayabhyudaya S ilirahan sal a varusla 1466 sinda varitamaru ada S bha
kritu samvatsaruli Magha si 4 lu sumnu maharajadhiraja raji paramesvara Sri rici pratapa Sada-
sa maharaja prihi rajaan Jayat irali I sumanta Chenna Timpa Nyakaru kadapa
Nyakaru Tipana Nyakaru namag tinura si unya nirupadali agrihura deva devasthina puri
vargi dana piriipi su y shtinu atange .

• anant-*anantaryav* 'id id ni lvaugajā tammar
• Bagurāh herdhge . endā milide 3 12000 (anant final verses)

3

I, Niginaigit, on a stone in the enclosure of the Bhutanésari temple

hesnay i Snayachi

disi-chakraman ottil ordi: Talv

Yad i vamsa vaddhaval aram su-Visinu bhāpā ikam ||

.. jaya lakshmi svasti samadhatu praela maha i shakti maha maha la
 lesharanam Dwaravati pura vishayaranam Yada kulajalajal napa dharmam haramya apati-
 hata prapiti v diti vijayarambhajum Visantika devi shakti vira prapati nam Mukunda padira
 vinda vandana vinodanam akshanna lakshmi laksinta rakshah pradevanam pradevopachyam in-
 pmya pravachanam i vinasad ahita bhavya-chakita mukha bimba splatika pada pitha vinyasta
 ajima manugaranam sa iryamam m revari emisa da shmad Vishnavuddhiana Devai i padiradhane
 vind agnya karunya bhūmīy emisa #

Pallava kulā . . . | palliya sūrya adal oppe viśhnuga tam sad |
 vallabhe Bammālā Deviyē | pallavāsala nāya valli viśvambhārēyō ||
 kōṇḍaḍe sūrya endum tana | andaman ikṣhvaṇa vātna dārppanam ene che! |
 yōṇḍaḍa Bammālā Deviyō- | | endum Sūri rūpam eṣevuḍ and aḇḇānīyē ||

11

At the same village, on a viratal in the Kodage land, north west of the village

Srasti ści .. Inandi Eregiyamuru Helaudada turugol idu tannavata magachu .. yamma kalla
nu sidda

12

At Dordila Juttakā (sa ne hobli), on a beam of the rangā-mantapa in the Īśvara temple.

S'ii

dhīti-miyolge negardā maha- | Mēruv ena! sakaḷa-sāstra-d-in-r-vinōdam |
 dhīri-parakāṣṭaman eusi negaḷdam | āray-vde dhīti-miyolge Heinmanan embam ||
 āṭṭu | gunamali negardā maha- | bhūtaḷadolu anu-din-a-patibratā-gunadam |
 kyātiyol esedaḷu māt ēn | pritiyog esave Tiruvave embaḷ ||
 | irbargaṇan vudiyis dam | bhavodbhava-sakaḷa-sāstra kyati-viḷāsam ||
 yiva gunā-dhir in eusi negaḷd in | bhavisuvade ēu āṭṭi-inakke Dhuruman in eibam ||

svasīti s'āimatu samasta prasasti-sāhitrām Hoysaṇa-mandira-mūrtiḥ. Dhanuṣa Nityakṛm Śhukra-varṣa
1101 Vikāri-samvatsarida Jyēṣṭhā-masā suddha 5 Bhaṭṭapāṇinīrād āndu Kalkayā-nāda Jēṭhagāda
Hemāśvina-devara dēvālyavam kalasa nibbhaṭṭa iv iḡi mūrtiḥ | a devatā pūjyasa Bācha Jyānge bitta
dat Maṇiyammanṭhēre bed lāle sa | bhōgādavange Kannegere Dummāsasamudrādita sa | Yodeyasa-
hallyi Hosakereyala sa | ippottuna anēdyāle hattu-mān aḥkūya padige Hallyagattādala sa | Tatte-
hallyā Kannegere Masasasamudrādita sa | anēdyādā mēl cāṭṭakko Āṭakereyala ko 10 ||

manam oId ut idm eyde kIva purushaṅ dyaṁ iya śrīyaṁ ak-
key id uṁ | āy idē kIvaṛ | āpiḡ Kurukṣētrādīyol Vāpīrā- |
ayol ekkōtu-muntindaram kaviley aṁ tēd idhīyaram laṇḍud und- |
ayaṅam porḍḍugum endu sārīdapud | sūlakṣīyam s intatam ||

(usual final tone) mangalam ahā sri sri

13

On a stone behind the same temple

Vinaya-parim Dhammaṅgaṃ | Lanka lāti m-dhavan enipā
 .. vāṃ neley āgādam bhū- | vana-bhavanāloḥa Ballāḥ . . . rāṃ ||

Diyagan dhuradola tade ka . la uro lejam sendidat anta bareware kula . . . malejadiram
 geyard idirumpa diyga-ng ga kanhihiraruum itan embudan abhiaya la bivanra
 biram ||

Pādomōdārīg atī-bhaktīm | sadā-guṇa sampūrṇa-suryyaṇ nṛnām̐yā ...
 besa-ṭ sidar igā ge sūpha-vikrama dharaḥam ||
 Kandarppam yuvāt yuvā- | de miltadā atula |
 .. jaya-vadbha | bandam nelasiddham bhujā yugidol ||
 S'ri yuvatīyū khalādā pramita pratāpi-dhā- |
 tri yuvatīyam Kamalanābhā priyadinā ||

14

At the same temple, on the wall to the left of the doorway.

Yi tyvattu gēnu gulibara salisada kuttarange Kurabbiṇi rarakka sṛṇṭāna kṣṇiyar akkum !

15

It is a stone in a place, on a stone to the east of the Sonneria temple
 Namar tanga-sūraś chumbi chandra-chamarā chaurāve |
 trailokya nagarārambha mūla stambhaya Sāmbhava ||

vastu bratodbhava etinakam atisāya satv ita jambam gabhiram |
 prastutyan Hoysoḍṛvīsa vamsam ||
 adāyū onā inarghya gunamam devabhad addamā-sa- |
 tvaḍ iguviam humā rāmuy uyvaḷa kṛi sampattiyam pariy |
 tad n haritvad peniy an orivane ututram t iḍi tām alto pūḷ |
 t i an udayatra-vira vān Vimeyaditya vānīp Jākam ||
 kan Vimeyān budhiram rampse | ghara tejyā vān baham alāyise negaḷdam |
 Vīrāy idityā nripaḷaḷa | n rāugata namartibam aṇaḷa lirtti samartham ||
 a Vīrāy idityā nā r alhu | Bhūḍodbhava mātṛ -devatā sūn niblie sād |
 bhīva gupā bhīvaana n akhīka | Jā vijīśito keḷeyab urasīy embāḷu pesarum ||
 (u ul harā) n adham Sachi gam Sūradhipatigam munn en |
 tā vī | śhāda vidurānārāḡgān Exeyunga nripam ||
 atam Chīakāḷa | nripāḷanā bhādā bhūya dandam uddān lā bhūpa |
 lūta | rottau gī vāndi sasāyugha megham |
 āvī ubbi jīta devā dviradantī | arad ābhūndu | undiāad itā |
 [] | rody | l Jākās śil dharaḷ ta bhuvanam vānā c ||
 kād ipi nēgo negaḷda |
 dore | n pīḷa tūḷān āḡgino ebāḷum |
 g cīev tti sūḷa ganadu | nērad Lāḷiḷi Deviyā tū | ntarum oḷāro |
 | tanūbhavar nneḡaḷdar alte Lāḷalānā Vī |
 śhinu nḷ | Jākā Udeyāḷi | tyān emil ā pesarindam al lūja vasidhā taḷadol |
 rāyāḷ mull | yman ā yam bhūvanad | purvāpāram bhodhiy cī |
 dūvī tū m lū | mūchechuv ondu nūy brāha-vikāma | vī lēy ad |
 bhīvārdīd nīrāḷān nūn ulāmā g mā brāḷā ā dharmam dhīrā |
 dhīvā-cī uḷam nī Yāḷvāḷā dīnāpāḷā | vīl nū bhūpāḷā vī |
 kṛā | eleg eśevā kōy itar tāt | Tāḷvānā | vānā nte Hīyāyāpūram baḷ |
 vāḷa bāḷeda Vīśnū tejo | Jā vā ade ben līvu | āḷ sūta nīp | dūnggaḡaḷ ||
 mīḷum d iḡḡumā vā rī | ymā | lō | hūm | vīl sī epadān |
 d mīḷar bhūpāḷān vīḷāḷ tavis lān tūn āstīrā sūghatād |
 d mīḷarḡgān tārḡttān uḡḡā pīḷmām kār mīyād nī eoda tām |
 āmīḷar lēl kade pūḷvād Vīḷāḷā vī n mībhīvā tūn | pāḷā | brām ||
 māḷāksā śhottamam vīḷāḷā | āḷ | dīvānā dīvī tā dī |
 tyā mīdā dhīvānā nī vīḷā | hoga y itān urvāḷā bhīvā dhīvā | n ut |
 tūmā satv mīḷān uḡḡā vādāḷā kūḷāḷānān en l mīḷā Vīśh |
 pū mīḷā Vīśh mīve Lakshmi vādāḷā vāḷāḷā m ||
 Lakshmi-devī hīrāḡḷā pā | Lāḷ shmāḡ eśed n lō Vīśh | iḡ ent nte v lām |
 Lakshmi Devī śasū mḡgā | Jākā nāḡānā Vīśh uḡ eḡrā sūyā ene negaḷdaḷ ||
 vīḷā | vāḡḡe Mīnōjānāte sādāḷā ymā chīḷānān iḷkōḷāḷe sāḷy |
 āvāyāva sūbhēyānā tanuv emb ābhūḷānānān āḷ vīd āḡḡānā |
 nīvāḡānān eḷ chū mīyānā | pām āḡḡe bhīrānā eḷchū yūddhādol |
 tavisuvān ad n t mībhīvān āpāt mām Nāḷā mīā bhūbhīy m ||

pa lem it eni bradu l andauz annita jaiadhi tām gavyadam gra la v itam l
 nu li v itang euan embu prajaya sam yadol megeyam mgi l arpp u l
 kad dhanam ka jannanam mu l d kujuk mannam yug ut ignyanam l
 sidilannam sugadannam Par varam urigunnaram l Nirasimham l
 ru p sarppad dury a d a nra bhi l -sal bi-ja l l i mhu dhram l
 i p i l lupody ut l r i h p i p i d u r p itatana sphina jh iñj l i m mram l
 ru p n g m i t -ul shy u r ru p n ru p n nāññ shan l i vedra d i mram l
 ru p bhuhre d bhau v yru ru p n ru p n -nada m itanga smh m Nps mham l
 lān i lilege munra enta kusum estam putti l m Vishnugam l
 v i l a r l L al shungav ante Vira N r asimha ksh m p i m g r a l - l
 chala Dea prajey m p r a t i t h a chaitam punyadlukam p i t i d i m l
 ch i l o d i n d a n t a r i b h ā l u p s a m B a l l a l a b h u p a l a k r a m l
 g a t i l i j a m L a l i a s t a m b i t a b a h a l a l h a y d e g r a j r a m G h r i j u m e a m l
 d h i t a - s u a m G a l i m n e l i c h a l i k a r a d h i t a v i l i s a t p a l l i v a m P a l l a v a m c h u r l
 i m i t a - c h i j u m C h o j a n i d a n l a d n a v a d n a d o l b h e r i y a m p o y s e v u l l
 l i t a b h u b h r i y j i a l i j a n a j a n a t u j a b i j a m V i r a B i l i l a D e v a m l

atana katty v r a t i v e n t e i d a d e l s r a s t i s a m a d h u g a t a p a c h a m a l i a b h d a m a l i m a n d i j e s a u m l
 D y e v a t i j u r a v a i d h i s v a m l b a l i j i l a d h i b i d a b a n a j a m l d i y i l a d u a i j u m l i a n l i
 k u l i k a m a l i v e d u n d i g a n l i l l e r a n d a m a n d a j i k a b e n f e k e r a m l C h o j a - t i d i s u l r a m l s a n g u r
 b h u m a m l b a l i l a l i k m a m i s k a l a v a n d i b i n l s a i t a p p a n a s a m a g i v i t a v i n o d a m l v i s a n t i k
 d e v i l a b d h a v a r p r a d a m l Y u d a v i l u l m b r a d y u m a n m a p a d i l i m u l u t i c h i l i m a n l i d u a p r a
 c h a n d a m a l a p r a j a g r a l i n a m i d i p r a s a s t i s a n t i m s i m a t T r i b h u v a n a m a l l i l i d i l u k o n g u N a d g a l i
 B r a v a s e H i m n u g a l l u U c h i r u g i g o n d a b h u j i b i j a V i r i G a n g a n a s i h i v a s u i d a n v a s i d d h i g r i
 d u r g g a m a l l i c h a l a d a l a R i m a m i s s a n k a p r a t a p a H o y s a l a V i r a B a l l a l a D i n d i s h i n a m a l i m a n
 d a j r a m a m d e s h i t i m e g r a b a s i s h i p r a t i p a j a n a p u r v a l m D o r a s a m u d i d a n e l e v i l i l i d u s u l h a s a n k a t h a
 v i n o d a d i m p u t l i v i j a y a m g e y j u t t a v a l i l s v a s h s i m a t u g o t r a p r i v i t a m s i l i e l v i n a d i l i v a j a d d u
 i y a V i r a s u g i G v e n i d u m l i t a n a t a t p a t r a m s a m a y a s u m a d d h a a n a s i f l e l a l i p a t t a r a s u m u d
 d h a r a n a i a p p a P a u s l a m i y a l j a S e t t i l a t r a n a t a t p u t a m m u l d a n t g u d i j a v a l i m i d h a v a l a m J e t t e
 g r a m l g a n d i n d a v a m i m i l l a l l a s i d u l a m l e r e y i g i l a t i s i l a n i d y e g i m a l l a m m a h a s i m a n t a
 H u l l e y a V i y a l a m l a t r a n a t i p u t a m s v a s t i e m a s t a g a r a s a j a n a r a t h a d h i y a n i s t i a d a n a
 v i n d a n a m l J i n a s a m a y a s u m u d l h i r u n a m P a u s h a d e v a r a p u d r a l l i l n i l i h a n t a r i b u a n m n a n t a
 a n g a r a l a m O l a g e r m a l l i n u m l u l i t p p n a v i y a k r a g r a l i n a h i d a n t e g r a l i m a l l o l a B h a n a v a m
 m a h a s u m a n t a H e n a m e y a V i y a k r a m l

t a n a s u j u t i r a m l i m i t e m d i u t i t i y o j a g e s a s t r a d n a v i n o d a m l
 j a t i b h i y u l a m m e n i s i n e g u l d a m l m i t e d h r u t r i g e s e y e D i u r m m a n a n e m b r a m l
 H u a H a r a l l i n a y i g i r l b h a n l k a r a l a n a l d i t a d u a n n a S u i s a t y u m l
 p a m a r t i l a l a l a l i D u m m a (n g e) s t h i n a g r e j a r s r a l s h i g a t t d a r ā g a l l
 s i L i k s h m n u m m a l h y a d o l u a g a j a n e l a s u r a l a l e J i m b u d i p a d o l e l l a m l
 b h i v s i l a l i D u m m a r a l y t i y a l b i v a n e y m p u l a k a l i g e d e n a n u p a m a b h a d r a m l
 l s i m i b l i l a m d r a l l a l j a l i n r j a r a M i t a v a l l a S r i s a v i L a k s h m i v e m b i s a t i y a r l
 v i r a l a l i D u m m a r a m l l u a l i l i v o r a t r e n d i l a t t i n a l s h u s i n t a p p a r l

i t a n a l u r t y a r l a r a t i t e n d a l e s i s t i s i r i t n d i a n s a i y s u m u d l l a r a m a d i a r a n i d e v a t i l i d i a
 n u m l i l i d h a y a m m l g e t r a p r a v i t a m m l b u t r a b v a n a n t a r a g a r a l a n n a m l n a d i d a n e g u d a
 n m l i l a l e l e b a l a g r a l e t a j p e t a j p u a m t a n a d a t t i b a l i v i m l n g r d a d e g e p p u a r l i d i d a p p u a r
 n y a l a r g i j a l i k u m a g g e m a l l a l m a v e l c h a p p a r a l y a l a r a g r a l i t o l i r d i a n d u s a m a d h a v a

Hoyaṣa mahā samantā Dharmaṣa Nyaṣkaṇṇa Vikiṇṇa samvatsarā Jesṭhā masada suddha 5 Bhāra-
pāyārad andu | Kalkā nāda Jettigāda Hemēśvara devara kijaṣa mvaṇṇaṇṇa ṇṇi geṇṇi | ā devara
pāyāṇṇa Bacha Jyāṇṇa bitta datti 1 Maṇṇammanikere 1 beddile sa 1 bhogake Kanṇegerege Duma-
samudradālu sa 1 Odeyarahalliya kosa kereṇṇa sa 1 mēdyā ṇṇipottinṇe hattu maṇ akkiya pidiṇṇe |
Hallaṇṇattadālu sa 1 kattehallāda haṇṇegere Maṇṇasamudradālu sa 1 mēdyāda meṇṇe
Ālakereṇṇa ko 10 || *(usual final verses)* mvaṇṇaṇṇa ṇṇi sa 5 ||

net'ane vasndba talidolu | pattida vastugā| enā e mui t'aphajamam |
bittidarun ydu kod wole | Settage | rabhutam a

16

At Bind jarvale (Bindjarvale hobli) on a pillar to the left of the doorway of the Kēśava temple

śvasti śrī Vikrīti samvatsarāda | usya sda 10 S ōkīrānā.Lala suṃra[t] Tīrāchī ravirā dharmīnāda
| ūmba | sri

17

At the same temple on a pillar to the west of the Desula shrine

Dhitu samvatsarada sriyanti ba 10 lu yi-vondu 1 umbhada dhannam Toti 3 Seti Timma Seti ma lu
dudu hesavunge sri su su

18

O: a pillar to the east of the sun sheltering

S:12 Dhitu sasu usura? S:12 m:1a 10 lu ji'io le ka'ebhade dhuma? kampu Sety:1 naga
 Yodur:1 Seti madidu ka'w:1 de'unge ma'ig:1 um a'hi s:1 s:1

19 ✓

At Kambadalaji (same hole) on the Kambadara a pillar

(South face) Bhadrani astu Jina śisṇasya ||

[illegible]

(Fast face) dānā hā m p d i n j o n l i t k a l p i k u j i t i t l e r a i
n m a d a p e n g u n f i t i r a j o n s a i k i j a m a n t a n p u t i d i a s i
m i n a t p a p a r i s a g a p a s i n t t u r u m s l a t i j i r j o n g r a n i
i i t a i f k a w a m e u n i t l e r e j i g a n a t i r t h a e l l u r

sarada sa Mula sanghida I usigunada Pustika gachchidit kon lakāndunayada Subhachandra-
Saddhanta-devara kalun karchidit dharitā dūrvakānam di bitta ditti puriya kegeya tūbina badagan
hajilum tenkak kaungin tonṭi oḷageti bitta gadda silga muvattu hoḷiya munidana Lakkasamu
mari gittinam iduta-kifitji kegeyam pikshopavasi bivaridya mūlipa
kariya kallim mulalu bivaridya iri lavana dēse vara i dharanurman al dāva Gaugeya
talij i hadimentā sasira kavile konda dosadalu hoḷi j

20 ✓

At the same village, on a beam in the range maṣapa of the Jaina basti

Svasti śrī jūta Mula sangham adu tam śaṅgham gnam Desyam
Postham gacham ad auryam beḷe samam tūm hoḷi lakundunayam
I hu stutyim Hinastoge-dibya munigam pādarchanakkam keḷi
Iḷiyastaregam iya ramayarggam idu tām sri lāvara dana silhalam
dharanun bupisāl Eud ganavileoj r Nemi dandesa-d k l u u
juran ayyam peḷṭi t i y Muddarasi vamaḷa Gangunaya khyatya agal
doterett i P tava Deva prabhu kali yuga bhūm rli gel idi unno-
ddharanam g i l iragam s bhuse sodi e-res nam geys dām punya punyam
sale dāva kshetr idē I i ligunavileoj irpattu nāl kauḷunam iir
ni elunat riyattaram beḷaleyan al-balam dēma mantriśa putram
kulakam tām Purat Devam silē kali yuga Phundātha sri pujag old i
je lasad vav i yuge dibya brati smuntia vidy iritig utarid itam

Saka varsh i 1089 ttenaya Sivar iya tu-simratsarad i Migha ba s Saktavirad anit i lāra Deva chatur
vidha-damke bitta ditti

21 ✓

On a stone in front of the same basti

Svasti jama nigama vadhya jara dharana munushthina japa samadhi sila gunas u panu
appa sri Mula sanghida kon lakāndunayada Desya gunda Iustaka gachchidit r lāra lāra
Saddhantik ira ś shayitya appa kalyaṇalāmave Jakat kalyargg tava iis dhi-
yam maṣi sargasthar

26

At Honnarava (same hoḷi) on a stone in front of the Lakshmi Deva temple

Svasti sri jayabhyudaya Salivahana sika varsha 1485 samit varunurake salava Padhurodgari sam
vatsarada Margasira sa 10 in Sadasiya Riyam Rija Vodeyaru sukha rajyam ga vāga Jagadeka
Raja Vodeyara karjake kastar rli Alidamulaka Vodey inge ruckiyosaya padaviy agabek endu
Tammaji Panditaru sri Lakshmi keḷi i-derarige nanda dīpa yilladiral ane Midihal viruk

27

On the gauridā Lambha in front of the same temple

Kali-yuga 4 4 varushada Vayisakhi ba 7 Ba Monda Langapaya Vayakara maga Tumma Nayakara
darmam āgi vāra senabava Chen-arasaru madida dīpa nile Lambha sri

It Lalanales (same hole), on a stone lying in the Īsara temple

S ri-Mahādevāy i namaḥ |

namas tunga siras chumbi chandira chāmara chirave |
 trailokya nagar irambhā mūḥ stambhāya S anibhāvē ||
 pattire Grangeya hanigalu | muttina brisigam id enisi Vasugi sukhadim |
 suttriddi jātad a de | vottim nūmag osadū l ologe s āra sampad unam |
 adity u embir idole | medhāyolig nana i tejay adhikam enuttam |
 l idrū vūnigū ammarā | Yadhā l uli-ti | l a vir-i-ṣ meyadityam |
 l el Grangeol amāṭeyam | l ele sobagam Grangeod ine banyodan endum |
 l ele nija pūty abhiniddhige | Keley ibbege namana adud irt am nittam ||
 parāpūsi mājū l aypin | d urad ettidā vīra vūn i aggid i b i y hon |
 u ore y agi l aṭṭid ālagam | kippāne saur mūl bradoḷ adittimud l reyaugam ||
 Meiruge mēkhāje bāhu-khāje | V auruhabhārange pūrnā l hāje chandrang i- l
 d l trang Īchal i devī ga | bhu ung Ereyang i nūpatig oḷ pam bradegum ||
 ubhāya kuṣa suddhēy emp i- | subhā l l s ānegam su chaita bhāntan emp-i- l
 piabbugam mūra i t meyar | s ubhagar l Bālāja-Ṣishun Uḍey idittar ||
 Cherama van unam bisudu Pandya l a l āgādīr Andira randi unam |
 par idir Odda godd iman adam bidu Māṣa l l ālegake muni- l
 dorade i ir ele Tigul i mū jūgul embud āpūra-vāa dor |
 vvara gabhura dhīr ite i misūta ghoshine Bālābhūpānam ||
 ettad i mūn i v etti nadeḷḷad i mūn u ālertta kēpadim |
 muttad i mūnāy arttamane tēttirv ittiun itma dargg unum |
 matt enaveḍā nīrḡgama u id endu vūodhige vīra lākshma s i |
 rutt ire Viṣṇu ul ramad upal ramay āl ramisūta l l i n āp |
 dh iradoḷ bād od h saur pūl u un iral vashṭ i ambhādīm l itte Devam |
 karay āpā toḷi on l unbiḷ kav ele Mahādeva l nūḷig u l udraṅg |
 urī gan bāudante Mak āje gīray āl vādant Indira-lig danti mūl i- l
 i āgīram goudant āgūbb mblay ul ene mūl sūra mūḡa mūmūpānam m m
 l ān l m l āḷākhāma kōra ā kōn l m l u el cti kōnān ā ā v ān l m p |
 l on āp Viṣṇuvē Ch āpā j mūḷ | l āra mū legom l i tina m i l āpān
 l āpā-dēl un Chakragettim l āpān āp i l l el mē l āḷākhāma l
 mēl a u el l kōḍḡ āl bisuvē-lā | y gh ātā l B āp i l dū Nāḷ i- l
 ch j l lūp ām B āp ā ātān ām T āp ā l h āp ān G ād ā l l i
 s āp āmā l l āp ā l āgūbb kēn l āt ā l l m l l l i l ā āp ān l l āp ān

andaled vi-narayalari | hindam benkouda kondu para-mandalamam |
 dandesh un Êchi Rajam | ganlara gundam dharitirijola pesa-vrâdedam |
 edore vura mandalil | manluu mam pat g vura bhaktiyim |
 sadisi miradantu charan malar ag pa balpu Vishnig and |
 idd kha endian igal nru embi | g um dorevella permney in |
 b adad enutt | bannipudu dhamu Yechana dandan ithuvam ||
 buri- dandeyim kon dâ-konk alivittire | idd vevir |
 dharinijol bed nru of kon lirdi çri turinga rajam |
 varamum un vijisamman dand tiddim endu nudi k n- |
 v arid u ellarum hogile tinnuvey Êchi nâ mantri ramj pam |
 Manu mugam Lelu Rajam | vunte jâgul vunte puna viti gunavati end |
 vundun dâ ntri bannipud | enu pul y ir ka lyakkam vegrum doregam
 sarâ kiyadi sikh galu tav | erid | idd dâ uall | Vishnavum | okumanum |
 | u r gungala p | vrâdedaru | dâ aeg ianpam | v enisi kamm ikkâ a basuro |
 nudid | nudi tinnu | sâ-ma | pidi | dâ dâ un sid budh irg | amâtyarol adbhikam |
 pod iyojole torppa sar | t u u | idd | idd em Litt Deva-dand idhuvam ||
 birum hnkum | dâ vudo | hnum | amig | endu uudi | | dâ dâ hâvol |
 kâr alavan eyd | kutuv | | v u | g r u n | n | ntri bol man | v isumâ | vel ||
 v a r g u n | Mâhides | mruu | parima | annaribuddhi | vuppa | Hanthara Devam |
 kared | idd | dâ | kâ | r a | r | v o | a | n | ntri | s | i | | Êchi R | m | u | m | k | a | l |
 v a | m | m | m | m | u | d | u | l | | p | r | a | t | i | m | u | n | a | p | p | u | e | c | i | m | t | m | a | g | i | v | a | g | a | m | v | a | s | u | m |
 dâharejane kâ g | mudi bes | d | e | y | s | | g | a | l | e | y | e | v | u | m | u | n | l | i | d | e | |
 dâ | r a | m | a | l | i | k | k | e | m | e | d | c | h | u | a | l | | V | e | l | u | m | a | n | u | p | t | r | i | t | i | n | i | k | k | a | m | m |
 dâ | r a | s | i | m | u | r | a | | a | l | l | i | n | e | g | i | v | u | m | h | i | d | a | m | | s | i | l | a | n | a | | h | i | r | u | m |

svasti | samistâ | sâ | sâ | g | i | r | a | s | i | p | a | n | a | r | a | l | u | n | d | a | d | a | n | d | u | e | l | i | m | u | t | | r | i | t | i | n | g | i | s | u | m | u | m | H | o | y | a | n | a |
 r | i | y | | s | a | m | u | d | d | h | a | r | a | n | a | m | v | i | p | r | i | d | u | l | a | t | l | a | n | a | m | c | h | i | t | r | a | | c | h | i | t | r | a | m | u | m | s | u | m | a | n | | a | h | i | | r | a | d | h | u | m |
 droha gharrattan appa | Felana | ban | l | o | m | i | t | i | n | u | H | o | y | a | n | a | l | i | t | | D | e | v | a | n | u | m | m | u | c | h | i | s | i | S | a | k | a | -v | i | s | i | 1050
 neva | Pingala samvatsara | Phalguni | sadhiti | tr | yod | s | i | v | u | l | l | a | r | a | d | m | i | n | u | S | i | d | i | k | e | r | a | g | r | u | n | d | i | k | e | r | a |
 umbâlyam | hadad | guldeya | stila | kotan | k | e | r | a | k | e | l | a | g | | s | i | t | e | | 3 | M | u | t | y | a | k | e | r | a | k | e | l | a | g | e | l | a | k | e | v | i | m | a | r | d | a |
 tonfadi | stila | m | a | r | a | 1000 | n | r | a | a | n | d | i | n | i | t | o | d | d | | s | i | t | e | | t | m | i | t | i | v | i | g | r | a | d | i | s | i | n | a | s | a | m | b | a | n | d | i | h | i | v | e | n | t | e |
 dâd | (7 | l | i | n | e | s | f | i | l | l | e | r | i | c | o | n | t | a | i | d | e | t | i | l | o | f | f | i | n | a | l | a | r | e |) | i | n | p | t | u | m | d | e | v | i | d | m | i | v | i | g | m | u | l | i | s | t | u | d | a | M | a | l | l | i | u | n | u |
 d | e | v | a | | m | i | g | | b | h | o | g | i | r | a | n | g | i | b | h | o | g | i | -v | i | v | i | d | e | v | a | m | u | l | i | h | u | g | | H | i | n | d | a | r | i | t | i | t | i | m | o | d | d | | r | i | k | a | v | u | g | i | k | e | t | a | J | i | v | i |
 Jâkka-Jyau | k | i | t | a | m | | a | r | c | h | e | l | a | | d | h | i | r | i | p | a | r | i | d | a | r | a | m | i | t | i | t | i | d | a | t | t | i | b | i | v | a | k | e | r | a | | l | e | l | a | g | e | g | r | d | d | e | s | a | l | g | e |
 m | u | g | i | b | e | d | l | i | l | d | â | v | a | r | a | m | u | l | | l | | j | a | z | a | m | h | a | t | | k | u | l | i | r | a | l | r | a | | l | | h | i | v | i | l | k | e | l | a | z | a | m | h | e | t | i | (usual final
 phrases an | usual final verse)

| shatvint | sar | bi | dev | mudi | sar | ite | S | i | n | v | i | l | k | u | -m | u | r | a | | i | t | i | m | |
 sâ | t | i | l | a | | S | i | t | i | r | i | t | a | n | t | i | m | | s | i | t | i | s | a | m | u | d | l | i | m | a | l | m | a | s | i | | |

Chuna Gân lara | i | g | i | m | u | l | i | a | | M | u | l | l | v | a | n | g | | h | i | v | a | r | g | e | m | l | d | l | i | g | a | d | i | m | b | | v | i | v | i | d | a | | d | d |
 l | i | n | a | k | e | r | e | f | a | k | e | l | a | g | | m | u | t | t | r | y | d | i | s | i | t | e | | l | l | c | h | a | l | | b | u | t | i | l | l | e | | G | e | r | a | k | r | a | l |

m | u | r | a | m | d | e | v | a | m | | s | i | s | a | r | a | l | m | | l | a | s | t | a | r | a |
 s | u | m | l | l | a | | d | k | h | e | m | | s | i | l | a | m | | l | e | v | i | l | l | e | r | a |
 h | u | n | a | r | i | t | i | t | i | m | o | d | d | | m | u | g | i | v | i | v | i | d | a | r | a | m |
 e | n | M | a | l | l | i | r | i | t | i | m | u | l | l | i | -v | i | v | i | d | a | r | a | m |

ka | al shara parushottamara | budha lol ihladina drishta du |
 ty | mada dhram |o ananta bhoga rutra uravidhu | dharmavan ut- |
 tana satranvita ndgba | idu | ul | ul | uru e d intu | |
 shina mahisim sale fin | Vishnuv anipam Lal shru-vadhu-vallibhara
 sura bhâruhad-esav rukura | dhareg ogc lud enall e | Narasimha nripalâm |
 ura vadhu Lal shunambol egam | purima ganamb id | gar | gra | sitamb ene negaldam
 idu id ur bhupalâia | madad aneyr komaru ndidu dintida b | lev | ri |
 luduvina mantun | harum m | odavisi java singe te lisuvani Narasimhan
 patta | sâti Mahadevive | nettine Narasimhan a | sy | sh | va | bari | rol |
 putt da Ballu nripalika | nettine gunâ ndava vir | vikramâ tey | m
 dig adhupu | m | pol | m | h | k | r | a | vikramad | g | m | a | n | g | a | l | e | j | a | m | a | m | |
 negapal odarchchur | ujjagada tol vahim | -agald arkkâ bir-bhūmam |
 sugyipta fibra tejani | va | tannol | sannutam | adur | eodol | |
 Nigra | Nalushadigal doctere Ballu nripalana virad- | lgevol |
 ghana shruv | Ballu bhupam nja | uru | h | u | urudhu | | al | h | al | agum | |
 rana | isodnyl | tin adam | | h | i | m | | | | | t | o | l | u | l | a | m | k | o | n | t | a | m | b | h | a | n | k | |
 ene panj | uru | unam | ram | usidan | | ulam | urgyum | M | i | l | u | m | Y | u | |
 dha | nikuñja | priptan | d | m | uladlu | mikatunam | Chojikam | velegondam

sras̥ti samadhiḡaṭṭa pañcāla mahā śubhā mahā mandaleśvarīm Dvārakā parā-vradhīśvarīm Tuljā
br̥h̥ja jaladhī bīdīnagāṇāṇ dayidī-kṛāṇāṇāṇ Pāṇḍrā śrī kāmālī vīra śāśvādī gāṇḍā-bhīr̥jā
mandalīka bentī śrī purī mandalā surekāra saṅgrāmā Bhūmā hāhī śrī kāmālī śrī vāṇḍī-brīṇḍā
santarpāṇā samāntā Vīraśāhīdī bābūhīśvarī pāśāṇī mṅgāṇḍāṇī nīmīdī prāśr̥ti
sahitā śrīmān māhī mānālīśvarīm Tīlāḷīdī kēṇā śāśvādī Gāṇḍī śrī mahāśrī Rāmāśrī
Kāṇḍāḷī gāṇḍī bhīḷā bhīḷā śrī Gāṇḍī śrī vīra śrī vīra śrī vīra śrī vīra śrī vīra śrī vīra
Dvārakā śrī śrī māhī mānālī śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī
śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī
śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī śrī śrī māhī māhī

[illegible]

anujātara Haiyanuam | ghana shauryyam hempu-zetta Hummeyan alyam |
 jana-viuta-Kantimayyan- | g annayadim tangey alte Duggile mudadam ||
 Javanodan ādadam senasi jattak ur-ādura viav endod i- |
 bhuvavadol antu nund an-nripāl na nunguva kūla murtu ā- |
 havad edeg āgaluṃ bidāde bisuva nāyuma-gāly endod inn |
 vana podarppan ē vo[ga]lvudo kṛti-Hemmasan āṇi-gummarum ||
 taudegula hesara-kirtiga- | | endum kadadante māppe nān end iḡa | |
 bandu-janṅaḡu hogalalu | kadam śāsanama mīśidan S'iva-Dēvam ||
 huttuvudu volane dharimam | huttidid antante beleye beledudu tējam |
 nettine dhareyolag enal ēm | huṭṭidanō mahantā gūny enalu S'iva-dēvam ||

svasti sriman-mahā pradhanam beggula-Kuntimayyanum mahi-pradhān um dandanāyaka Chokkan-
 nanum dandanāyaka-Haiyanannum Nannakereya samastā prajeg-ḡaṇḡudugūm iriddu Saka-
 varuśa 1086 neya Pattiva-samvatsarada Vusikha suddha-ti-ayōdasi-Brīhadvāra uttarāyana-saukra-
 m-in-lyatipātad andu Madukēvara dēvara ang-i-bhōḡ-i-taṅg-i-bhogi-naivēdyā-n undā-divige-khaṇḡa-
 rputita-jumōddh-irakkam mīthā-pati tapōdhara i āhār-dān Lkav āḡi Madukarāsi-Paṇḡitana kālām
 karchebi dhārā pūrvakam mīdi bitta datti Mattyakereya i eḡage gādde tōtūm baduvalu salage 2
 heggadeya kereya kelage nēdyada gude sa | beidale dēvar saṃnidhānadalu kolḡgam 10 dēvara
 nandī-divigege biṭṭa kalī kṛi-gānā | (usual final phrases)

lākshma-Hemmaru mammam | lākshma-gavi S āntināthā kavī- | uḡa-tijakam |
 dākshina-vidhi gunōthra | sākshī-gurū beldim antiyim śāsanam ||
 idan āvam nṅa-k-ādol su-vidhūm pahppa lol ēttimam |
 viditam nūmmala-pūṇa-kirtta jugamam tām eydvam mattiv int |
 idan āvam kedip endu ketti-bḡeyam tand atan āḡum gabhi |
 na-durautōtkat i-duhki-ādol narakadol doli-kirtti-pūṇāk-īm || S'ivāya |

31

At Kadabali (Nellikere hobli), on a stone south of the Kēvara temple.

S'ubhram astu svasti śrī jay bhayadaya-S'ūlivilhina-īrka-sam 1482 neya Rāṇḡri-samvatsarada Vayisākhā-
 su 15 pūṇa-k-lad-ālā śrīratu kahnar Tuṃmale-dēvara śrī pīdā-sēvege Bale-Nay akara makḡu
 Lodava-Nayakaru Lakkapa-Nayakaru mīkālū Keṇḡhapa Nayakaru nūma vōdeya Vinuḡa-Pāya-Vōdeya-
 rige pūṇa iḡal endu Belāṇa-simey oḡige grīma | idanu dīren eḡadu kotav āḡi (usual final phrases)
 endu koṭṭi silī'sēvan i-śrī-Kahnar-dēvaru

32 ✓

At Alṣandra (same hobli), on a stone lying to the south of the main entrance of the village.

Srimat-par ma-ḡambhīma-syad- | idimōḡh-i- | iṇḡeliliranarū |
 jiyat trūḡol ḡa-nāthasya śāsanam Jina-śāsanam ||

Vitarigā | svasti samidhugatā pūṇḡa-mahā-śābda mahi-mayadē-śāsanam Dēvāṇḡti-pura-varā-
 dhavarapū Yidav-i-kujimbāra-jyōtarapū vāy akā-chāḡimrū Vīsvatikā-dēvi-labdhir-vam-prasīdā
 maleparolu ḡayād-āṇē i-n-im-īrā-i-sambhāṇḡktar appi śīmat-īrbbhuvama mallā Vinēyāditya- | Hoḡ-
 sḡam Koḡkarnad āḡi-ākhādada Bḡal-nāda Taḡ kḡi | S'ivamāyom oḡiḡā bhūmāy ellamrū duslita-
 nigrāha-śīhḡa-pratipāṇeyam |

Sāḡa mban āḡe Yidava- | kulaḡu pūḡi piye kḡḡu mūma pūḡyam poy |
 Sāḡa yeno poyduḡim Poy- | sḡa vesar vāṇḡd-ir āḡe tād-vamēyāḡol ||

kanda | Sala nripanam balyam Yadu | kala birar ppalabar ogedar avar unyado |
 balavad vinodhi bhahrit | kal am janyasidan esey Vineyadityam |
 bahdade maledade malepara | taleyo | ba | iduvu ndita bhaya rava vasadam |
 balyada maleyada malepara | taleyolu kuy iduvau odhne Vineya[dityam] ||

i-mandalesvarin | mano aryaava vallabhe |

pariyamakum pura janakum | paramarthim tunc panva-dera ev enal em |
 dhareyolu negaldalo keleyab | b arasi jinaradhive bhuvana vintu ratnam ||

ant avar irbbatam sukha sankatha vinodadim dosavura nelevidinolu ryyam geyyuttam urdu a Keleyala-
 Deviyaru Maryane-dan linaaralan m tumu tamman endu rakshisi Vineyaditya Poyala Devarum
 tanum urdu Maryane daodanayakange Dekave dandin vakityam | Anva-dinam madu Asandi na la
 Sindagereyam prabhutva sithu ne neley agi Sakra varsha 967 neya Sarbhutu samvatsarada Ph Iguna
 suddha ta lige Somav urad andu kanya-danarum bhumu dinamnam dhara purbbakam | ottu sva-dhar
 inmadim rakshasuttam ire |

dharam ge nega | i Poyala | na apatigara kamana kambu kandhuro keleyab |
 b arasigam ndiya | n gurdum | dhareyolu Vira Gauram Erev inga nripam |
 i vihugum negald Lekhala- | Dev gum udhisidar idatu eue Ballila |
 i shma i v illal ha Vishnu-dhara | tri v illabhi subhatan | diton U levad ityam ||
 enit ittadam enit urdu lum | a ut oppum | ur | um appave perarg adu kem |
 mane no la d taru Balla | ja n p ilane chagi Ballu Devane baram |

artum silha sakatha rin didim samad riyadhuni B lubura bilnola r jyam geyyuttam urdu
 Maryane dilanaya ana de tiya Leksh m samareyar appa Chama-re-dandan vakitigum puttada
 Padumala Devi Chumala D vi Dopy | Deviyar sut | a urarum | a sista gita-nritvadala prava leyarum
 maru rya-katik | putri jasa dilevar enesi | leyal a muvara | anyakeyaran ondu-hasevoju Ballala
 D um viraha madi Sakra varsham 1075 ne a | abhinu | samvatsarada | karttika sudha-dasami-
 Prithavarid andu molavala rulle Mir yane dan linavalango Sindagereya era linaera paryayadala
 prabhutva sithum neley agi p rnar ddhara purvrikam kotta silasittam ire |

Tala de um (chakra) Chakragottam Tulavarpura Ucheharu kolula | lina |
 male Vallar kl inchu | lina | urblisora | lina | chuttam Bayal ar | lina |
 chaj | dregum | lina | vuttam pura Tereyar Lkovatur gGondar idi |
 sthitya n bhu | lina | g | lina | lina | lina | lina | lina | lina | lina |
 in nripam | lina | lina | lina | lina | lina | lina | lina | lina |
 bhure lala | lina | lina | lina | lina | lina | lina | lina |
 charmad n u | lina | lina | lina | lina | lina | lina | lina |
 su ruelira kirttyam ur | lina | lina | lina | lina | lina | lina | lina |

svasti Sri natu kanchu go | lina | Vikrama Ganga Vi lina | urddhina Deva | Dorasam | lina | nelevi | lina |
 pritha ryyam geyyuttam ur | lina | lina | lina | lina | lina | lina | lina |
 nru nri | Ganga Raja dan lina | lina | lina |

matina mat | lina | lina | lina | lina | lina | lina | lina |
 better | lina | lina | lina | lina | lina | lina | lina |
 v itama | lina | lina | lina | lina | lina | lina | lina |
 bhattara s | lina | lina | lina | lina | lina | lina | lina |

tat kanya |

kalanalol | lina | lina | lina | lina | lina | lina | lina |
 lina | lina | lina | lina | lina | lina | lina | lina |
 b | lina | lina | lina | lina | lina | lina | lina |
 lina | lina | lina | lina | lina | lina | lina | lina |

tangule yuddha i mugidoḷ iduchchavāno gabbhādim i
 madesandad aṇṇam onde thutta maram i
 tuṅga bhujisyaṇ tavis vā i ma laksi mige gṇṇa ida pem i
 pṇṇa jigaṇṇam pogaḷvud i Bharatavai i dṇṇa lṇṇa i
 kudureyaṇ eal aukavaṇ gaughiyaṇ oyyaṇe nide vāṇṇaḷ i
 kadanaṇ pṇṇaṇṇaḷ har pṇṇaḷ i betṇṇaṇṇaḷ eḷḷaḷ uḷḷaḷ i
 nadigaḷḷ addu uṇṇaḷḷaḷ nere karchchidra eyde huttaṇ c i
 nḷaḷ idu dand unatha Bharatavaiya Bahubali rusaṇ ḷḷ
 Nalhi sutra sutara terade sa- i nabhigṇṇaḷ nḷa-prabhāva chṇṇaḷ pṇṇaḷ
 asobhita kṇṇaḷ matu vutṇa a i kshobhitaṇ i Bhūmāṇa Bahubali dandesar ḷḷ

svasti śrīman mahā mīndaleśvarān Tājakaḥ konga Nīṇṇaḷ Banavase-Uchchangaḥ Hīmaṇṇaḷḷaḷ gouda
 bhujā bhīṇa Vīra Gāṇṇa asahyaṇ śū i Saṇṇaṇ i siddhi gṇṇa dūṇṇa mallā chālāḷ rṇṇa Rāmā nissauka
 prapṇṇa Hōysala Vīra Bīḷṇa Devaṇ i śrīman riyadhān Dōasamudraḷḷaḷ nelevi hīṇṇa sulṇṇa saṇṇa rṇṇa
 vīṇṇaḷḷaḷ prithvī rājyaṇ geḷḷuttam nē Sīla-varṇa 1105 neḷa Subhāḷḷaḷ sōmavāṇṇaḷ Vīrggaṇṇa-
 sūddha pṇṇaḷ Somavaraḷḷaḷ andu lūmāra-Vīra Narasimha Dev m jalmotsaha mahā dāṇṇaḷḷaḷ tam-
 anṇaḷḷaḷ Sīṇṇaḷḷaḷ Bīḷṇaḷḷaḷ kālḷaḷ mīṇṇaḷ Dadigṇṇaḷḷaḷ Anuvāsamudraḷḷaḷ pṇṇaḷḷaḷ
 mam Anuvāsamuddhāḷḷaḷ kanne vāsadiḷḷaḷ rṇṇa mādṇṇaḷ i hīṇṇaḷḷaḷ Clāḷṇaḷḷaḷ basadigam deva-
 pṇṇaḷ nṇaḷ-danāṇ nadavāṇṇaḷ agi seseyam tettu Anuvāsamudraḷḷaḷ siddhayaḷḷaḷ modālḷaḷ hōmṇṇaḷḷaḷ
 honnāṇḷ bhīṇa sṇṇaḷ i vāṇṇaḷḷaḷ hō nam khāṇa sṇṇaḷ galhī śrīman mahā pradhāṇa Bharatamāyā-
 daudanayakāḷ śrīman mīṇṇaḷ pradhāṇa Bīḷṇaḷḷaḷ-dūḷḷaḷḷaḷ Bīḷṇaḷḷaḷ Devaṇ śū bastadalu
 dhīṇṇaḷḷaḷ purbhakam hadadu śrī Mūḷa sūḷṇaḷ Desyaḷḷaḷ Postakṇṇaḷ gachchīṇṇaḷ Kondal undanayaḷḷaḷ
 mādṇṇaḷḷaḷ Kollapurida Sṇṇaḷḷaḷ busadiḷḷaḷ prathidhīṇṇaḷ sṇṇaḷḷaḷ Vāḷḷaḷ siddhāṇṇaḷ dṇṇaḷ sṇṇaḷ
 sṇṇaḷ Gandhāṇṇaḷḷaḷ siddhāṇṇaḷ-dṇṇaḷḷaḷ aṇṇaḷ i sṇṇaḷ śrī Vēḷḷaḷḷaḷ Pāṇṇaḷḷaḷ-dṇṇaḷḷaḷ aṇṇaḷ i sṇṇaḷ
 śrī Devichandra Pandita devaḷḷaḷ Sāl i nṇaḷ 110ḷ nṇaḷ Sōḷḷaḷ mṇṇaḷḷaḷ Pūṇṇaḷḷaḷ
 dṇṇaḷḷaḷ dōmāṇṇaḷḷaḷ utṇṇaḷḷaḷ saṇṇaḷḷaḷ mahā dṇṇaḷḷaḷ adalu dṇṇaḷḷaḷ pṇṇaḷḷaḷ mīṇṇaḷḷaḷ dṇṇaḷḷaḷ
 vṇṇaḷḷaḷ ḷḷ (9 lines following corollary details of gift as usual final pṇṇaḷḷaḷ as an verse)

33

At De līga (same locality) on a north beam the first and 4th of the Clāṇṇa aryaṇaḷḷaḷ

hīṇṇaḷḷaḷ sṇṇaḷḷaḷḷaḷ āṇṇaḷḷaḷ māsālāḷ sṇṇaḷ i lṇṇaḷḷaḷ devyāḷḷaḷ prathidṇṇaḷḷaḷ ḷḷaḷ Vāḷḷaḷḷaḷ
 baḷṇaḷḷaḷ kōḷṇaḷḷaḷ baḷṇaḷḷaḷ kṇṇaḷḷaḷ bhūṇṇaḷḷaḷḷaḷ Vūṇṇaḷḷaḷ Dēvaḷḷaḷ gṇṇaḷḷaḷ
 Vāḷḷaḷḷaḷ Devaḷḷaḷḷaḷ
 sṇṇaḷ Chēṇṇaḷ

34

At the same place on a west beam

svasti śrī Tīṇṇaḷḷaḷ sṇṇaḷḷaḷḷaḷ i baḷṇaḷḷaḷ sūḷṇaḷḷaḷ pṇṇaḷ āḷṇaḷḷaḷḷaḷ
 sṇṇaḷ Chēṇṇaḷḷaḷ dṇṇaḷḷaḷḷaḷ bhīṇṇaḷḷaḷḷaḷ hīṇṇaḷḷaḷḷaḷ
 yṇṇaḷḷaḷ mṇṇaḷḷaḷḷaḷ sṇṇaḷ Chēṇṇaḷḷaḷ dṇṇaḷḷaḷḷaḷ hīṇṇaḷḷaḷḷaḷ
 gṇṇaḷḷaḷ Chēṇṇaḷḷaḷ dṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ kṇṇaḷḷaḷḷaḷ
 dṇṇaḷḷaḷḷaḷ i dṇṇaḷḷaḷḷaḷ i dṇṇaḷḷaḷḷaḷ pṇṇaḷḷaḷḷaḷ sṇṇaḷ Chēṇṇaḷḷaḷ
 dṇṇaḷḷaḷḷaḷ oppaḷḷaḷ nṇaḷḷaḷḷaḷ Kālḷaḷḷaḷ dṇṇaḷḷaḷḷaḷ sēṇṇaḷḷaḷḷaḷ
 sṇṇaḷ Chēṇṇaḷḷaḷḷaḷ

35

In the same temple on a beam in the nārāṇṇaḷḷaḷ

vīṇṇaḷḷaḷ sṇṇaḷḷaḷḷaḷ Jeshṇṇaḷḷaḷ sṇṇaḷ i āṇṇaḷḷaḷḷaḷ
 lṇṇaḷḷaḷ sṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ
 lṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ lṇṇaḷḷaḷḷaḷ

Muyavant Pillai nagi Ada D wanga t i e ' alochit kayarannu isesharu agi bondu boratu di kalla
kelasse yikatti ga 2 pa 6 yu n tiriki vittig 1 he 14 murattara hisili e variba ba taga
kamba 13 yidikke modu e losa biyala kamba 9 e a 1 e kay e losa biyalu kamba 1 yid e bi
halli Mullarasah li yivara nyinad m baradu kalli De un magas labaya Lichannu

36

At Belluru (sa to holi), on a stone in the claudra ale of the Madhava temple

Sri Ganadhirodaye namah ।

[illegible]

Su e ulhigay an m mntu Ang vante srttiam b ltu sruyay m rya i
 su somam ptilit atv ulvate ju ubi i hstthi-aypud lh gon l i
 i ayur va u-val shra- il tir l hya hista sthigay i ant m m i
 les y p i Perum ije Deva-veluv nra- ing va bhushavara i
 jwa n d e y o l d m m d i l a u l h i f n a h m o l e k h j s d m i i
 d r a v l d i R a t a y i j m a s r o m b y a n m j a n a l k s h m y a t t u t i i
 j u u n k e - g o n d i - g r a m i Perum ije chumppitig mntu siddhad i
 l a y a n d e N a r a m d i v a n u i n t a r y a n n a g r a - d r a v o l m i

svast suvast-ibhavanistay m i s o - p a t h i - v a l l i b h a m s i d i a y d i n t j a p i a n e a v a m l a u a t a j a n a -
 v a r i h a s a m m i d i a v a l u m b a r - d y u m m a s a v a y u e c h o l m a m m d i y a r y a m a y a r o j a s m d i
 g a p l a - b h e r u m d a i d m p r i c h m l a m a s i h y a m u a k m a v a a s m a m a s i l l i g u - d a r g s m a l l i
 c h a l a d a n k a R a m a v a r i b h a r a n s h r a m m M o g a r a j a n a m m d i a v a C h o j r a y a p r a t i s t h i c h i r y a
 P u l y a r y a s m u d h i v a m a s s m l p r a t i p a c l i k r a v i t t a M o y a j i s r a v a - d a s a s m i d e v a s a r a
 s r u m a d r y a d h m D o r i s m u d r a d o j a s u l h a s a n d l i - m o d n l m p r i t h a v i y a m g e y a t t a m i r e (r a) t a t
 p i d a y a d m o p y u g a j a y s v a m i a f e l o l a v a g r a d a r u m r i v a t t i - r - y a m m J a m k e - d i a y a n a m s r i
 R a m a K r i s h n a - p a d i p i d m a r i d i a l a m a p p a s r u m m m h i p r u l b a r a m I a m m i j e D e v a d a m m a k a r u
 S u l a v a s h a 1206 s a n d u v a t t i m m a i j i r m a s a m a s a r a d a k a r t t i k a s u l A i s m a t - p r a t a j a c l i k r a
 v a t t i M o y a j i s r a - v i r a - d a s a s m i d e v a s a r a l a y a d a s u m a m a h i p r a d h m a p p e r u m i j e D e v a -
 d a m y a l a m d h i m i j a v a l i a n g i l a d u t a m b a s i s i r a n k o n d a p r e s i d d h i s m m s m a n v i t a h a t m m a
 t a m m a l a l a r a j j g a j a c a l i t a v a h a B e t t i d a l o t o i B i l l a b e l a g u n d a i T p p u a i m t a - m d r a s t h a j a n g d a n n a
 s m a t - s a r a v a n a m a s y a d a g r a b a m U d l h a v a N i s u n a h a p u r v a d a B e l l a r a g u m a - m a d h y a d a s r i P r a
 s a n n a M a d h a v a d e v a r a s r i P a m a k r i s h n i s l e v a m s r i v a r u l a A l l a m i t h a - d e v a r a b y a m g e y a s r i
 M a d h a v a d e v a r a g u a m p i t a p a d i n u l a m l a l a g a r i j u n t a r o l a g y a l i l e a - P e r u m i j e D e v a d a r a y a l r a
 j e n d e n d a g e v a t u v o l e y a r i g i n a h a s u a r t i g u v a - B e l l a r a t e m b h a t t a r i m a h y m u g i j e g e v a l u v a n t
 i g u v a - m a d h y a d a s r i P r a s a n n a M a d h a v a d e v a r o l a g i d a d e v a r a g u a m r i t a i m r i t a i h a n g a - b l a r a m a -
 b h a g a C h u t i a - p a v i t r a - d i p o t a v a t i r u d i a - l e r a r a m l a d h a l a g u a j u t a - v a - g e v a c a h o t a v a i j a g i y a -
 t a k l o i c h a n d i m l i - r - s t h i y a y g i s a r v a l i d h e j a n t h a r a s a v a m m y a y g i s a l u v a n t a i 4 - r i v a i
 d e v a s m i d e v a s a r a l a y a d a i P e r u m i j e D e v a d a m y a l a r u d h u a j u r a v a l a g i h a d a d u t a m b a
 s r a m a r a l m d i i B e t t i d a l o t o i B i l l a b e l a g u n d a i l a y a r a i m t a m u r a s t i l a g a n g i t a m m a t a m m a
 k a l a v a l l i g i t u s o l i t a p a r i d d h a - s m a s a m a v i t a r a h a m d r a s t h a l a m m a s t h a j a m l a s e p t m a b h a g e
 y a l i l u l a r a l a d s a d a - s r a s t a s t h a r a h i s a d h a y a n u a i P e r u m i j e D e v a d a m y a l a r a B e l l a r a
 t e m b h a t t a r i m a h y a n a g i j e d h u r i p a r v a l a m m i d i l a t a r a i s t h a l a c o l o l a g e i t o n b h a t t a r i m a l i
 j a n a n g a l a t i v a s i k a r a l o n d a m u l h y a s t i l a n g a l a i B e t t i d a l o t o i B i l l a b e l a g u n d a i T p p u a i m t
 i m u r a - s t h i j a n g i t a m a k a l a v a l l i g a l o l a g e G u m m a m l a l a h i H a r a d a g a i l a a l a j i j i P e g u r a i k a t r a n a h a j i i
 R a g y a b a j i i k a c h a n a h a j i i H i r y a B e d a r a h a j i i C h o l l a B e l a r a h a j i i H a n c h y a l a j i i G a r u d a n a h a j i i
 m t i h a l l i g a l a i i s t l a m a r a l a m a s y a m a l h g e y a l l i l a r a l a s a g r u m a m a d h y a d a s r i P r a s a n n a
 M a d h a v a d e v a r a o l a g i d a d e v a r a n a g i d e v a r a s t a v a l a s a d d h a y a n a m a h y a n a g a l a t a r u
 v a l a r i s i l o n d a r a g i a g r a m a m a d h y a d a s r i P r a s a n n a M i l l a r a d e v a o l a g i d a d e v a r a g u a m r i t a p a d i -
 v o l g y a t a l k e m a r b y a m a n g a l a d h u r i p a r v a l a m m i l o t t a B e t t i d a l o t o B i l l a b e l a g u n d a d a l a y a
 v a l l a l a l a g a l a g a n a A n d a b a l l i B u m a g e r i l a n d h g i l d a T a r u b a l i i K i t t a v a g a t t a i S i r a n a h a j i i
 i d e v a r a g u a m r i t a p a l i m b u n d h i r a j u n t a r a g g a r o l a g a n a l e l o t t a Y e r e y a h a j i i H a t t a n a i
 L u c h a a h a j i i i r u m a n a h a j i i P e r u m i j e D e v a d a m y a n g a p u t - g o l a g y a g i s a r v a b u d h e p a r i l a
 s a v a m a n y a v a g i l o t t a k l e g a m a n a h a j i i S e t t y a b a j i i B i l l a b e l a g u n d a d a H i r y a l a r e y a k e l a g a n a
 a l o l e y a m e l a n l l i g r a d d o e l a g e j y p p a t t a i m t i s h t a n d m a l a y a n a n g a l a d h u r a p a r v a k a m m i d i
 k o t t a r a i m t i d e v a d a m a d a s t h a j a n g a l g a v a i P e r u m i j e D e v a - d a m y a l a r a k o d a g i y a s t h a j a n g a l g e v a

guttagekāraru ā guttageya vastuvanu ā śrī-Prasanna-Mādhava-dēvaru śrī-Rāma-Kṛṣṇa-dēvaru śrī-varada-Allāṅānātha-dēvarugala amṛita-padigeru ā-kereya-bhandiya dharmmakēru sanyāgi yikkuta baharu || (*usual final verses and final phrases*) ut appudakke ā-Deḷḷura sēnabōva Pemmāyannana maga Allāṅ-Dēvana baribā ā-tombhattāru mahājanangala śrī-hastad oppa ā-Perumāle-Dēva-dānnāyaka śrī-hastad oppa *śrī Allāṅānātha* || śrīy-Allāṅānātha ||

S'aka-vaisha 1231 sattu vittanānadi Saunya-samvatsarada Mārggasiṁha-ba 13 Ā śrīman-mahā-pradhanam Perumāle-Dānnāyaka makkalu Chakravartī-Dānnāyaka ā Bellurī mahājanangalige barasi-lotta śāsana kramav entendade munna ī-Perumāle-Dānnāyaka Bettadāḷōṭe Dillabēlagundā Tippūranū ā ā kāluyalligala sahita ā-Bellūrī mahājanangalige koduvallī ā Bellūra grīma-madhyada śrī-Mādhava-dēvaru Rāma-Kṛṣṇa-dēvaru Allāṅānātha-dēvarugala amṛita padige baradiba tāmbra-śāsanaḍa kuḷada honnige selavagi ā-mahājanangala kuyyali ī-Perumāle-Dānnāyaka kalla nadasikomballī tamage kodugiyagi ā-dānnāyakarige sanda baba kāleguāmanaballī Settyabhalliyān uliya dēva-dānāvigi kalla nadasikonda Anulaballī Rāmāgudamaballī gādida Tarabinnakōṭe Kittavagattā Sivananaballī Yirumanaballī Bichanaballī Ereballī Hattinū ut ī-halligaligeru ā-Deḷḷūrāl Gānasamudradalū ā-dēvarige kallu nattu śāsanaḍalage baradidānthī grībī kshētraugaligeru ā-dēvarugala sthānākatana ā-nibandhangala mukhyavāgi dānnāyakarige baradiba jivita-prasāda-padi-voḷagāgi ā-dēvarugalgulla sarvva-sāmya-sahitavaha dēva-dānada vod-tanakkēvā ī-Deḷḷūra mahājanangala kuyyali ā-Chakravartī-Dānnāyaka tātu-kālōchuta krāya drabya ga 650 nū kondu ā-dēvarugalige dēva-dānāvigi jiha halligalanū ā-Deḷḷūrāl Gānasamudradalū vullānthī grībī kshētraugalanū ī-dēvara amṛita-padige tāmbra-śāsanaḍalū saptama-bhāge ā kula kaditā honnanū ā-dēvara-sthānākatana voḷagāda vodetnada sarvva-sāmyavanū Deḷḷūra tombhattāru-mahājanangalige ā-Chakravartī-Dānnāyaka sva-ruchyā vodambattu dhārā-pūrvvakam māḷikkottaru ā-dēvarugalige tāmbra-śāsanaḍalū saptama-bhāgeya kula-kadida honninalo ā-mahājanangala tāvō sthānākarū vod-ayārvigi vōra keligana dharmmarāgi ā-dēvarugalg amṛita-padi Chutra paitra nitya naimittika voḷagāda ellī ā-krītyavanū kāla kāladale endendigeru ā-chandrarikha-sthānyāgi Deḷḷūrī tombhattāru-mahājanangalige nadasutta baharu ā-mahājanangala ā-Chakravartī-Dānnāyakarige kōṭa dēvara bhūta-guttikēya nuyogi 1 ke jivita ga 5 vū yibālā akkiya prasādarū nibundhada gaddevoḷage vaddē ko 1 ba 2 vū saludu vōdu nūḷḷavara saludu ā-mahājanangalige māsa-veggadikēya nuyōgi vandakam jivita ga 3 pa 5 prasāda padi ba 2 sēnabōvakeya nuyōgi 1 kam Allāṅ-Dēvuge jivita ga 3 pa 5 prasāda padi ba 2 saluvada ā-Chakravartī-Dānnāyaka śrī-hastad oppa śrīy-Allāṅānātha ā-Kōlagiyasēthilḷī Kāḷigirāvanaballī Bhabēlagundada gaddiyānū mahājanangala krāya iḷge kōḍa ī-sthāla gūḍi kachukuda barasthāvarū undig-mānyadēvali druvundige ā-chandrarikha śrīy Allāṅānātha

42

At the same village, on the gate to Lumbha in front of the Vēnāṭṭēvara temple

Subham astu svasti śrī jay ibhyudaya Salivahana-śaka varusha 1441 aya Bhaḷḷana samvatsara ulā Āśvina-śu 10 Sūlu śrīmatu-Kīṭṭiyā gurū ī Toriguliyā darggūḷhapitē Rāmappa-kuttira mākkālī Haridāsa-Rāṭṭaru Bḷūra Prasanna-Mādhava-dēvara mairūḷ utsahī manṭiyā dīpi māḷ jay kāmiba halli-pūtharavā Gōpāl-Kṛṣṇa-pūṭiyagi ā-chandrarikha sthānyāgi nibundarū āḷḷḷḷa astu

43

At the same village, on the wall of the veranda in the Vēnāṭṭēvara temple

S'rimat prasanna gumbhira syād vaḷḷam'ghra'ūcchibharam ī
nyāt trilokya nāthaya śrīmanam Jmā śāsanam

śrī-[Sī]nantabhadra-munayo namaḥ | śrīmatu Dīpi Kollipura Jina Kūchū Penugunde sunhasan ubhi-
śarada Lal shunisa Blatī nakara pratibōdhadra śrī-Muśū Dēra Pija-Vodeyaru dhār dattavāgi
lotta kshetrādali sva-śishyar aha Hulakalla Padomana Setṭara sutar ūla Dodd'idanna Setṭara putar
ada Sukkare Setṭaru abhiuday r mōjasa mūttavagi u chandricka evāḡi mūmāpīda Vimala-
nathana chaityajayaru sri

44

At the same village, on the south east pillar of the nararanga-manṣapa in the Vīṭṭāra temple

(Vāgari characters)

Subham astu svasti śrī rājabyudaya Sahnāhara raka vatśha 1591 ne sonda vartamāna hūmya
sūmvatirada Vāśakha bā 5 yalu Viśvāśvara svamiy pratishṭhe

45

On the north face of the same pillar

Belūra staḷda Hebīra Haryar arasarū jī magi Nāṭṭaya Madhara Hebīra maga I iṅṅipaya Tīṭṭaya
Kapayamipati sere

46

On the north pillar of the same manṣapa

Viśvesvara svami Sali 1591

47

At the same village, on a stone inside the Gaurāṭṭāra temple

Namas tūga-śūrāś chumbi-chandra chīmara chīrave |
trilokya nagarārambha mula-stambhaya Sambhava ||

śrī Sarasvaty namah | svasti sūmvatā bhuvanaśrayam an prithivī vallabham mahārajadhiraja para-
mesvara parama bhaktarakam Dvaravati pura varadhisruam Yādava kulāmba dyanmani samyaktā
chudamrī malerya r yā malepatoḡ gānda kadana pētoḡ audan el inga vīran asah yā śūra Samāra
siddhi guḡ durgga malla chālād al r Rama nūssal r pratipā bhūya bāḡa chakravartī Vira Ballala
Devīru Lokkugundiya nelevi linal i sul bā sam-ṭha vi odidna rajyam geyuttam ne |

śrīgam Yād i lna rāja | śrīgam adarppanda Hoyaruvayadoḡ bhū |
bhūgamu allam Vishnavi | bhūg r lūpaty idan enai Vishnu narendram ||
Pagadakote Kong aḷida dūdadaḡ mandal r ppo laru u gett |
igaley odi kaḷgrade I andira manneyar anu tūru |
regāḡa vāri maraḡam av illene Vishnu narendran aḷid i |
sagira veshtitichāḷeyan dūroḡ r dōze bhūtaḡ idhupir ||
a Vish u narendran magan | avāise jagat trayagalām kūtṭi dhan |
tri vādhuvan ol si tūnaḡ bhū | jayasthadoḡ nūsidam d r s mha narendram ||
dhuradoḡ m r antavag Vyjunan Amli s itam Raghavam Saumal ham band |
eredar gam Kīṭṭitam Ditya kulā bhūvam Goffan | Chūdattam |
saran en laḡ | khaḡandram śāra mḡla s mha | Inteyarḡ Am |
buruḡkshru | Mūmātham Vasavaḡ esera Jayantam nripēndram Nrisimham ||
r nripānā sūru vitaruna | k mūnam vira Hoyarūm Rillūḡam |
mūnava rāpāda rīpu nḡḡa | kanana dīra dhanan enai negaldam dhareroḡ ||

49

On a second stone near the same temple

Srimat trilokya pūṣṭya śarvva karmma su sakshine |
phaladāya nūno nityam hesavīya śrīya cha ||

svasti samastā bhuvanastayam maharajadhirajam paramēśvaram paramā bhūttarakam Diaravati
pura varadhavarum Yādava kulumbhara dyanam sarvavya chūḍamam maleriyā rāja malipirolu
ganda grāha bherunda kadana prachandam isabaya śrī Sānvārā sādhu grā durgga mallā chakrad
antā Ruma varillā kanthirava Magarā rājā nimmula Chola rājya pratishthitel rājya Pandya rājya
samuddharana n 'saula smat pratapa-chakravartti Hoysila bhūa lāla śrī Vira Nārasimha Dev
arasarā śrīmāda yāthū Dorasimha lā lāla sukha saukāthi vinodidim prithvi rājyam geyvutt irdda
Sakā varsha 1192 nēva Sānlā samvatsarādī Āśādha n 5 Brāhmandā śrīmāt pratāpa chakravartti
Hoysila śrī Vira Nārasimha Devārsara śrīmāt mahā pradhīnam Purnāle Devā dinnayakēge karu
nyam mādī dhīva pūrvakām madī lōtta smat sarvā namāsyad agrīharim Uddhava Nārasimha purav
ādā Bellāra śrīmādaśeṣa maharajangalaga lēllā r Trīkātā śrī Lalāshū Nārayana-devan Gopā
devārā kēlāva Mādhava devārā nambivara r aliv Tambiyannarum Tiruvānga Perumāle-nam
hivara Tiruvirāwarpurav lā Melugāyēva Śrīvaishnavārā nūn kēu Tondimura śrī Lakshmi Nārayana
devārā devārā devāyada Śrīvaishnavārā Nigamangalādī śrī Chinnā hesava-devārā Śrīvaishnavārā
Didigūra maharajangalā Chinnā Kēśava devārā Śrīvaishnavārā mātādā padinentū nāda Śrīva
ishnavārā mūdā vā rodumbittā bārasidā śrīna Prīmāra eundēdē lā Uddhava Nārasimha purav
ādā Bellāra Mālesamundā āveyarakēra Tōgichēgege eudde kaluvēgalānu LPerumāle Devā dinnayā
lāra lūra labā arthīharan il kē dhīva jāyā arant īgī kottasidā īgī kēgegalā lāttē kaluvēya paanthidālī
yiddā yemvā b dīlālugilām bittu adāl kē prathī kshē'arav mū bitt vāgī yā bēddālā lāttū kōi kēu intā
gādē kēlāge pūrvadālī vullā achēkukattū m ikhyavāda 'śrīmāra mātēdēgalūllā bēddālegeru Mādhava
devārā gādēgeru mātē sūd gā bēttuvattē īgī varshā mēl mūdīv āgī kharā lūgāklē nāka hānāvina
māryyādevārā teruttā hāvōvā lā devā-dānangalaga āgrāhā hādāklē mūnōvā mēddā dhikarigāl gēvū
gā lūgal gēvū teruvā mīrā ubhāvanu Tāmbiyannarum śrī Lakshmi Nārayana-devārā Gopā devārā
tanāgē vllā mūdū lūgē gē gūdyamam vōndū hūnā vōndā teruvā lā lā rīrāvānga Perumāle nān bī arn
āśrī Lakshmi Nārayana devārā Gopā devārā tanāgē vllā vōndū lūgē vū Mūllāva devārā vū lū
gā lūgām vōndū hūnā vōndā teruvānu vōrttū mōrttū sūmā-māhā rājā vārdhū lā lā lā lā thāvinālī
yemvā d vā-d vādī bhāmavādī bās lā māryyā lā allidē āpā āyā vā vō lā lā lā mālāyannar
gāl lōfā māryyādevārā īgī mūdū lūgē sāmāt prātipā chakravartti Hoysila śrī Vira Nārasimha
Devārsara mātē padinentū n lā Śrīvaishnavārā mātē mālāyannārā āka śrī śrī

50

On a third stone near the same temple.

Śrī Gārlhāyāva nāmah |

nāmas tūngvā rā cālmāt-chandra-chāmārā-chārvā |
trāilāyāngirāmbhā mūla cāmbhāya Sāmbhāva

svasti śrī prithvi vallabham maharajadhirajam paramēśvaram paramā bhūttarakam Diaravati pura
varadhavarum Yādava kulumbhara dyanam sarvavya chūḍamam maleriyā rāja malipirolu
gandā lā hū lā kadana prachandam isabaya śrī Sānvārā sādhu grā durgga mallā chakrad
antā Ruma varillā kanthirava Magarā rājā nimmula Chola rājya pratishthitel rājya Pandya rājya
kālā sāmādhāvanā nā rā rā rā rā pratāpa chakravartti Hoysila bhūa lāla śrī Vira Nārasimha
Devārsara śrīmāda yāthū Dorasimha lā lāla sukha saukāthi vinodidim rājyam geyvutt irdda
Sakā varsha 1192 nēva Sānlā samvatsarādī Āśādha n 5 Brāhmandā śrīmāt pratāpa-chakravartti

Ranga kshutindrāchyutadeva-Rayan rakshā-dhurin iv va Rāma-Krishnau |
 Ūbimbik iyām Narasa-kshutindrād ubhāv abhūtām Uragēndra-sārau ||

(Lines 23 to 46 the same as lines 25 to 51 of No 30 of the Gundlupet Taluq)

stuty audāryas sudhildas sa Vyay nagarē ratnā simhāsanasthah
 kshmapulan Krishna Rīya-kshutipatu adhanukṛitya nityā Nṛigīdān |

ā purādhau athistā-kshutidharā katikid ā chā Hemachalintid
 ā Seto: rātri sathā śūy am āla bahukṛitya kirttyā babhāśē ||

kṛitā uṇi sura lokam Krishna Rīya nityam
 tadannu tad annu nma punya | urmichyutēndrah |

akhlilam wani-lokam svāmsam ētya-jetī
 vilasati Hari chetī vidvad-jitī-pi idatī |

ambhudeva nityamāna sakhō'gastyēna pilōjyutas
 tṛipto Rāghava-sāyā āgōi śil hṛyā sṛantipyamānas sadā |

antasthur bhadra-mukhān dhā śil hī-yakhu vāsushī ō dhṛvam
 yad-dānimbū-ghanaambor ambudhau nyam purnas samudjōtāt |

śamyaṇa narapīlas satya dharmā pratishthō
 Vyaynagau r-rīyad-ratnā (III) simhās anasthah |

Nṛiga Nāja Nibushūdhin nichayān rīya nityā
 nirupama-bhūja vīryaudārya bhār Achyutēndrah ||

kshutī pratishthāp ta kṛitā dēhī
 prāpte padam Vaishnavam Achyutēndrē |

adhyāsya bhadrāsaram asya sūnur
 vīrō babhau Venkata-Dēva-Rīyā ||

prāśāsya rīyam Prasavīstra-rūpē vidvan-midhau Venkata-Rātra-bhāpē |
 vibhigadhiyād achirāt prajināni Akhṛudat vīsam athādhanūdībē ||

Timmimba vara garbha-mauktika manī Rung-kshutindrētmajah
 śhutrāśhakaraneva pālita mahā Karnata-rīyya śūyā |

śūryyaudāryya-dayāvatā svā bhagmī bhārtrī vāta Nāyūdh
 Rīm-kshmapratimpy amityā-tīlak nī kṛiptābhichakōtsavah ||

ēcu-Videinagarī lalimau mahī-stomēyya-simhāsana
 sṛantā-dīar ivā sphuran sora girau samhṛitya vidreshanah |

ā Scīōr ipi chā Himādhā rachayā rīyōō nṛyū īkār-ū
 sṛādhā pūyātō bhadra-mahārājāś churīya kshamām ||

vīkhyatā-vīkrāntā nayasya jasya pattābhushēlī ō nṛyātā prajānām |
 ānandā-bāshpār abhushichyamānā dēvī padam darśayā'ē dharitē

gōtōdōdhīra-vīśārād un karahyā ipadāpānōddharām
 sāyāyatta matim samasta-samarāga-stomīvanah | nṛyātā |

śūyāitā-sarvī bhū ruclup sa vyayam sṛa nandakā śrī-bharām
 yam sūnante jāsād iyāūchitra-gamān Kṛishnāvatīram luddhā ||

vīkhyatā m lādhā bhōgā-śūngā-vibhāvau addīma-dīnōddharām
 dharmānā smṛitī-mātrōṇī bhuvano drakshām prajā rakshantē |

praptim jasyā bhūyān bhāyānām dīnēnd-dig-dīnti kūrṇōpamām
 pāteratyā-pitūbhikṣitī dharmānā jīvānta sarvō jnādh

jāt-sarvā dhūlī-pīlī Saka rātā u s-muchchitānō dīdhmā rākhā
 romīlī | lēti-vaditī vā bhuvanam idam sarvam antāra-vāhantīdhā |

vēnī nīyāśvīra pralāpita-vīkhyatī vīra bhāshayā rānīgā
 4'ntā jnādhā-pratīhī lā sākādhā bhāyā sī mādīvīrānādhā |

tuṅgām ēra day'im mālā-bhujā-yugam sōnam cha kṛishnām tanum
 rakṭānila-sitīm trivēnim anaghīm vikṣhīṃ giram nararādām |
 tīrthīnīti samāvalaty avayavaś S'ēśhādri-viśi vibhūh
 prīyō jasya vi-ēśhā-bhakti muditāh patṭibhishc'kṛa-sriyē ||
 śhāśhūpaty-upamāyita-gandās tishana rūpa-yāśasamāh'indāh |
 bhīshige tappura-rājara-grandāh pōshana turbhāra-bhū nava-khandah ||
 rājādhuāya-birudō Rājara-ja-sam imhatih |
 Svāra, v-rājāmāna-śris kṛi yā-pāraml-sūah ||
 mān-r-yaara-gund inkō Mera-lughu-y kōbhārāh |
 śāsanīgata mandārāh para-rāja bhayāl arāh ||
 karad ikulū-bhūpūlah para dīra sikhādārāh |
 Hrududāya surāt inā sindhurāja gabhīra dhūh ||
 viśbhāra traya-vikhy itō dushtā-arddāl mārādan vā |
 gyaughā-granda-bhē (III a) ronilō Hari-bhāl ti-sudhā-midhāh ||
 vārdhamānāpadāna śrīr arddha nīrī-katēsvārāh |
 ity ādi-birudū vāndi-taty ī nityam abhūstutāh |
 Kamblhōja-Uhōjā-Kālmgr-Kar dītīdī-pārtihvāh |
 sūvudallā padīm prāptus santrīśita nripāpadāh ||
 śōtyam nīti-viśārādas sura-taru spaidhāla-viśārātmāh
 sūvōrīśā natis Sādāsava-u akhīyā kshīrūnākyāhah |
 bāhār augadā-nirvāsēsham aklulīm sūvamasāhīm udvāban
 vidat trīnā-pūāyānō vīryātē vīra-pratāpōnnatāh ||
 turugamānga vēdēndu-grāntē Saka-vat-vatē |
 vaishē Viśvāvasan māsi chāśhādhē Saumya-vāsarē ||
 sōmōpū īgī samāyē punjāyām pūrnūna-tithau |
 Tuṅgāhīdri nadi-tīrē Viṭthalēśvara sannadhīu ||
 nānī śākhābhūdhī gotrā sūtrībhīyas śāstravittāy ī |
 vikhyātēbhīyō dvīyēbhīyō vēdā viddhīyō viśēshāt ih ||
 Penugundā mihārīvē ramyē Hyāsina-nādūke |
 khyātā Belūra-simāyām adhikāmśum upāsītām ||

(11 lines following contain details of boundaries)

Vēṇkātādri samadrākhyaṃ aparīm samupāsītum |
 Appākhānāhāyā śrī-Maanyūr grāmakēna cha ||
 khyātā Maianāhāya cha S'ricūrāna mūbhēra cha |
 apī Bichānāhāyākhyā-grāmakēna tanīyāś ||
 Vārāhīlānāhāy ī cha bahur ētus samānritam |
 śrī-Honnayānāhāy ākhyam grāmam sasjopasōbhutam ||
 sarānāyām chatuś-simā-samyutam cha sarāntatah |
 nidhī mksbhēra pīshīna-sūdhā śādhyā-jalānritam ||
 akshīny āgāmī-samyuktam gana bhōgyam sa bhūruham |
 vāpī-kūpa-tāṭkās chā kachchhārīmasācha samyutam ||
 putra prutradābhīr bhōgyam kram id ā-chandri-tarākam |
 dānādhamanā vikrītī yōgyam vīmāyōchutām ||
 paritah prayātus smēdhūh purōhita-purōgamāh |
 vīvidhūr vibudhās śrautā-pathakair adhikair gurā ||
 chatārtha-gōtra kulāśa sūdhū-bāndhū sūdhānādhīh |
 svāmī kāryādhurīnasya arādhīna-naya-sampādāh ||

pakshôpavāsigaḷ pī- | pr-ksbryakara-mūrtigaḷ guhā-vāsigaḷ aty- |
 akshunna-charitai ivar end | i kshu pogalḍapudu Gobeja-Bhattārakara ||
 pūdeduda Nalambavīdiya- | m odanodan i-Dadigavādiyum dharmanaman ô- |
 gūdisada tapadina bhuvanama- | n adig eragisi negalḍa Goḷheja-Bhattāraka ||

svasti śrīmad-Ēlāchūjya Dēvara gudda Bindaḃyā baidam māngaḷam ||

68

At Irabanahalli (same hobli), on a stone in Jōga Lang's field, south-west of the village

... Sarva .. . samvatsarada Badīapada .. . śi-Tātā .. .
 ... Sidahali-Dāsa Rāṭa-yanavange dammavāḡi hṛdabada Vengad nāyana Chūñcha Gaudana Doda-
 Mayalarige dahaliyā tṛiyalāḡi mūru-gēnuvina kulluvānu kodagenu lotu yidake ār obaru tapidare
 Vānarāsīyalī gōva konda pīṇḍalī hōhruu idake sakkī Kuchuvanakōteya Doddā-Bayichya Bayira-
 samudradā . . digavī Honnakalāsana bīraba *Venū nṛm

69

At the same village, on a stone in front of the Ājyanēya temple

Sādhārana-samvatsaradā Jēshṭha śudha tṛiyōdasilu Patanasvāmī-ayanavaru Hebhāra sēnahōraru Garu
 huga Dēvaru

70 ✓

At Hatna (same hobli), on a stone near the Vīrabhadra temple

S īmat-paama-gambhīra-syād vādāmōgha-līlūchhavam |
 jiyūt trulōkya nāthasya śāsanaḡa Tīna-śāsanaḡa ||
 Śrīpati janmadind eseva Yādava-vamśadoḷ āda dakshinōr- |
 vṛipaty appan orva Salan emba nṛipam seḷeyinde lōpana- |
 dṛipayan ond in orva muni poy Salā yendade poydu geldu dig- |
 vjāpi-yaśam negalte vadadam gadā Poyśalan emba nīmadim ||
 svasti Śrī jannu gēham vidhritā-nṛpamōḷāttā-tāḡō-maharuvam |
 vistīritah-kentōrvi-talam avinata bhūbhūḷ-kula trana daksham |
 vastu-brātōdhhava-śhūnāl am amala-yaśś chandra sambhūti-dhīman |
 prastutyam nityam ambhōnidhi nibham esegum Poyśalōrviśā-vamśam ||
 adarol kṛastubhṛd ond anurghabhya-gunamam dīvēbhṛd uddīman- |
 trād-agurvi-um humarāmīy ujala-kālā-sampattiyam pīrjā- |
 tād-udīratānā pṛmṇan orvane utāntam tāḡi tīn alle pu- |
 tīdam udīrtā tāmō-vibhēdī Vinayadityāvanipulakam ||
 kan | vinayam budharām rāḡeḡ | ghana-tījam vāri-balamam aḡi iḡa negalḍam |
 Vinayaditya-nṛpīḷal am | anugata-nāmīrtihān amala-kūrti-samartham ||
 budhā-nūdh Vinayadityana | vadhū Keḷeyalib arasy enbol ātmāsya-vibhī- |
 vidhritā-vidhū parjāna-kī- | madhīnu negalḍal sa-ellā gona-gana-dhīnam |
 ā-clampatige tanūbhīvan | idam tanuḡ eragad ari-nṛpīḷarām bhō- |
 . . da vol eraggon āhava- | mīdānyol negalḍan eḡyan eḡḡ Iḡeyahḡam ||
 vṛ | ātam Chīḷukya-chakrēḡam | brūḷa bhūḷ-dāḡam uḷḡadḡā- | bhōpa- |
 brūḷa prōtūḡḡa-bhūbhūḷ-udḡāna kullāḡam vandī-sayugha mīḡham |
 svīḡmī hīḡatā-dēva-dvārada-sura padī-dogḡhā-vārīśa-chandra- |
 dyōḡa praspandīḷa hīḡā-dēva-dvārada-vāḡam rīḡa-āḡidhīḡa-bhōpam ||

pakshôpav isigal pî- | pa-kshayakara-mûrttaga | guhâ-vâsiga | aty- |
 akshunnâ-châritra | var end | i kshu pogaldapudu Goheya-Bhattârakâran ||
 pradedudu Nalambavîdyu- | m odanodan i-Dadigavîdyum dharmamaman ô- |
 gudisâra tîpâdim bhuvanâma- | n adig eragasi negaldâ Go[he]ya-Bhattâraka u ||

svasti śrīmad-Ājīch uyya Devara gudda Bindayya baredam mangalam |

68

At Irabahalali (same holi), on a stone in Jōya Langi's field, south-west of the village

... Sarva . . samvatsarâda Bidipada .. śrī-Tatâ
 ... Sidahali-Dasa Râhita-vyavaharige dîmmavagi hradahidâ Vengad-mâyana Chuficha Gaudinâ Doda
 Mayalarige dahaliyâ tîvyâlâgi mâru genuvina kîrîlârânu kodagenn lotu yidake u obaru tapîdare
 Vânarîsyalâ gôva kooda pûpadali hîbhruu idake sakka Kachuvânakoteya Doddâ-Bayichaya Bayira-
 samudrada dâgavî Honnâkâlasasa bîrahâ *Venl atin

69

At the same village, on a stone in front of the Āṇjanḍya temple

Sâdhârâṇa-samvatsarâda Jeshtrâ śudhâ trayôdasilâ Patanasâṣmî ayanavaru Hebhârâ sêṇabôvaru Guru
 linga Dêvaru

70 ✓

At Hatna (same holi), on a stone near the Virâbhadrâ temple

Sîmat-parama gambbîra-syâd vâdîmôgha | iñchhanam |
 jîvî't trulôkya nâthasya śisanam Jma-śâsanam ||
 Śrîpatu janmâmd eśeva Yâdava-vamśado | âda dâkshinôr- |
 vîpaty appan orvva Salan emba nripam seleyinde | ôpana |
 dvîpîyan ond in orvva muni poy Salâ vendade poydu geldu dig- |
 vjapi-yâsam negalte vadedam gada Poyso | an emba nâmadim ||
 svasti Śrî jinnma gêham vidbrîrâ nirupamôlâtta têtô-mahavuvvam |
 vistarîntâ kîrtôrvi talam avanârâ bhûbhrit-kulâ tîanâ daksham |
 vastu bratôdbhava-śihân | am amala jâśâ ebandra sambbâtî-dhînam |
 prastutyan nityam ambhônidhi-nibham esegam Poyso | rrvîśa vamśam ||
 adarol kâustubhîrâ ond anurgubhîya-gunamam dvîbhîrâ uddama sa- |
 tvad agurvam himarîsmî nyala kalî-sampattiyam purya- |
 tad ud ratvadâ pempan orvane mîntam talâ tan alte pu- |
 tîdan udvîtta tîmô vibhêdî Vinayaditya vanipîlakam ||
 kan || vinayam budharam râpise | ghîrâ tîjam vaivî-balan in aṇise negaldam |
 Vinayaditya nripâlakam | amogata nîmarthîan amala kîrtî samarttham ||
 budha-nidhî Vinayadityana | vadhu Kêleyabb arîsîy embol atinîsya-vibhâ- |
 vidhuritâ-vidhu puryana-kî- | madbênu negaldâ | su-śîkâ guna-gaṇa-dhînam ||
 â-dampatige tanûbhavân | jâdam tanag eragad arî nripî | rrvârîp bhô- |
 da vol eragpon âhava- | mēdînyole negaldan erayan eleg Freyāṅgam ||
 vîrî || âtam Chî | ukya-chakrêśana balâdâ bhujî-dandam uddandâ bhûpa- |
 brata prôttinga bhûbhîrâ-vidyâna kulîśam vandi-sasyaogha mēgham |
 svî'tîmbhî | ita-dêva dvîrâdâ-sura nadi-dugllîrâ-vîrîsî-chandra- |
 dyâ ta prisparddî | hî | hîsura-vîśadâ vavam râra-Mândhâtî bhûpam |

i madam Pitamihun vi | ta malum Madanā mukam i Vipatikum |
 dāntiṃyā vidyā enī san | dā n mā mīdh Dīmanan lī nūm samiddhājol ||
 rād anujan il bilī kalī ko- | vidya dīmadhanan amulī ratur trītyā |
 spīdan ipīgā tūdrām do | sha-durū adhyatmī Balachandī i munindām ||
 nī tī lī hūvanan īsa chūdū | chīranghūrā (hadrāpābhiṃghūrī sevī nīrtan) |
 nū tī i rttan nī a-bodhā | mīptārīchay enī Balachū dīr Deymī negaldām |

gadya | sī sīstī pīlāpā Hōysālī pītānā svāmī Sōmī Sētī tam madīsīdī sri-Jina Pāṣṣa-dēv u-ashta
 vidhīrchēh mēgūm lī hān lā sphūtītā prīnoddhārakkām Jīnī mūngāl āhūrī dāpakkām basādīyā nāl
 dēvī i baddāly nūm bīlagānā Nā īrasamūdrāmūmā pātānādm mudanī Hōyēgalasamūdrīdā mādāl
 cīyol or khapdūgī nū vīrēyūmām tenk mā Sētīyāl ēryā mō lāl-ēryol or khāndūgī addēyūm in ura-
 menti sū lū sakālā-dhīyā golūgā mūmūn Chāngavēy i prāh m-gavūn lūgālā sāmāntā Nārasiṅgā Nāyīk in
 ānūmātīdīm Sālī vīrshādā sīsūālī mūrēyā lēm ilāmī sāmātsarādā Pānshīr sūddhā trītyārkkā
 dhīnā vī tūpītōttārīyā sāl rāntīy īndū Vīrā Bālālā Hōysālā Dērā rāyabhyud īvartīthū nīyā gōrūgāl
 ipī adhyatmī Bālīchīndrā Dēvīrīk īlām tōledū dhātā purvākām mādī kōttī sīmēy entēndōdē purvā
 mūm īgnēy nūm Hōysālās mūdīrādī gūddē varam bīsūdyīm tenkā mūvātī mudānā hānērādū gūddē-
 varam nūmtyādol Bīlējāl ēryā i lō lī pālūvāl ā kēryā gīdīē-vārūm vāy vīyōttārāngāl Nāgūrī nūm
 lālī nūrīgōdūm hīdīgūrā lō līyūm īsūyādol Jātāgārākēryā vārū sīmē ||

mādī jī lī hūmā Vīdhīyā Dāndūyākū i bēśādīm bīhūvādī Nūnī Vērgēgōdī vādā dīv gēgīmī sī tā
 vūdhīrchēh mēgūm nū lū gūmūmūm hēgūm sūlādī dāsīvīndāmūmām bittām *(usual fīrāl pīrāsēs
 anī cēsēs)* bīrādīm sūnī |

71

At Bīdugīlī (sālī hōllī) on a stone līgīcār the brījī sūhī līlā vīllāj

svīstī bīvīlīyī līrīvī Bīgūndādā bīttuvattāmū bīttā sūhīkām māvād ēndōd Kōlūm vīyī
 mūnū lērā bīlī Chīta lūttuvattāmā lēgēyīrīvāhī īhā ēśādī lītīrū lēlī nōlūm Nūnī sūm
 yī sālīhīvīlī pīlēyān ālīlā pūpālīkē sālīvām sū mūngīlā līhī | lībū dī n

72

At Kūhī jī āhīlī (sālī līlī) on the rīgīlīk fīlīē vīllāj ī rīē

sūlīhūm īstū svīstī nū vīyī bīlīyī līyī Sīhīrīdānī sīlī vānūshī 144s Nāyīcēs mīyī ālīlī Sī n
 lī rīyū Būdīhīvū lī dīdī hīvīshīrī Dēvā mīdhūvū prī mīyīyī rīgēvītīrī lī Mēlīgātēyī lī lī
 pīvīnīvārī sū hīstī līnī Chīlī pīlēvām lī mūgīvāl Kūm vīvānūshīlīvīhī tīlī ālīlī rīvā nū tīn mī
 hīnūmūw īgī kūtī sīlī sīsīmī Tī n jīmā mīlī Mīlī Nāvākī | *(us fīrāl pīrāsēs)*

73

At līē sūm vīllāj ī ī stōrī tīhī lēfī of the vīllāj cūtrā

vībīhūm īstū svīstī sū vīyīyī lī hīn līyā Sālī dhānī sīkā vānūshī 144s Nēyī lēvā sām īstū nūlī Sīvānā
 lī rīyū Būdīhīvū dālmī sū hīnālmī Dēvā mīlīrīvānū pūthīvīrīvāyīm gēvītī mālī hīyīrī Tīnīrīlī
 lēvīgēyī kī lī sūmānārāhīlī sūnī bīlī gīvām | *Lākā Gūvīlī (ī nāl fīrāl pīrāsēs)*

74

At līē sūm vīllāj ī īstōrī tīhī lēfī of the vīllāj cūtrā

Sūmīn mālī pīlīhīvām Pērūmīdī Dīlīnīvīlī rī rī līvī mīlī dīhī nū mīvīlīvī lī
 vīlēgīrīvā līlī lī hīlīyām

svasti samadhatat i-pūch i-m ihā-sabda m ihā-mandalésvari m | Dvāīyati puti i uadhīsvaia | Tuḥva-
ba | jaladhī bad ivāna | dāyāda-dāvināla | rāndya-kula kamala-vana-vēdanda | ganda-bhēvund |
mandalika-bēntakāra | Chola-katika sūrekāra | sukūla-vandubunda santai ppma-samagā-vitaiāna-
vinod | | S aśakapura-krita-nivāsa Vāsantakī-dēvi-līdhī | vāra-pasāda | Yādava-kulimbira-dyum m |
mandalika-makut | chūdāmani | kadan i-piachanda | malapaol-gind i-nāmūdi-pasasti-s ilut | Kongu-
Nangali Talchādi Nalambavadi | Iravāse-Ilānūngil-gondi | bhuya-ba | Vīra-Gangāśahāya-śīra Sami-
vāra-sādhi guru durgga-malla mīsuka pratīpa | Hoysila Vīra Ballāla-Dēvar | dakṣiṇa mahi-mandalā-
mam | saddhirmmad illi pālisuttam | Dōrasamudhā | nelevindol | sukha sukathi-i-vinōdadim rājyam
geyyuttam ire tat rāda-padmōpajī |

vri || munt idu | int | mantā | ipa-samkai m | silihante singadant |
Antaknante singaradol | ovade jiragey okkal ikki sī- |
mantā-lālāman i-negajda-teukana rāyan enalk emppa pem- |
p un taledam pratāpa nīlayam dhireyol | Narasinga Nāyakam ||

tad-āśrayavattiy appa Sōvi Settiy-anvayam entendode |

kan | hasadi kero dēgūlam māli- | ge surāsura yuddha-kathē | vāp Madhuvā | ilol |
posat āge nirevinam m- | mūsi padedam jasadā noi | van eḷeg Eregūnkam ||
vri | sangata-punyan apūtiman app Eregūnkana vān-ajam pūdhī- |
nam guru Brumm-S'ettiy vān-ātma-mānōbāre Mēchayikkān ā- |
taugam avalgam udbhaviyid m kul i-varddhanā | G indhi-Setti tanv- |
rangy vānge śilavati mīsati Mākave kante Laksh m vol ||

m | vāra kumra gita-n il | Gm- | dīngi Settigam Amala-Śilavati Mīkavagam |
pūguṇa-guṇa gūma-mulhānam | mūgin ād va Sōman uru chavittāram m ||
pīra-nūti putim han | | vāra-bī m kēl atisayan | chaḷittan aynū- |
vri | dēn lo setti Sōman | vāra gita-vajra-pāyiram guṇa dhīnam |
aparimuta dāni nija su- | | vāra-patākam dēsy- | mākāraṇa asul an- |
ilvāp-kēsva bhavāra kē- | | vāra-patākam svāni Sōvi Setti yūttam ||
nāra-t dēv id m vāra n- | | vāra-patākam svāni Sōvi Setti yūttam ||
dhīra-patākam svāni Sōvi Setti yūttam ||
pūram | vāra-patākam svāni Sōvi Setti yūttam ||
dhīra-patākam svāni Sōvi Setti yūttam ||

vri | guṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |

kan | vāra-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |

vri | vāra-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |

kan | vāra-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |
gūṇa-dhīnam vāra-dēvi kinte tamayitā gGanayam Nārasim- |

i nardam Pit un dhum vi i tr madam Madanari mukun a Vijat ikam i
dumtaya v uliy ene san i da n ana nulli Damandani muni sannidhiyo i
ad anujau al hila l al i ko- i vidun ita idhnan amaja ratua tritay i- i
pidan ipa i t i indram do i sha-dar m idhiyatom Bajachandri mou indiam i
nati bhuv man is i chud m i chintaghi Chaudraprabh inghi sevi miratan i
mita v rtt un m i bodhi i mntarachy ene Bajach v rtri Devam negaldam

gadya svasti pu itapa Hoysaja patt ma svami Soma Sitti tana madisidi sri-Jura Parsva-devai ashta
vidh rebeli un gam khanda sphutita jinnoddi irakkam Jina muniga ahara danakkam basidiya uil
desev i beddaley muni bidagana Nagrasamundramumam pattanadum mu lana Hoysaj is mudrad i modal
eriyol oi khanda ga nir-vv irey umam tenkana Bettiyakegeya modal-eriyol or-khandu ga gaddey m u na
ment i sindu sakala-dhi uya golaga murum Chaitany i prab ingavundogala sama ita Narasinga Nay il un
annatadim S al a varshada i esu ad i nurenega Hemalambi samvatsarada Panshya suddha tritiyarkka
dina vyatip utottaray na sankranty unda Vira Balhila Hoysaja Deva rajyabhyud vartthan nija gurugal
ipi adhyatma Balichandra Dev ir i k lam toledu dhava purvakam in idi kotta simey entendo le purvva
muni agney amuni Hoysaj is muni id i gidde var un basidhy m tenka muvatta mu lana hauneradu gajde-
varum uairity idol Balley iker y i k o h i palival a kereya gid le-varum vayanvottarangal Nagiri mu
dra la nir godum b d agna k o hyum isanyadol Jatigualkere varam sime i

in ih i j rudi un i Madhav i Band unavakari besidim bhitrad i V u n i Verggide nandi divig gam shita
villirchi hanegum on i gannu num herina sankala dasavandammam litt r (isu il final i) raises
and i erev) hindram stu i

71

At Bahu m li (near kolla) oi a stone lying near the village of the village

svasti Bh i dya i riva i B i gundada bittuvatt mami bitta sthiti ka m m ax i u lod kolan v i
manua levi bhoo i salita tittuvitama ker go fir ivarali sha cad le b h r i r u l e l n l u n V i i a i
y l s a [h a] s i k p i l j a i a h l a i i p i k k e s a l v a i i m m o d a l h i i i a h r d i s u

72

At Kattiy i shalla (i e lolla) oi the right k e f t e d d i j i t e r e

salihum astu svasti sri vijayabhy i ty i shivabharas l v i uchi 1448 Vyavase may i l i S i i i
l a " v u B u d h v a r l u l i k i s h u a D e v a m a b h i r a y i r i r u v a i j m e v a t t u l i M e l u g e v i l l
i r y n a v a r i s r i h u s i l m l a C h e l i p l v a n l m g r o v i K i l n e u r u u d i l l h e h t e n k a l i i r a v a u t i m m a
l h u r n u v a g k o t t i s i l a s u n i T i r i y i v a n a M a l i a N a v i k (u s i l f i n a l p l r e s)

73

At the v u c l l i j e a i s t o n e t o t h e l e f t o f t h e v i l l a j i r i

Sibha m astu svasti sri vijayal i va lava sal v i h a n i s i k i v a s i 1448 n o v V v i a m a t a n d a S i v a i
h i 7 y u B u d h v a r u a l i s r i K u s h a D e v a m a l u r a v a r a p r i t h v i r a j y u i s e v i t u a u h u y i T i r i v a l
k a v a r e k a l g u r u m a n a h a l i s i n i b h g i v a n L a k G u l i a (u a l t u l p l r e s)

74

At the v u c l l i j e i s s o i t h e m l i i

Srimun mahip alihum Perum k De i m i s k i s u u i d h a m u m u v i t a d a
v a j g a r a v a n a h a l i i h a l y m

[illegible][illegible]

●

[The page contains dense handwritten text in Devanagari script, which is largely illegible due to extreme fading and blurring. A large circular hole is visible near the bottom center.]

[illegible][illegible]

[illegible]

sri dattim pai -hiti m rā yo hareta rasundhara a |
 śacchitna vṛṣṭa : hrasvati v śit rā m (jā v) yate kṛm b ||
 svan datum s i mal ach-chhākyaṃ dal kl m m yasya pūla m |
 dānam v i | ānam v eṭi ā v i chhāyānapal [aṇ] v |
 hrānbl i hrāsuḍha bān t a : jāhās Sigvād bl [h] |
 yasya yasya y dā btumik rāṣa rāṣa t-dā phūm
 de v-ran t vā vā m gh rāṣa nā vāṣum v i hrām ucāvate |
 visham chakam m hanti devā svam f itra paṇṭal v i |

surva kaladhara bhūta-chitra¹ alabhyā na vīśakarmā² | uyyanedam sasa am hihitum chatish
 kan loka bhūti bhūvapa mītrina dī kan loka langa kshetrum tad yātrīma d gan aī rākshamyam

88

On the third pillar of the chundraśāle of the same temple.

(S'ith face) Svasti svasti svasti śrī vijayābhaya i s'ambhūm i-ka i-varuṣa 1459 neya Hīmaḷambi-samvatsarada Kīrttikā-m 1 lā śrīmatu vijayābhaya i vijayaparamēśvara śrī-vīra-Achchutā-Dēva-mūhūṭiyaru prastuṣi-ṇij up (east face) p'uttā dīgi Vīṭakūḍri-Nāyakavūge Purad-i-miṅṅuṅgo sūva Dēvalipura i-ṭa dīnula Anuṁupurada eṣṭhavanu Vīṭakaṭi

89

On a stone in front of the same temple

Durmukha-ṭuputsanā i Bīdrapūḍi sūva 5 lā Dēvalipurada Mānūṭi dīnūḷiyā Tirumala-dēvarige śrīmatu unavar-ṭiyaru gonḷi bīraṇḍi Nārasimha-Dēvaru Nāga-Nāyaṭuṁ koṭu Sinagīna-kaṭeja Gīde-dēvarige kumbadī mūḍi pūḍura h d m i dēvarige dhāṭiy i koṭu yūḍike gutake gaṭṭava epuṣu lu enuṣadāḷi kūḷike i dī yūḍikeṇṇāyaya enuḍ'iva Gūṇgey i (usual final phrases) Tāṭi-anuṇagaṭi mākāṭu Tiruṇal-i-dēva nambi Anāṭuṇā vā

91

At Mādihajji (same locality), on a stone near the vrāṭi kṛṣṭi in front of the village

Svasti śrīmatu vijayābhayada *samast-i-guṇa sampūṇu i mahārajādhirāja vijayaparamēśvara vīra-pratāpa Mūḷikṛṣṇa-ḷiṭiyā mahāṭiyaru kumāra śrīmatu-mūhūṭiyaru-rājara gaṇḍa gūḍa-bhūruṇḍa Mādeya-Nāyakaru oṇṇuṇu anuṇḷiyuṇā . . . kke sūva Dēvalipurada kālūṇḷi Mādihajji . Yīyara-samvatsarada 1459 i 10 yu Sūkravārūḷi Mahābhakanaḷaṭiyā Tirumala-dēvarige aṇḍa-raṇḍa-bhūḷake kṛṣṭi hola

92

At Mutsandra (same locality), on a boulder east of the villa

S'rimatu Kalukara-nāḷūṭaru Choka-Juḷayakkē Mattikkereja nṛṭi kālā chatur-simāntarēṣu bāṭa dāṭṭi idam kṛṣṣidavaram kavite bhīṣṇanuvāra kōṇḍi brahma cyagu

93

At Kasalagere (same locality), on a stone in the Kallūṭara temple.

Namas tuṅga-śiraś chumla-chandīa-chūvara-chūravē i
trūḷḷiya nṛṅgarūmbhā-mūḷi stambhā i S'ambhāḷ i
śrīmat-bāḷṇḍu-ḷikḷā vaḷiya-vaḷiyuṭa-vyōma-Gūṇḍa-i raṅga-i-m i
stōmōddīnūḷirāmam *stūja kṛpā-jaṭi-jalākam līṭṭi-lakṣmī- i
dhāmam bhūḷa-bṛyakk āyvan avichāṭṭuṁ śiṭiyuṁ nṛṭi adhiṣaṇ i
Sōmēśham suṅḷha Gauri stūṇa kālā i-ruḷi vyāṭi vīm iṇḍhā-dēham i
ādityar anbaṣāḍāḍ i mēḍiyolag ivana tūy i adhiṣṭar enutim sam- i
pūḷiṭa-tūy i tūy Vīra- i jādityane jruṣṭu enuḍ āṭam dīṇam i
śrī-Kālā Dēvara śāsanā maṅgaḷuṁ ah i śrī śrī i

Māḷiva-i ṭyā-mūḷav enip aggaḍ i Dhāṭeyan āṭu i-sūneyam i
chūḷiṣu chakriṭarṭige jayam miḷe tanna bhūṇa-pratāpamam i
pūḷi dig-(vi)jaya prakāṭa-līṭṭi-pūḷiṣuṁ uttarāṣayol i
kūḷiṣuṁ dīnēṣu aggaḷiṣuṁ iṭṭeṣuṁ iṭṭeṣuṁ iṭṭeṣuṁ iṭṭeṣuṁ i
jattigar adityan aḷatilo i v oṭṭiṭe gūḷigūḷa mahābhūḷāyā mūḍadim i
pūḷiḍai Eḷhala-Dēve i neṭṭane Ballāḷa-Vīṣṇuṇ-Uḷiyādityar i

hariyayk i t avantauri | pūṇya magam Nagau aṭṭa agra tanujam |
 sura dūṇu kālpa vrikshida | dorey eni da Sugga Gaundana adirada gunda |
 ene negalda Sugga Gaundana | taneyam savanta Soman dhava Bhūmam |
 Jina pida-kamala bhṛṅgaṇi | Jina nālī a sraṇana jīla pavitrita-
 *ma lavad arati nayaṅkaran ahavadol tarid ikki kirttiyam |
 nereye dig ant iram mered udarite simba-nādadind |
 odavida bhūma Sudrakano Dhananjaya Ramano Dundumarano |
 Nālī Vāhusbadi Soma Devan eni Sovana dhūnyano panuṇaṇ Vairiteyano ||
 Varuna satigam Sitege | Revitig Anandhatige Atimabbego vādrisām peḷu |
 sara gunam domau satig u | dāra gunam nūṇṇuṇeyar aru Marayveg i-dharitriyala ||
 nāṭṭa satiyam polipad | | bhātāḷadolu iḷpu Aja vanitege Rat g ant |
 a sṛti pasatiy eni | pa Jinaṭṭa padā bhakte Maḥa de nari *

a Marayve Soman odane hileyim dāḷura kōla hāleney eniṣi jālāchāra nichaya nichuta kūnda kōṭṭu-
 māḷa vadana vana deviteye vanā Lakshmye kālpa taruv eniṣi bāhu putriyaram padedu Jina janany ene
 Jina-dharmmakḥ adhīri bhūtiyūm ahārābhaya bhāishagga śāstra dāra vinodeyūm Jina gandhōḍaka-
 pavitrikritottamāṅgeyūm Jina samaya samuddharāṅgeyūm Pāśvāṭa deva padarādhakēyūm appa |

*Jina pati dāra pored aldane Hoysala Vishnu bhūpa sṛy |
 jana nute Mare Maḥale gunaviteyar tanag agra putrar end |
 anupama Chattri Deva Kali Devane sand |
 anupamaṇi kirttiyam ner ye taldida bhāvyane Somanan i-dharitriyala ||

avastī samastā guṇa samprannanum vibudha prasannanum ahārābhaya bhāish gga-śāstra-dāra vinoda-
 num Jina-gandhōḍaka pavitrikritottamāṅganum Jina samaya samuddharāṅganum todaldara donkēyūm
 todare bāl gaṇḍanum nūḍidu matt ennanam pāra-nāri putranum Pāśvāṭa deva padarādhakanum appa
 Kalukani nād āḷya samanta-Soreya Nayakam Bhannakirti siddhar ta-devarā gud lam Kalukani nād
 āḷyam Heb-B dūrūrvadiyala uttunga Chattriāḷiyarai mādi sri Pāśvāṭa-dararam prathisthe mudi sri Mālā-
 sāḷga Sūrasta ganada Brahma Devarā | il um karchchi dhāra purvākam mādi kōṭṭa devara aḷga
 bhogakkam āhira-dinakkam bāṭāḷya jirṇnōddharakkam bhūta datti Saka vaisha 1064 ugra Danda
 bhi samvatsarida Pāśvāṭa masad uttarayana saṅkramana pauchami Bphar irad an lu hasad ge vāya
 vyāda deṣeyala Aruhanahall jī simantarav ent endado (8 lines following contain details of boundaries,
 and usual final verses)

95 ✓

On the left side of the same stone

Svasti kalkanū vāda Ekkoṭi-Jinalay endu same ru kuli kōṭṭa hasaru avastī rāvara Maḥāḷja
 Kalukani nād ācharya Kali jūga Vīsvakarmā

96

In front of the same temple

Svasti śrīmatn kalkanū na āḷyam todarādara donkē kuli kadava nāvākara gaṇḍa pāra-nāri putranum
 Kūḷalūra kuli kamaḷa marttāḇḇanum appa śīman a Somanā gunarālī mattam entendide |

*od yaṇṇ geṇṇ-ampitūṇṣa bimba | bhavāṅk uttāhamāṇi māṅkkum in |
 dā tay-janāṇṇ ā-chandrarikkā karam baram yasa-prasaram karmuge tan- |
 dege tanar bāhu bāḷadim dor dāḇḇa-darppuḷiyarai tūḇḇam san |
 lane tīḷḍ adurppadam bālōḷḇanā | śīmanā Somanā dhārā-chakradala |

*These verses are as in the original.

pādaradhanaḥ lābhah vijayam ya i tyai vasilat gma gma pratidina-Jana-
pūjī janita pramod m el i ur vidha l i t r ol u s i r svati , pra-ta-niyama appa
śrīmād Aī jñān kaur vy i vajra p ikar ma i tu d i s nasta prasasti sahafan sim m iaha prabhu
deva bhaya l i va jnta l i t h n ay i ud n i Ma l i at un vi sa i
stutyan adam puru ha catv i Mad I yam j ang um na d i suka
rana la Madharana kutti l i t r e t i n a Bī giratijo w i th i bhogun Madi Paja vibhu
 sidhan i

sikhaiuuula yamun | eri karw enil Aj tase u manni | ada vinnata |
 n sa mva | e ikar mada Ual - ya sa

jut a mahānubhavar in vya kramāḥ jagat jam chhidat ida negar tejum ulpo ghana
 kuli puyitanda mahānubhavar ar rāṣṭrayam illide i rāṣṭrayam and iteram bhūṣṭra
 matlam janangit Brahman emat Gaugā mātā mān idā jana nātha devam budha
 sabbe Choja nripa jādān nripa mahā pradhana m mahā priye ||
 mana bhuya vijaya . su rāja jagā vinute vānta-rāṭram || bhuvana ..
 Vonnayyana tūvya Manobhara n bhūgāḥaly ene sandoda ma ..
 Nārāyaṇa Nana mārgagatū Vonnayyā vāra dhaovale ivar uvvarggam
 na vibhūda kṛāman āntika-Nārāyaṇa bhūvān natam ..
 mahātṛāman old rāja lakṣmī adbhutā-suryadoja jaya ēti kṛāpā nripa
 rajyadalli nūṣṭayam aḡi gūṣṭitā kājādhikāra Madhavanu Midera Vonnā ene negaldā Madhava
 samyag-dṛg bōdha-charitragiṇa sreyo-dharmasāval nṛtagamāy adan īgūṣṭā vānā Ajitasena-
 munisāvanā Indra vanditā pīramā-J ne vānā-ukhamāi Vishnavarddhana poredan āśeṣa-
 bhavyare nja .. yūva Mādi īgūṣṭā vānā-kāloj / . . . ātana vāllabhe ||

१११ । हॠ॒रि॒ः शि॒ख॒र॒ः स॒म॒न्व॒तः स॒म॒ेत॒य॒ अ॒ग्न॒य॒ न ।
 ११२ । ने॒र॒ति॒ त॒म॒ प्र॒त॒ हॠ॒र॒य॒ ऽ॒ग्न॒य॒ ध॒र्मा॒ना॒ सा॒
 ११३ । दा॒सि॒ने॒ य॒ो॒ र॒ि॒द॒ग॒धे॒य॒ ए॒न॒स॒र॒द्धः॒ बु॒ध॒ः ॥
 ११४ । स्त॒व॒रा॒ना॒म् उ॒म॒य॒ा॒व॒र॒ः । र॒थि॒या॒

.. saubhagya lhaḡavati . d Ume lhariti Rati yene eridu mātaram | gtiyam ..
 haḡaveyanaḡi sūyana ranḡay enis l Umejakkane talapa kulada chalaḡa gūnad unanatiya puru
 sharitha , leledar ei ri l such-chharit um snkarana Madi-Riya urve- vanjum
 negaldam !

• budh wilka bannus gal lam j sukaranada Ma l -h yan urjyut-team j

âtan anvayî gurî ku/î kramî t

vrata-tatam atil ghosha ephu a-patu vichara Di urjater api jhri ;
 vid ni Sama tibhadr sth tavati tara sadasi l l u a l asthanyesham |
 Tara yena vin rjuti ghata-kapi gudharvira sinura
 Buddhih r yyo dhr ta pidi padita kudng d vurti r sevam alih |
 priy seli t m ivanguri vārya r yhi sinura cha jasyachud
 doshanam Sugatas sa kasya vish yō DvakaJanaka kpi ||
 jo' au ghata mala lishid bala k la stambh vith khaqdana
 dhyamasih patur Arhato bhigvatis sa ya prasadinid |
 clhatrasyapi sa S mhanand muma no chei katham vā śila
 stav bho r' jra Namagaminidha parigasa tenasi khindī ghanah ||
 gnulita pikshā l itarah puris svat rid vadnas te para vīdinas syuh |
 tusham bi mallah pari vadi mallas tan-nāma man i ama va lanti santah ||

.. da-jya i kal mak di kuttinê Dbaimma-l-inu
 vvachrasu Sui usunh |
 iti sun ya-gurûnam çkatis sangatnam
 pratindur na deo iugitô Viduajak |
 Kanâdri lônun êk m bhayati gatras Saugitô'yam
 mritum Vlimûsal idyâh kim ihra |
 jânâyam nyâya-mudhâ patibhâçî-vachrasih praudhu parjyâya-rûdhô
 bâdham d-s-tarkk i-gidh i-pratuma-pravudbâ . nêlam ||
 śrionch-Châjukya chukâêsvara jaya-katukê Vâg-vadhû janma-bhûman
 nishkândam dindumah parjyâçîtu patu ratô Vâdirâçya jishuôh |
 jaly udyad-vadi-darppô jabih gamakâtâ-guava-bbûmâ jahâhi
 vjâbarêshyo jahih sputa-mridu-m idhmra-srâvya-kâvyâvâjêpah |
 nihankâr-râçikritênâ manasâ na drêshuna kêvalam
 nanâtmyam pratipadya nâsyati janê kârunya-buddhyâ mayô |
 râjâh śri-Hum isitâçya sadasi piâyô vidagdhâtmanô
 Brudhû ughân sakalân vyjitya Sugatah pîdên i isphôtitab ||
 putre Vyâla-râjo vasati su-viditum jasya jih i siliasi
 nuggauti svarggâtô'su na bhavati Dbishanô Vajrabhrid yasya śishyah |
 jivêtram tavad êtau nijaya bala-vaśad rādinali kô'tra nânayê
 gurvam nirmuchchya sarvva jayinam na-sibbê Vâduajam namanti ||
 Vag-dêvim suchura prayôgâ-su dridha prēmamam apy adatâd
 âdalte mama parsvatô'yam adhunâ śi-Vâduâjo munih |
 bho bho paryata prayataishv yaminâm kim dhitum ity uchchakâr
 abrahmînya-parçih purâtana-munê vrag-vittiyah pîntu vah
 Devô
 vidita-sal aja-śistiro nuryjitâvesha-vîdî |
 vunarjâ-tara yâçôhlar ddhuta dik-chakravâlô
 vigat i-sikalâ-sangas tyaktâ-râgâdî-dôçah

êkâsyô gûna puratana i Bhârâturâ çha sarvva kija-dhi ro kshiti tajam
 tan-mûjam âjamba

gurûn gun -gurun patân pirama yoga nishitî-pai in
 tpmil i i-jagat 'raya-sphuriti dêvî mudak rîn |
 sthir in na i-râurâdân sakija-śistiro-âttrâl arin
 namim . divil arin Aptasçar-jôgîsvar in |
 jagad gurum-glisvara-Smarâ-mudândha-andha dvipa-
 dvilîk k u n i | êsvat char ina hîhshy i-bhûbhich-chukhar |
 dvî chad gûna-râpas tapâç-charana chanda-dhâmôdayô
 d v i t a m u M-lîshçna-Mahâbhîra-dêvô gurnh ||
 narmmaty iya nâjivînîyam akhij i-râvîçkya-rayya-śrîyô
 nishikûch myam atuchchira t i y a hritayô nyanêkudd-hutâsam tapah |
 yasas in jay i-ratna-lôhana girih śi M-lîshçgô gurur
 vva idyô jçn i vichitra-chîra-churitar dîhâtî p vitrikpî(m) ||
 uddipta pratirâdh kûjara vachana praudhu ..
 mrvâmalâ-nakha-kârâ |
 vikalpâ vîhîramna-ghatî
 syât vâdicharâ mastaka-sthûr arva S ripâja-kapthîmarah |

gayanti śasati I itham S ripāla devo sau tīa v dy v dyodayah | śrīmat Samanta
 bhadra svamiga| Akalanka-Devarum bai kī śrīmat Tapo sau biati natharu | varim bajika
 vpi | a Vakī guva rya bāt pariv dī a bratiudra u |
 Deve dra stuty m i k m l l ka ha akasenahayar vVadirajar |
 śrī Yam vallabha śrī Vijaya muni Ajitapālanathar |
 ddevar sū Vāḍ rajam bai kam Aj tase ia dyt yākalankar
 avarim bajika śrī nat k imara srum gūl m Mall sheṇṇ-Bhatrarakar m tam ese

śvina viśhayamo śaṭ tarkk | av la bahu bhaṅgi sangatam S ripāla |
 trairidya gūḍya pāḍya va- | cho vinyasum n sangga v jya vilasam |
 sarasa-kavi kavya makara- | kara | makar o ananta tarkkika dviradana ke |
 sarī | rita śabd ka saroja vana martandam

yada natī n shthura vjra mushtiyum vacho-vibhavam v bh i Padmanabhana
 | Samantabhadra śrīmat |
 santanadall negirdud a | nant ira sri(mad) Dram la-sangham i vasumatīyo |

vinūto pī tr dāśa kamalamāḍano bhāt i śī anena |
 pūta n dr shtva punar anud nra prarchchayan arcchhanadyaḥ

saka varsham sas rad aruvatteleneya Ruktakṣi samvats rada Paushyad amavasye vara
 uttarayana sankramana vyatipatī grāhanavum kūḍ tundu Tungabhadra-t rada ra-devara
 beggade Ma yya m d s da S rikarapa-J nalyake s imanu Hoysala-Devara Bhōgava dharā-
 pūrvvakam madī kottarī lam sas rad aruvatteleneyā Rā tākṣi samvatsarādole nripa-tuṅgam
 Hoysala-nr paṇ osed itta S rīa sūa-J nalyakke Bho . a vuringe s ma sambandhar enteṇḍaḍe
 (S lines follow song co strain i tail of 12 lines) vi dīhatum J nra srasnam (is the final verse)

101

At Māṭṭihalli (sa v hobli) on a road to the west of the village

Ravippa mūtana pridaar B aakir sa D irum il samvatsarada Bhadrāpadi | 12 la Kett yapage
 kere selavagi kotta koḍaga kam o gade

103 ✓

At Sikaṭare (same hobli) on a stone ling in front of the Lakṣmī temple

kalpa-vr kṣha-saḍgṛham kurty āganaḥ vallabham

śrī .. panyakaram
 śrīmat-parama gambhīra-śyāḍ vadumōgha-lācchhanam |
 jīyat tr jōkya nathasya śāsanam J na srasnam

nimo stu | svast samāḥ gati pancha mahā śabda mahā māṇḍa | śvaram Dviravat pura varādhīśva-
 ram Yadava kulāmbara dyamāni śimayaktr v hūḍamaṇ malaparola ganja śrīmat Tr bhuvana malla
 Tajakodu gonda bhujā bai vardiṭhāna Poysala Devara sakṣi sakṭhā vinōḍadum rāṇyam
 goyyuttam ire vi |

Inan īṣṭa-dōyvam Aj tam | muni pati guru Poysa|śāa |
 Echale tay enei, ēn ese- | dān tūm Jakk Sett y Ātreya-gōtra-patira ||

.. gāyanti śīṣaṁ katham S'ripāḥ-dēvō'sau traviṇḍi v-vidyodayah | śrīmat-Samanta-
bhadrā-svāmiga| Akalanka-Devarim baḥika śrīmat-Tapo sarī-bratu natharu javarim baḥika

११। ३-व अकि ग्निवा - रया-ब्रति-पतिवर्धना ब्रतिन्द्राम ।
 देवैन्दुर-स्तुत्यनं अदमं बलिना कानकासेनैवियारं वव्दिराज ।
 श्री-वनिं वल्लभा श्री-वय्या-मुनिं अन्तपञ्जानाथ ।
 देवारं श्री-वद्विजयं बलिकाम् अन्तसेन-द्वित्यथालङ्कार ।

avarim bulika śrīmat kumāra-saṁigalim Mallishēna-Bhātārakarim tām ese . .

āvana viśhajamo śat-tarkh- | ārida-bahn-bhāngi-saṅgataṃ S'ripāḷa- |
 trāividya-gādyā-padya-va- | chō vinyāsaṃ miśr-ga-viśya-vilāsaṃ ||
 sarasa-kavi-kāvya-makara- | kara-umakaraṇaṃ ananta-tārkkika-dvīradana-bē- |
 sari || .. rita śūbdika sarōja vana mārttandam ||

śada-matī nishthura vajra-mashtiyam . . . vachō-vihhavam vihbhu-Padmanābhana

..... । Samantabhadra śrīmat- ।
 śantānśallī negardud a- । nantara śrī(mad)-Dramila-sangham f-rasumatīyol ॥

 vinūtō'ci tridśa kamalāmandanō'bhūt lśhanēna ।
 pātīm drisṭvā punar aśudinam prārchchayan arcchēnaśḍyaib
 ॥

.. .. śika varṣam śisīrad-āṣurattāleneya Riktākṣi-samvatsarada Pausyad amārsaye . . vāra-
ntarāyana-sankramana-ryatipāta-grahanavam kūḍidanda Tuṅgabhadri-tīrtada ra-dēvara .
.. heggade Vā yya mādisiḍa S'rikarṇa-Jmālayake śrīman Hoysala-Dēvaru Bhōgava . . dhār-
pūrvakam mādi kottara . . lam śisīrad-āṣurattāleneya Riktākṣi-samvatsaradole nṛpa-tuṅgam
Hoysala-nṛpan osed itta S'rikarṇa-Jmālayake Bhō . . ā-vīrtige śiṅṣa sambandhaḥ entende
(8 lines following contain details of hoysaleswari vi dhātā Jmā-lāsanam = *hoysal final verse*)

101

At Māhāhā (see note above), on a road to the west of the village.

Rivappa-rūṭana-prāṇa B-aakaraṣa... . Dammula sūvataraḍa Bhādrapada-ba 12 la Kettiyapage
kore selavigi kotta hodaḍe . kam 2 gade

103 ✓

At Sukalare (same hobli), on a stone lying in front of the Lakkamma temple

kālpa-vṛkṣa-sūtrasam kirtya-āgama-vallabham ।
śrī-mat-parama-gambhira-syād-rādamoḃha-laucchanam ।

yāt truloġya-nāthaśa śisuanam jna-śisanam ।

namō'stu śrīvastī samāhūyitā-pāṭha mahi-śabda mahi-maṇḍa|śīvaram dvārcalī-para-varādhīra-
ram Yāśaḥ kuṭāmbara-drumaṇi samyaktā-cchādmanī malanaroḥ gūḍa śrīnat-Tribhuvana-malla-
Tajjalāḍa gūḍa bhaja bhāṭ . . vanditvena Poyśa-Dēvaru sakha sākathā-vinōḍadim rāyam
geyyuttam ire . . . vi |

Jinan ishṭa-dēyram Ajitam | muni-pati guru Poysalēla |
 .. Échale táy enelk ēn ese- | dano tām Jakk-Settīy Átraya-cōtra-paritra

negalāḍi Jakkī-Setṭiḥ gurū-kuḷam ad cutendade |
 śrīmad-Diṭṭi-vaṅgha vaḥi lileṭṭuṇṇa |
 śrīmat-vāṇu-Suvarṇa-dhādīya avama līḥaṭṭikāṇḍakkiya . . |
 līḥaṭṭiṇṇa avarim śrī-Vāḍuṇṇaṅkar ant |
 ā-miḥiṭṭiya-viḥiṭṭirind Ajāṭaṣṇa ||
 .. parama-muniya śiṣṭyaḥ | pīpā huraṇa mMaḥiṣiṇṇa-Maḥadhūri . . |
 r | līḥiṭṭi-ṭuṭṭiya eṣṭu avanṭiṇṇaḍoḷ |
 dhamaḍoḷ Dhamaḍa | sāsiraṣṭuḷa C. iṇḍaṭṭam chāḍuḍoḷa Jīmūṭaṇṇa Jakkī-Setṭi |
 dīni vaṭṭaḍa | jana-viṇṇam dharmama-j | idu-vaṭṭaḍa-chandram |
 Manu-niṭi-mārgga Jakkī-Setṭi gōṭṭa-paṇṭraṇṇa ||

ant appa Jakkī Setṭi tamun-āra Sukka mīḥiṭṭi ad ikke līṭṭa dattī ā-vāra yisāyada keṇṇam
 kappi keṇṇam hasāḍiyim hadaḍuḷa beddala bedde khaṇḍa eṇṇa matṭa vāyāyada
 kya-keṇṇa saḥaṭṭa eṇṇam ā-vāra dāna-gaḍaḍa dharmama keṇṇa-vaṭṭa eṇṇa gāṇḍa eṇṇa iṭṭa eṇṇa
 Saka-varsha samvatsarada Jīṣṭhā śu 12 Vāḍuṭṭaṇṇa Śrīti-nakṣatrad andu bāṣaḍi
 karanikaḥ āhāra-dīnakkaṇṇa Dīṇaḍuḷa-dāna-gaḍaḍa dīṇa-pūrbhakaṇṇa (usual final verse) māḅaḷam
 āḥā śrī śrī namō'rhat-pa |

..... tann āppinim |
 manamam tanna vaṭṭaḍa tannu baḥṭṭam eṭṭa-khaṇḍiṇṇam ||
 aṇḍa pushpa-varisha-prāḷiṭṭiṇṇam bhāḍiṇṇam |
 ||

... sura-dandabhagaḍa eṇṇa sura-gaṇṇikeya poḅaḷiṇṇam || Jakkī-Setṭiṇṇa tammam

105

At Bommanāyālanahalli (same kōḷi), on a stone lying in Hīrūva-Gaṇḍi's field, east of the village

Śrasti

Śrīpati-janmadind eṇṇa Yādava vīmāḍoḷ āḍa dakṣiṇnōḍ- |
 .. . appaṇṇa Śaḷaṇ embā nīpam seṭṭiyinde |
 .. . ondan oriva-muni poy Śaḷa yendode hoydu gōḷuḍa dīga |
 vjāpī yaṣam ne dam gaḍa Hoysalaṇ embā nāmadim ||
 śrasti Śrījūṇṇa-gēḥam vidhīṭṭa-nirupamōḍ ṭiṭṭi-ṭiṭṭi-mahauriṇṇam |
 viṭṭāṇṭaḥ-kṛtōṇṇi-ṭiṭṭam avanṭa-bhūḷiṇṇa-ku |
 vastu-biṭṭōḍbhava-ṭiṭṭam amala-jāṣaḍ chandā-vaṭṭaḍa dhāmam |
 prīṭṭiyam mīṭṭam amḷiṇṇaḍa līṭṭiṇṇam eṇṇam Poy-ṭiṭṭiṇṇa-vaṭṭam ||
 (24 lines effaced)

.. . . . ka-viṇṇa 1117 neya samvatsarada Pusa bāḅuḷa | Sōmavāra uttarāyana-
 saṅkramāṇaḍaḷa (rest gone)

106

At Māchulagutta (same kōḷi), on the right wall of the Maḷḷēśvara temple.

(Right side) Śrasti śrī jayābhayada *Sāḷa-varsha sāsiraḍa mūṇḍa eppatta-nākaneya Viśvāvasu-
 samvachharada Phāḷguṇa sudha 12 Māḅaḷavāṭaḍ andu śrīmad-āḷa-guru sarvavajña Viṣṇu-Bhaṭṭaṇṇa-
 gaḷa makaḷa Chakravartī-Bhaṭṭa-ṭiṭṭi-āyuraḅṇa śrī-Bhālēśvara-purav āḍa Māchanakaṭṭada stānāpati-
 gaḷam appa Chikka-Mallāya-Nāyakana maga Rēvaḷa-Mallēya-Nāyakana kota dāna-patraḍa kramiṇṇa eṇṇa
 endade Māchanakaṭṭaḍa ṭiṭṭaḷa Gōpī-Setṭiṇṇa Gōṇṇiṇṇa maneyimūḍaḷa bebāḷi-ṭiṭṭiṇṇam teṇṇa Kēti-Setṭiṇṇa
 Māḍeyana chika-maneyim paduḷaḷa hūḷa-maneyā haḍikeya gōḍeyim hadaḷaḷa yint i-chatus-ṭiṭṭeṇṇa

15 . mane ṡ Māchanakatada huriya-kereya lelage Chika-Siveya-Nāyakana tōta gadeyum mūdala ..
 . gadeyum tenkalu Kāchana . . . paḍuvalu gavudugala kodageya halasina gadeyum badagalu yint i-
 chaturu-simey olagana tengna adakeya marada tōtayu bedala hegadeya kodageya keyindam
 paduvalu ācheya-kereyindam badagalu harala-sāngeyindam mūdalu Odarahajige hōha ōnyum tenkalu
 harala-sāngeya badagana tund-olag . . . bedalu 500 (*left side*) yi mane yi-tōta beddalu yint ishtanu ā-Cha-
 kravartti-Bhatōpādhyāyange ā-Maleya-Nāyaka tanna strī putra-jūāti-sahita dāyādyanmatu puras-sarav
 āgi yi-grīha-kshētrangaḷa ashta bhōga tēja svāmya-mudhi-nikshēpa jala pishāna-siddha-ādhyā-volagāda
 yi grīha-kshētraugalana sva-rachyadad odambattu tanna maga Chika-Malapange rupadēsava mādi
 .. śrī-gururina kāla .. . mādi kōta dāna-patra yi grīha-kshētra putrōchhāha
 avara . . . sarvamānyav āgi yihudu guruvinaśrī-pādake samvradhane mādi-
 dake dānav aha .. . śrī int apudake sākshigaju .. . manāta-dēvara sthānika . naya Chika-Sing-
 annana maga Hirya-Malapa hadihara Alapana tama Sōvanua Amana Lakamaveya maga Sōma .. śrī-
 Gu .. nāta ... uāta śrī-Malināta śrī-Sōmanāta saranu

೧೨೨೩೩ ತನಗಿವ ತಗ ತಮನಗ ಗನಾಪತಿ ಬತ್ತ ಗನಾಪತಿ
 ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ೨೦೦ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ಸುಗತ ತ್ರಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ

೨೦೦೦ ದಿವ್ಯವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ತ್ರಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ೨೦೦೦ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ

೨೦೦೦೦ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ
 ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ ಲಲಿತವಿವಿಧ

APPENDIX.

SERINGAPATAM TALUQ.

159

In Seringapatam, on the Elephant gate

33 x 25 — Fe & an charcoal 18

Cha Shih in khur rā huny id fūmūd
Hāzīro do sulo bar ashir uul ham
Būtirikbi nubum rozi so shambā
Tulūri khaus būdo hini br-mizān
Utīrid āstābi rās har māl
Ba jidi māl br akbrah būd mīrīkh
Samar in rakht rā īarst pādīr
Bāmīnad khūmo mabfūz zīfāt

Zabrarjad sāl māhi Khusrwī būd
Shumiri sāl Alimad budri manūd
Ba aine sātī burjī masūd
Shafak bar zulur o burjī rīzād
Ba burje sambula būdand malimūd
Zurab dar hūt karrān dar bamal būd
Ke khūā az hūmā asbāb bīh būd
Bīrafzlo rahmate khālākhi mālūd

160

At Ganyam (sr ne hobli), on copper plates in possession of Kotāl Nāranappa.

(Ib) Svasti jitam bhagavatā gatr-ghana-gaganābhēna Padmanābhīna śrīma[ḡ]-Jāhnavēya kulāmala-
yāmābhīśana-bhīśkarāb sri khaḡgaika-prakāri khundit-makā sīkī-stambhā labdhā bala parākrama
dīrunāri-gana-vid uranōpalabdhā-vraṇa vibhūshana-vibhūshitak kanyayasa gōtrah śrīmat Konguni-
raṇama-dharmma arbhādhirjāh tat-putrah Mādharvā chaurā (IIa) Harivarmanā Bishnugōpamāh
Mādharvā i Avitāś cha Durvinitas cha Mushkar ih Śrīvikramas cha Duggāś cha Sivam ā S rīpūsha
Sivamāri-Dēra tat putrah

dhū-arikurūtē jasya charanāudbhōjayam riyah i
pianatīnanta sām intr-chulwani madhu bīryan ||

tear Lōka-Tr nētiāpūanūmadhēyah samadhigatā jaura-āyja padēna bhagavatā sahasra karana cha-
rīna-nalina-(IIb) shītecharanīyamāna-mānsēna(h) i sū M urasug Ereyappon i onumat(h) idul i svasty
anēka sangrāma-ranga saughattmōpīrībāhī brana-vibhūshita-rakshasthīla-samāśrīta vijaya sī Palla-
vānvaya sīi Kali-Nolambādīrjā sīi Kolliyarāsara tat putrah nīya Rāmānum (IIa) nīy i dhīanum
odan-ilda Tipperurū bi ibmadēyam kottam Ārppole-odeya Kausika gōtram Ponnadige || idarge sālshī
Gōjind iyyurum Sindigil-Ayavūada Kājjarvūliya mahājanumum Madugappēya M urasug i Gramunda-
rum Egeyuga Gīmand i (IIb) rum Muayūra Urk īne Gam und urum Thīmīr-Gīmundarum Deḡmānīyā
S rīyā Gīmundarum kappil Māyānum Perbbāla Uttam-Gamundurum Kunda G amundurum Suga-
mada Prithuvī-Gīmundarum Ripurīma-Gāmundurum enebbarum nara-sīkshiy āge padedim i (IIa)
samāntaran pōlū ay k i vūiye Settingre e ante banda belgal morade tāk āy nōhī Koujūi pūmseye
Mūdigere-e Bōjjagerey a ojjagere-e kāditta sime ||

bahubhar vrasudhā bhuktā riyabhis āgarādibh[h] i
vasyā jasyā jādā bhōm[s] tasya tasya tadā p[h]īrām ||
sva-dattam para dattām va jo harē[ch] cha basundhar am i
shasht m bāśba sahasrāni bībhthayām jryate krmih i
brahma svan tu vishram ghōram nā visham visham uchyate i
visham ēl ākram hranti brahma svam putrī pautrakam ||
svan datum su-mahach [chha]kjam dūbh[h]jam riyasyā pālanam i
dānam vā pīl mram vēt(ty) dūmā[t] āryōnūpālanam i

(Va) . padēya*

NAÑJANGŪḌ TALUQ.

200

At Nañjangūḍ, on the pedestals of the devotce-images in the Śaṅkṛāntīśāra temple

Nandini

Mahisūra dāṇḍaṇḍi Dodaiyana paṇṭraṇḍa Kaḷale Vira Rājāyanaṇḍa paṇṭraṇḍa Nañja-Rājaiyana śēre*

201	214	227
Sundariaru	Yēnādhinātharu	Vidyāśāṇḍaru
202	215	228
Kannalini	Kaḷānātharu	Pūtavati
203	216	229
Apparu	Kannappaṇavaru	Abhūtiḥararu
204	217	230
Māṇḍyavāḥḥaru	Māṇḍaṇḍiṇḍu	Nalinagaṇḍaru
205	218	231
S'iriyāṇḍasammandharu	S'ankoladāyaru	Nayanaṇḍi
206	219	232
Tuṇḍaḥ israbhāsuraṇḍu	Gōṇātharu	Kaḷaṇḍaru
207	220	233
Nalakantharu	Mārtinātharu	Sīmularu
208	221	234
Mādhāṇḍaru	Bhadrabhaktaru	Saktinātharu
209	222	235
Māruṇḍu	Rudrapasupati	Dandabhalḥaru
210	223	236
Satyāṇḍaru	Nandaru	Mārasōṇḍyāṇḍu
211	224	237
Vaṇamundaru	Chandāsaiṇḍu	Sakhyānātharu
212	225	238
Amaraṇḍi	Kulapaṇḍaḥaru	Nirudhāśāḍāḥaru
213	226	239
Dīṇḍaru	Vichāyāṇḍaru	Charabhūpati

*This is written on the pedestal of each of the images.

240	249	258
Gaṇanātharu	*[Dharmabhaktaru]	Kirtisakharu
241	250	259
Parāntakaru	Guṇollabharu	Sūrayyāghararu
242	251	260
Satyadīśaru	Avāṭaru	S'ambhuchittaru
243	252	261
Dharmakētanaru	Abhirāmaru	Sakumāraru
244	253	262
Pratīpaśūraru	Nirrachanaru	Kirtikathāmpitaru
245	254	263
Atibhaktaru	†Mūrkhabhaktaru	Lōlutāksharu
246	255	264
Mānadhānaru	Dhānidharu	Gītākāraru
247	256	265
Kalinit	Yatidhararu	Mānadhānaru
248	257	
Pañchapādaru	Sīhasipayararu	

266

At Nāṭyagūd, on a stone in the right wall of the Nāṭyandēśvara temple.

S'ri śubham astu svasti śrī jayābhūdya-S ālīvābina śaka-varsha 1451 neya Sarvadhīri-samvatsarada
 Māgha-kr 14 yā Ravivāra-S ivarātri-mangala-dinadali śrīman-mahā-dēva dēvōttama śrī Nāṭyandē-
 śvara-dēvara amruti padī śrīman-mahārīyādharuṣa rāya-paramēśvara ratna-sambhāsinādhīśvara pra-
 tīpa ari-rāya praudha-pratīpa Rāya
 svāmīya-amruti-padige sarvaminīyav āgi nadivant āgi Bōvanaballī Vōlebrāhiya
 etina sukhā-modalidī sthārit-sukhāvan svāmīya-amruti-padige gūḷanna bitta nadadu
 brutt iraligi māgumikārara Dadāhange kīnachu mahārīyaru kēlī Vīraṇisi Kempa-Dēv-
 aras annavarāṇḍi lēḷi Tirumāl-Rāya-mahārīyariḡe akshaya-punya-lōkav āgābēk endu yi-
 dharmavā ā-chandrālikav āgi nadava hāge bidisi koḷa grāmagaḷi śilī-śīsara yi-dharmavāvanu apāha-
 risidanthāvaru (usual final phrases and verses) śrī yi-grāmagaḷa chatu-simeyolag ulḷa nūdhī-nūdhina
 saha Nāṭyandēśvara dēvange siluvudu || śrī

* The name of the image is not given nor the name of the donor.

† This image is mis. 27.

Copy of another blāshā patra

Subham astu

sri Krishnā Rājā Vāder iyanavasu Babudhanya samratśrīda Āśvya ba 8 lu śūmāta namma prabhu-
galu vrasarugalige saba bareśi l oṭṭa nambige nirupada kramav en entendare—

Kaḷale Nāṅṇa Rājya māvajiyavaru-muntada Kaḷale vamsāsthāru patnādaḷli jiddanu gadiyaḷli iddaru
nivu hennu kottu hennu taruvaḷli nāvu vnodhā madatākkaddu yilla mīmā vvara bandhavya-
marjādeyinda Kaḷale-Nāṅṇa Rājya māvajiyavaru vvara avara vamsāsthāru yi sthānadalli nivu yaru
yidevu yandaru avra jātigal-ḷli adaru yi sthānadalli yaru yidevu yandaru nimage nimage n deyutta
jidda umbaligalannu aramane haval ge scrisikond i jule-merige umbal galannu senādhīpatyaḷda kudure-
mānd ge vīṅṇadisi koṭṭa sime samipadaḷli nimage nimage l odisutta yiddhutu l ayya bhag i a yānisida
samayaḷli yava umbaligarinda aie vumbāḷi-ḷina barumadi koṭṭalli nimage nimage nādeyutta vumbāḷi
yindalu vre vumbāḷi hanavann i bara madal oṭṭi i jiddhutu prabhutana nādeyutta yidvarige prabhuta
nāda simeyinda adyarige aramanege jetti barura gadi hanavannu senādhīpatyaḷda l udure māndi
sambalal ke uttarā madisi senādhīpatyaḷda vīṅṇadisi l oṭṭa huttavāḷi simeyalli yi bagge pṛṇḍa hanaviḷge
sariyagu simey nimmā vramanege vāndisikond prabhutanaḷalannu prakṛ merige nimage nimage
nadasā barutta yidheve yi merige nimmā nimma putra patra paramparyaḷḷu nāḷisikond baruttā
yidheve yi karyyadaḷli vishamya gudi nadasatal l addu yalli i idal ke tappidare l aṣṭa l sheṭṭadalli
Man karnil i tiradaḷli kavila gova saba Brāhmaṇa sahasra saba vādhe madida doshake l uttar
agilullavar en lu namma vataḷḷarūna puravakavagi yishta deṇṇa sakshiyagi nā gi barasi koṭṭa
bbasha patra yidu namma hastakshara baraha

Yidakeke śikṣhigāḷu—

Sivakonavarū ashta dil pal l ara chāndra suryaru tri matada jātigal i Brāl mānaru saha sakṣi
śrī Krishnā Rājā yendu barada idhe

Uḷiyya Nacharu samēṭa śrī Venkateśa Pāma muti

Ājva Yambarama Garudā Hanmanta

TRANSLATIONS.

CHÂMARÂJNAGAR TALUQ.

— o —
1

Date 1523 A D.

In order that merit might accrue to the agent for the affairs of the great Krishna-Rîya-mahârîya, namely, to the Perumâla adhikari Châlâyya,—the dâlavâyî Ranga-Nâyaka, son of Gange-Nâyaka, made a grant to provide for the offering once a day to the great god of gods, the god Sri-Ranganâtha of the village of Ummattûr, situated to the south of Tirumakûdâl, which is equal to Kâsi —the grant being made from the land to the north of Ummattûr assigned to him for the office of Nâyaka in the Ummattûr country, and confirmed with pouring of water at the Makara sankranti in order that merit might accrue to himself.

This work of merit whosoever, king, officer, farmer, or accountant, interferes with, will be guilty of the sin of murdering mother, father, cows and Brahmans in Gangâ, Prayâga and Vârânâsi.

Than making a gift oneself twofold is the merit of maintaining another's gift by seizing on another's gift one's own gift becomes fruitless

2

Channa's offering to (the god) Raugadbhama—(a garuda lambha)

3

The holy . . . ppi .. bhatarâ, keeping one vow, performing the rites of a sannyâsi, expired Chandayya set up this stone.

7

Date 1527 A D

In the reign of vira-pratâpa Krishna-Râja, a grant made by Timma-Râja Wodeyar. Moreover, by order of Avasaradâ Demarasayya, in order that the same of merit might accrue to Krishna-Râja, Timma-Râja, son of Lakka Râja, had the *sulhanâsi*¹ and other parts repaired.

8

Date 1281 A D

While vira-Nîra-mugi Dêvarasa was ruling the kingdom of the world —certain farmers (named) of Elrahâru made a grant to provide for the worship of the god Chujangêśvara of that place, and for that of the goddess Bhandîra

9

Date 971 A D

..... Permmannadi fought Rajiditya . . . royal farm south from Kalbappu, great on account of penance . . . the celebrated Gangî-chakrâyudha . . . such was the lord of fortune, Hârana-Barmma His son, of a glory like that of the sun, a miracle of virtue . . . by him was merit promoted

¹ A small room facing the temple, next to the shrine

in the world, a Rānapa or Lakkina becoming the great fighter for the destruction of their race, the Nōlambas . . . in front of Rāyapa puffed up with ruling three lands in peace . . . the self-confident fort of Uchchāṭṭa in the Gañḍa (country), reckoned impossible of capture on account of its great strength . . . in that war, slaying the leader and many others, gaining spoil with his spear, forming them into one, with great pride he captured the king's elephant and received it as the tribute of his spear,—thus did he give pleasure, the mighty Rāyapa Triśūtra of war . . . Varuṇa-Vaṭṭāṭṭa, granted to the warriors, when the king had come . . . Written in Pāli Mayyā, son of Irumaṭṭa Perumattā's (Ja-

10

Date 999 A D

While Nāṭṭaṅṅa Kongumirama dharuma mahārājadhurāja, lion lord of Kuvaḷḷa puri, lord of Nāḍḍigiri, champion of victory, beautiful as the sun (of Siva), the august one Perumannaḷ was ruling the kingdom of the world—the beloved of the mind and eyes of Gochchāṭṭa-Deva, born in the Nōlambavāṇṭa, ornament of the Lallavaṇṭa, a perfect Kṣatriya, a Brahmin of the Kālīyuga, faithful to her husband, praised in the earth, a jewel of merit, reigning in truth, the elder sister of Nōlamba—Pāṭṭaṭṭaṭṭa, together with Perumannaḷ, made a grant of . . . to the twelve of Kūḷa-Vaṭṭāṭṭa, free of all taxes.

11

In the presence of the all (worshipful) Allāṭṭaṭṭa invested with all titles—the Brahmins of Umāṭṭa, Gūṇamāṅṅa and Vīḍaṇa caused to be written and given a stone charter as follows—Māhōṇṇa and his son having . . . the Brahmins of that community made over, as a substitute for his *ṭoṭṭi*, certain lands to the north of Hāṇḍaṭṭaṭṭa, to be enjoyed by that Māhōṇṇa to the seventh generation and continue as long as sun and moon endure.

13

Date ? 1285 A D

While the refuge of all worlds, favourite of earth and fortune, mahārājadhurāja, paramāvara, boon lord of Dvārāvātī puri, sun in the sky of the Vādava race, lead jewel of the good, lord of the Lullāṭṭa, champion over the hill chiefs, mahāṭṭaṭṭa, bold in war, unassailable hero Sāṇḍaṇṇa siddhi, gūṇaṅṅa mahā, a lion to the elephant his enemies, Varuṇaśiṅṅa Deva was ruling the kingdom of the world—the great minister Perumattā-Deva dāṇyaṭṭa's son, Iḍḍaṇṇa dāṇyaṭṭa, granted (the village) free of all taxes to the god Rāṇḍaṇṇa.

15

Date 1528 A D

While the maharaja dhurāja, rāja paramāvara, vira maharaja, Kṛṣṇa Deva maharaja was governing the kingdom of the world—saying let the merit accrue to Kṛṣṇa Deva maharaja, so that it might be continued to the Brahmins of Umāṭṭa as long as sun and moon by order of Kṛṣṇa Rāja maharaja, Devaśayya made a grant of Mūdura village belonging to Tāyāṭṭa sthāṭṭa,

17

Date 1279 A D

While (with usual titles) Hoysana vira-Narasimha Devaśayya was ruling the kingdom of the world—certain farmers (named) of Baṅṅa, together with all the inhabitants and farmers made a grant to provide for a perpetual lamp to the god Bhujangeśvara.

18

Date ? about 1000 A D

Entitled to the five big drums, having the monkey flag and the bull signet, .. . Nāṇḍi-
 Dēvi, Heggude Jōgipayya, Senaboyya Rā and the three hundred, made a grant of lands for
 the god Bhujāṅgesvara of Belgahyāḍi, to Kūṭṭu bhātara, disciple of Abhūmāśakti, disciple of Rā-
 bhajungā, the temple Oleyar

This charter was written by Bhattācāri, sculptor of Nūggundā

20

Date 1142 A D

While (with usual titles), the captiver of Tāṭikūṭi, Gūṅṅavāḍi Nonambavāḍi Hanungalu,
 Halasiṅga and Huligeri, the strong armed Vira Gaṅṅa Viśṇuvāḍhāna Hoysila Dera was in
 the capital city of Bāḷahār, and his kingdom increasing, to continue as long as sun, moon and stars — a
 dweller at his lotus feet was Bāṁma gāvundā, son of .. . of Bāḷuṁṁ Lde nāḍi Bāṁma gāvundā's
 son, the ruler of Nūṅṅundānāḍi, by order of Lde-nāḍi and Hūṅṅānāḍi and sūṅṅo to kuṭṭāṭi fort, above
 the peak of Nūṅṅāṭi fort, burnt the fort slew the son of Koṭṭeṅṅa Nūṅṅāṭi (or of the chief of the fort) and
 joining fight with the enemy's force who opposed him, slew them, and by his bravery in war becoming
 a bāṅṅa, went to svarga. Nūṅṅā gāvundā, performing the funeral ceremonies for his father set up this
 stone. Kōṭṭāṭi, son of Kōṅṅṁ vāḷṅṅā, blacksmith of Bū .. . in Bāḷuṁṁ, fighting in the war
 along with the ruler of the land, went to svarga. For him Nūṅṅā gāvundā and .. . gāvundā
 granting, granted a koṭṭāṭi of five or six kōṁṁas in the land south of the village

23

Date 1518 A D

While the maharājādhirāja parameśvara vira prāṭipa [Śrī Rāṅga] Deva maharājā was ruling
 the kingdom of the world — the mahāmanthakavara Ima Rājya Dera gave a stone charter,
 confirming a rent free village on Rima Rājya Dera as follows. Whereas we have granted to you as
 an unṁṁṁṁṁ and rent free the Kūḍihera sūṭṭa with the Ummattūr sūṭṭa, belonging to our Bhāṅṅa
 vāḷṅṅā,—that Kūḍihera village, one, Māḷṭāḷṭi village .. . —both together two villages, together with
 the eight rights of full possession, namely underground stores, hidden treasure mining, rocks, trees, net
 profit future profit, actualities and possibilities, within these four boundaries,—may you, your sons,
 grandsons, and descendants continue to enjoy them in peace as long as sun and moon endure. The
 gift of the villages is made on condition that you continue the (existing) grants to gods, grants to
 Brahmins rent free grants, or rule over from local taxes

24

Date 1109 A D

While, with all titles, lord of the four oceans vira-Deva Rājya Olṅṅar was ruling the kingdom —
 Deva-Deva Olṅṅar assigned the tax on certain looms to provide for a lamp for the god Mūḷṭi of
 Kūḷihera in Māḷṭāḷṭi.

27

Date ? about 1260 A D

While vira-Deva Rājya Dera was ruling the kingdom of the world — Deva-Deva Rājya of Perikṅṅa
 in Jūṅṅāṭi and all the farmers made a grant for the god Śūṅṅāṭi

28

Date ? 1410 A D

While Deva Raya Vodeyar was ruling the kingdom of the world —a grant for the chief god, the god Sambhanntha of Heggurah

30

Date 1593 A D

While the rajidlu gatti parameswari vira pratapa vimalajyoti maharaja was ruling the kingdom of the world —Imma li Ima Raya Nyaka, son of the chief of Hadinad time Devayyagunda, gave to Chinnai Baswaraya Deva disciple of Sivalitaya-Deva, possessor of the good and pure Sivachinra ruler of the divine and exalted throne of Suttur, a stone charter as follows —Whereas we and our Devayyagunda in order that merit may accrue to our mother Chennayyammur, have given, as an offering to Siva the village of Hasuraballi belonging to Hoanganur sthala, within our Hadinad limits,—secure and enjoying the rice fields, dry field garden, store houses, the goat loom and house tax, the dry cultivation and wet cultivation, with the eight rights of full possession, namely, underground stores, hidden treasure springs rocks, present profit future profit, actualities and possibilities belonging to that Hasuraballi village may it be enjoyed for your Suttur throne as long as sun and moon endure

32

Date ? 1538 A D

While vira pratapa Achyuta maharaja (was ruling)

33

Date 1518 A D

May it be fortunate Bowing with fear before Ganesa do I write the charter (After the date) King Narasimha's son was Narasimha His son was Krishna Raya

made a grant of the village of Karunayyapura as a chaturvedi mangala (Its boundaries details of the grant names of the slaveholders)

34

Date ? about 1140 A D

While the pratapa chakravartti Poyasa Deva was ruling the kingdom of the world —

35

Date ? about 1490 A D

Naraya Raya Vodeyar made a grant of a large house to Boli Mallikarjuna Vodeyar

36

Date ? 1425 A D

Narayana Lakshmana made a grant of certain lands to provide for his family, and for the Brahman who cooked for him the surplus produce to be expended on an inn for Brahmins from other parts

Arasugundallama chaturvīdimangala. And by order of vīra Ballāḥa Devaraya, uniting the temple lands and the Brahman lands into one, and all the chief farmers of Tagadur and Mōḡūr in Torenad, [adding] their *lodage* lands, after deducting the one-third assigned in Homma to the god Chennakūśvara of Ammale, that Homma and Ālūr were granted as a *nāḍi*. The *śārābhava* of Iore nād will receive 2 shares, with all offerings the same as the Brahmanas. Granted for as long as sun, moon and stars endure, by the Fourteen nāḍis. Their ancestral *lodges* will be continued to the farmers of both villages.

45

Date 1403 A D

While the mahāyājñīya rajā pāṇmēśvara, the subduer of hostile kings, champion over kings who break their word, master of the four oceans, vīra Hanthara Rāja was ruling the kingdom of the world from Vijayanagara — all the nāḍi villages of Ālūr, the southern Ayyāraḷiyūr, (here follow their names, and verses in their praise) altogether seven nāḍi villages, made a grant for the support of the dancing girls of the god Deśamūtha.

Written by Vāḍaṇṇa, son of Anantappa of the Hanthar gotra.

46

By order of the great god of gods the god Deśamūtha, Chimarasī Oleyar gave to the high priest of the Āṭṭu matha the following property — taking possession of the rice fields, dry fields, gardens, houses and whatever else belongs to the god Deśamūtha, you will build with stone the bastion of the boundary wall, keep up the illuminations for the god.

48

Date 965 A D

While Sitjavalaya Maruṣaḷḷa Deva was ruling the kingdom of the world — the poiggade Mācha yya having put down Gariya, givenḷa of Mangala, he was granted an offering from twelve villages, to continue as long as sun and moon endure.

51

The place of the monument where Guṇanandi Kūṇṇapparaḍi bhāṣṭara, disciple of chinnaya bhāṣṭara of the Kōṇḍal unduvaya keeping the vow of a sannyasi for thirty one days expired.

55

Date 1749 A D

While the malanajālīya maharāja Kūṣhara Rājya was ruling the kingdom of the world — raja sri Bala arasa having paid a visit to the village of Māṅḡala included within his chiefship and with his wife gone to the hill to worship the god Sankarāśvara, — thinking on the verse, 'Than nakuṅga a gift oneself, threefold is the merit of maintaining a gift by another' — granted this land for as long as sun and moon endure to continue to sons and descendants and required the merit of setting up the god Siva.

56

Date ? 1708 A D

The merchants, farmers and inhabitants of the Mūṇḍa Śivāḷḷam country, with the consent of the purapadavaḷ and kūṇḍabhaḡa agreed to give to the Gōvīmūtha of the god Sankarāśvara at the rate of one *ḷaḡa* in cash for each field or family.

59

Date 1538 A D

While pratīpa Achyuta-Dēva-Rāja (was ruling) . . .

60

By order of the god . . . of Kūḍalār, Kōṇappa Nāyaka of Vedagiri, in order that merit might accrue to Rīma Vedeja Suganna Nāyaka rāja, made a grant to provide for illuminations and offerings to the god [Kē]ṣava. (In addition to usual final verses, contains the following)—This work of merit if the pīrāpāyagīra, gaudas and śāmbavas who may come in the future maintain, half the merit will be theirs.

62

Date ? 1604 A D

While the mahā-man lakṣvara vira-veera Timma Rājyā's son Venkataspati Rāja was ruling the kingdom of the world —Nāṇja Rāja Oḷgar, son of the Hādudā same ruler Channarājya, made to Sidda Mallikarjuna-dēva, agent of the Ummattār sūbhūṣaṭṭa, a grant of the Hādudā-dharmamāṭha and Mallupura with its four boundaries.

63

Date c 750 A D

While Kongoni Mattarasā Sripurusha maharājadhīrāja paramāśvara bhātṛ was ruling the kingdom of the world,—he gave for the god Vamṭa-rāja of Pelma (Homma) free of all taxes, land, house and garden, the joint grant of Deventra tinnuṇḍi and Maddegana. Moreover Deventra having purchased the oilmonger's garden, presented the south and north portions for Vamṭa-rāja. A gift made by the twelve and the seven. Whoso destroys this is guilty of the five great sins. Deventra's sons will protect this.

64

Date 1580 A D

The theme of universal praise was Pikkā, a son on account of whom Suganna was famous. To the Pāṇḍu like Suganna and Kāmayi were born Hāṇḍapa Kūṇḍa Pikkā Maddapa and Muraṇ. Like Pāṇḍava (or Arjuna) was the middle one Pikkā. His son was Hāṇḍaṭṭa. That king Hāṇḍaṭṭa was in the mēvāri called Vūyāṭṭa, ruling the kingdom of the world of king.

While the maharājadhīrāja rājāparamāśvara vira-veera Hāṇḍaṭṭa was in Vāṇḍanagana ruling the kingdom of the world —the dādāṭṭa his lotus feet, was his minister kaṇṭha nāṭṭa made the orders. Bullapa māṭṭa, son of Suganna Pāṇḍu [H] was governor. Hādudā Pāṇḍu's son Hāṇḍaṭṭa (Hāṇḍaṭṭa) . . .

The 108 Brahmins (some named) who were kṛtāḥ in the Śrī Śaiva temple of Hāṇḍaṭṭa which was the Akāṣikā-chaturvedamangal to provide for the worship of the god Vāṇḍaṭṭa. The eastern gate of that Homma, made a grant of land to the south west of Hāṇḍaṭṭa to Hāṇḍaṭṭa's temple priest of that god.

Written by Akṣajit Gajapati

65

Date 1515 A D

While (with usual titles) the pratapa-chakravartī the Hāṇḍaṭṭa's son and vira-veera Pāṇḍu was in the royal city Devasantāṭṭa ruling the kingdom of the world . . . at the . . . the . . .

of the forest of spearis, spoils of the Kanniya camp, tiger to the deer the Kēraḷas, worshipper at the lotus feet of the god of Kanni asabhi, Arasuganda-Rama, after deducting the agrahāra of Arasugan Kā-Rima chaturvedhaningala and the one-third assigned from Homma for the god Kēṣava of Ammale, with all the chief farmers of the Prince's and of Tēga lūr, Mēḡūr and the Fourteen nals, made a grant of Homma and Ālur for (the god) Piḷḷe Niyānir of that country (Rest as in No 44)

66

Date 1336 A D

While the piatṭa-chaki wartti Poysai vira Bāḷiḷa Devaṛasa was ruling the kingdom of the world —the great minister, dānnyāka of Voraḡūr

67

Date 1217 A D

While (with usual titles) the upreoter of the Mgira kingdom, thuster out of Pandya, setter up of the Chola kingdom, the misal a piatṭa chakravatti Hoysai vira Somesvara Devaṛasa was ruling the kingdom of the world —the great minister Perumai made a grant of Idiyūr to the god Deṣi Niyān

69

Date ? 1023 A D

Having captured the Ittiṭṭapadi seven and a half lali country, having set up a pillar of victory in Kollipura, having terrified Āḷavānallā at Koppa on the banks of the Perai, seized his elephants horses and the jewels of his wives, having performed a victorious coronation, and taken his seat on his heroic throne (was) the Uduyir Kōṇṇaḷaṣṣar varma Rājendra Deva in the 7th year of whose reign, Chola Vichchandra Nalluḷaḡṇanda, the chief of Padinad, in the Gangukonda-Chola valaned of the Mulilolai Chola manda'ra and Āḷisadūra Panṇaḡadiao merchant of Madhurai takapuram in Kōḷin takā valanai of the Eighteen countries, with 20 madaḷ of Ittikondavarai antiyākabharanai,¹ bought certain lands and made a grant of them to provide for the offerings to the god Māḷasthānam uḷayar of Āḷur

70

Date ? 1519 A D

Naiṇṇa Raja Oḷeyar gave to Chidambaram senaboga of Hogalalale

74

By order of the minister Bachirasayya, possessed of the favour of the great god of gods Virupakṣi in his high on the application of Kāḡgaṣṣudi, the fur at Nigavalli, a lūlo of faith in Śiva, in the Hom holi country shining with gold, having been given up he caused it to be revived as follows —By order of the god Śrīṅameśvara who shines in the four quarters north south, east and west, the (merchants) of all the fifty six countries with the grāṇḍa and senaboga of that place, agreeing together, the minister Bachirasayya restored this fur in his own name To those who help and maintain this fur in the future will accrue the fruit of gifts made in the sixty eight holy bathing places, of cows elephants horses money grain vengins learning a hind The grāṇḍas, senaboga and all others approving granted to Piriyanna Voraḡar son of Chinnaiṣasanna Voraḡar, and his descendants, exemption from local taxes export duty, import duty

83

Date 1117 A D

Pr 1 c of the Jina is as

While entitled to the five big drums, the maharajadeva, boon lord of the city of Dhanavati in the city of the Yadav race, a head jewel of perfection, champion over the hill chiefs, adorned with these and many other titles, the strong armed Vira Ganga Vishnuvardhana Bhatta-Noyasala Deva, having, the Gangavali Ninety six Thousand as his Korigu under his sole umbrella, was ruling the kingdom in peace and wisdom in Taluk and maharajapur —

Samantabhadra, Devadanda, Lingaditya, Vaiditya, Vaidhanya of the Dhanavati, Sriyaka, and Anantavara (mentioned) Jinalinga, his personal god, Ajitmanipati his guru, the Poyasala king has ruled blessed his temple to be made — Vira Ganga in Taluk. That Purniman's wife was Leela. Their sons were Chavara, Kavya and Naga Deva. These (also called) Chavara, Naga and Kavya, were like the three jewels embedded. To the eldest of them, Chavara, and his way as Anand and Chavara were born Purniman and Bhatta. The son of Chavara and Anand was the Poyasala king minister of peace and war, Purnima. The great minister of Pith Deva, who had foughted the Tida, driven the kongis under ground, slaughtered the Poluvais, put to death the Mahavais, terrified King Kala and entering into the hill mountain offered up its peak to the Taluk of victory was Purnima. On the Poyasala king once giving the order, he seized Niladri, and pursuing the Mahavais, and capturing their forces he became the master of Kavya, and then again showed himself in the Hun country — Purnima danlanthidhupa. He ruined the ruler, the cultivator with no seed to sow the ousted hunter (chief) with no power left, who had become his servant, he gave them all what they had lost and supported them, the danlanthi Purnima. Without room for any fear, in the manner of the Ganges, he decorated the borders of the Gangavali Ninety six Thousand, — Vira Ganga in Taluk.

He made a grant of lands for the priests of the Triduta basadi which he had caused to be erected in Anantavara in the Ninety six

84

Date 1200 A D

While the pratyekacharyas with Hovajira Narasimha Deva was ruling the kingdom of the world — all the farmers of Anantavara made a grant for the basadi of that village of the water rate the chavara farms, horse tax poll tax, freeing the followers of that god from these and any other payments

85

Date 1280 A D

A similar grant by the same for the god Devajira in

86

Date 1828 A D

In the presence of the god Chamaravara together with Kampa Nijamant

Of the Atreya gotra Atreya sutra and Rikshila, the moon in using the tide of the waters in the womb of Kampa Nijamant the lawful wife of Chamaravara, seated on the jewelled throne adorned by Rajashakti and many other rajadharma maharaja chakravarties, descendants of the Triduta race in the great Mahavara sarthi in the treasury of all the wealth of the Haravata country, which was an ornament to all lands — the ryadha in the parivara pradh

in it, an unequalled hero, champion over those who say they have titles, sole hero of the world, a most illustrious the god of the Yodhulu having the emblems of the couch, the discus, the elephant gear, the axe, the crocodile, the fish, the garuda, the silva, the grandabhirunda, the lion that raised the Luthi, Hanumat, Garuda and the lion, — adorned with these and many other titles, — Kripala Raja Vajraya, having created Channarayana, — created the Channarayana temple, together with its precincts, gopuram adorned with golden kalas and towers, — set up the great linga under the name of Channarayana, and in the shrine to his left set up the goddess named Kema Nanyamamba, and in the shrine to his right the goddess Channadesvari, — and at the main entrance on the east set up a gopura on the colonnade to the south the ancient images, on the colonnade to the west a row of lingas for mirth the island lingas, and on the colonnade to the north twenty five pleasing statues — and on the south west side building a separate temple set up the god Nanyana together with Lalshiva

And in order to provide for the salaries of the servants of the presence of the god Channarayana and his attendant gods and for the due and continual performance without interruption of the ceremonies and illuminations the daily festival, the kirttagily festivals, the monthly festivals the annual festival, and the Brahma festivals, having fixed a *total* of Kripalaya 4000 rupees as follows a year, — for that amount assigned the following lands belonging to Channarayana: — Emmattur, one Nalair on Mudliagahara one Pallepuram, one, Kuttipatti, one, Sivapatti, one, Valakur one, Hunchalli one, Sarampatti, one, Hunchalanthalli one, Dandavadi, one, Mutiga one and Hergothur one. That these thirteen villages may, without interruption, live of all times be applied to the above purpose, a *sumat* sealed with the royal stamp has been given to the subediv of this taluk. The revenue of these villages in excess of the above mentioned *total*, the produce of the *maddi* (sugar gum) and red Sanders crops, hidden stores and treasure store, sandal wood with the excess in the guts, towed offerings, fines, tributes and other items in the miscellaneous collections in the temple are assigned for jewels and vessels for the god Channarayana together with Kema Nanyamamba for repairs of the temple and other works

In the presence of these gods setting up stone images of the crowned queen Lalshiva Vilasa, the lawful queen Kripalavilasa, and the lawful queen Rama Vilasa, together with my own, in order that this grant may continue as long as sun and moon has a stone charter been written and placed in the holy presence

The descendants of my line or the descendants of other royal lines, may these kings, with intentions devoted to merit, ever continue this my will of merit and their two lotus feet do reverence with my hand

87

Date 1650 A.D.

The rajad naja adorned with all titles lord of the city of Mahur, Krishna Raja Vadevaras law full wife Devala Puttammamma samudhanda lummata of the Chandra vilasa, set up Balakempa Narayana

88

Date 1853 A.D.

(Incl. among is above) Putta Pyammamma samudhanda chikka lummata of the Chandra vilasa set up Balakempadevayesvara

89

Date 1851 A.D.

The ruling great lords lawful wife Mudala Kusthayaammamma of the Sumukhanda totti set up the god Mudala Kusthaya

90

Date 1851 A D

The servant of the feet of the ruling great lord Hosai Sabarunni, set up the god Subrahmanyaśvara

91

Date 1260 A D

While the puṭṭa chikravatti Hoysaiyana Narasimha Deva was ruling the kingdom of the world in peace and wisdom — all the farmers of Arakothuṭṭa made a grant for the god Iṭṭakṣima Narayana of that village

92

Date 1675 A D

Immigration of Vishnu From Vishnu's lotus navel was born Brāhmar from Brāhmar came Atri, from Atri Indri from Indri, from Indri Budha Parurava, from him Āyu from Āyu Nalusha, from Nalusha Yajūti, from Yajūti the king Yajū. His rice were settled permanently in the region of the city Divarka. Certain descendants of that line having come to the Karmira country to visit their family god Ramiramaṇa the ornament of the pearl of Yadingu, seeing the beauty of the land, they were pleased with it and dwelt in Malusha puri, protecting the subjects. From them came Batta Chamendra. His sons were Timma Ryendra, Kishnendra and Chama Ryendra. Chama Ryendra's sons were four, Ryendra Batta Chamendra, Deva Ryendra, and Chama Ryendra. Of these, Deva Raja had four sons, like Daśaratha, all named Deva Ryendra. The eldest of them was Dada Deva Raja who resembled Rama, (his prus) His wife was Amritamba who as Sitaloka Kusa and Lava, so had two sons, Chikka Devendra and Katturava. Of them Chikka Devendra was seated on the throne of the Karmira dominion, like the great Indri. In the east defeating the Pudiya king Chella he seized Tripura and Anantapur. In the west, smiting the Iṭṭakṣing with the Yavans, he took Sakaleśwari and Arakudai. In the north defeating Randalu Kṣiṇa he captured Ketisamudra with Kandilera, Hailakete, Gular, Tamaru and Honnavalli. Defeating the battle Mestika who was added by the Morias and Kuttas, he seized Ilaganadurga and changed its name to Chikadavayadurga. The Vabha which at first was lost in the Yavana invasion, he brought from Simustana and consigned it with devotion in Srinagappattana.

This Chikka Devendra had funeral ceremonies performed for his father in Gayā by his ministers, and presented him with two villages, the details of which according to the sastras are written in a copper charter. (Here follow all particulars of the two, namely) Kabbiganayura, otherwise called Chikadavayapura and Hailana, otherwise called Kṛṣṇapura, belonging to the Teralanambi country.

The verses of this charter were composed by Tirumayana, son of Alasingayya of the Kausakṛṭṭa, like Bṛhaspati in the council of King Chikka Deva-Raja.

93

Date 1532 A D

While the maharajadhipa raja paramesvara vira Acharya Piyamalaya was ruling the kingdom of the world — to Virabhadra Nayaka, son of the favourite for the affairs of that maharaja the Perumaladhipati Ramayappa-Nayaka of Arakotura as given the village of Mallaynayura, belonging to Arakotura sthala as a *śalaga* for his chiefship together with all the lands and taxes pertaining thereto.

94

Date ? 1496 A.D.

While ? Chakkā-Rāya's son, mahārāya was ruling the kingdom of the world —Chennar-Rāya-Voleyar of Vekkoṭṭar, in order that he might acquire merit, as a gift for Śiva, granted to . . .
 rāṣṭrakarā-Dēva, . . . of Nistavappi-Dēva of Modhipura, a village as follows

95

Date ? c. 900 A.D.

. boon lord of [Kōḷḷa] parā, lord of Nandagiri, Permmānuli granted to the Brahmins of
 Moḷeḷdār the following settlement. —(The offering of) *ghā* and a *śāḷage* (of rice) to cease for ever [or,
ghā and a *śāḷage* (of rice) were never (the off rings)], for the (offering of) boiled rice, seven *śāḷa* of
 good rice (is fixed)

96

Date c. 1180 A.D.

With all titles, the mahā man lakṣarā, Tribhuvana-malla, the capturer of Talakkid, Nangil,
 Koyattār, Uchchirangi, Vanarai, and Pinungul, Śivarā-siddha, gundurga malla, pratāya-Poyala vira-
 Balliṭṭa-Dēva made a grant for the god Durggāvarā of Padmaḷi.

97

Date ? c. 1370 A.D.

The mahā man lakṣarā, subduer of hostile kings, master of the southern eastern and western
 oceans, [Bakkā-Rāya]-Voleyar's son Chakkā Kam[panna]-Voleyar gave a charter as follows for the
 officials of Hattalakōṭe and the Keyikoḷas of Hattalakōṭe — yāpna will pay to the officials, to
 the excise officers, and to the whosoever tax is due according to the customs of Haddu ad. The
 fines imposed on those Keyikoḷas for faults, annoyance, theft, adultery, injustice, are all remitted. Those
 who keep cows will pay to the officials $\frac{1}{2}$ gadjāna according to custom. All cows that come may
 graze freely. Whoso casts blame on the officials

98

Date 1167 A.D.

While, with all titles, the mahā-mandalakṣarā, boon lord of the city of Diviravati, son in the city
 of the Yādava race, adorned with these and other titles, the strong armed Vira Gaṅga V. śivarā-
 ddhama pratāya-Narasimha Dēva, having the Gaṅgavīdhī Ninety six Tiorand as far as Kōnga under
 his sole umbrella, was in Dorasamudra, ruling the kingdom in peace and wisdom —certain chiefs
 (armed) and farmers made a grant of Tibbānuli for the god Kē-ara of Hattalā or Kē-āntakā-
 chaturvēdimaṅgaḷi, in Epneṇid. This Viṣṇu temple was caused to be built by Mall-Dēva mahārāya,
 son of Niga Dēva-māriya, the Hattalār-odeyar.

99

Date 1523 A.D.

While the great Krishṇa-Rāya-mahārāya was ruling the kingdom of the world —Jaderāru-
 Modalyir, son of Tiruvengada Modalyar of Turumudipikā, agent for the magani of the minister Saluva-
 Govindā-Rāya Voleyar, set up the great god of go's Virubhadrā in the village of Hattalakote, and
 granted certain lands to provide for the worship. All these, and whatever other grants may be made

by kings or any one else, will belong to Allappa the agent for the temple of the god. He will take possession of them, and appointing such temple servants as he wishes, will continue the temple services from time to time. The parapatyagar has no authority to inquire into the affairs of this god, and no one else has any connection with it. Allappa will be the agent of the temple and no one else has any connection with it. Thus has the charter been given.

101

Date 1759 A D

While the rajadhiraja raja paramēśvara prathima prabhakarapada virarajapada Krishna Rajavaderayya, seated on the jewelled throne in Saurâgapatana belonging to the city of Mahisur, was ruling the dominion of the world in peace—to provide for the offerings and illuminations of the god of gods, emperor of the gods the god Somaśekhara of Ankanahalli Hosur in Hiranahalli hobli, the farmers and inhabitants, the Brahmans, merchants, temple worshippers, holders of *mânjas*, mechanics, and others, of the villages belonging to Ankanahalli Hosur, made a grant as follows—of the land rent paid to the palace for red soil 12 *hana* a month.

103

Date 1276 A D

While the maharajadhiraja raja paramēśvara pratapachalavaratti Horsala virarajasimha Devavarasa was ruling the kingdom of the world—certain sinners (named) of Hebbasur in Hadanul, these four, being unable to govern Hebbasur (which is assigned) to us, (resolve to appoint) Nigragada son of Hanaya gauda.

104

Date 1486 A D

Naraja Itaja Varier, son of Channa Vodeyar of Hadanul, made to Malavata datta, disciple of Sivaratna Deva a grant of land in Aralipuram for the service of Pralim.

105

Date 1485 A D

The mahamanalakshvara, viraravur Raja Vodeyar granted to him a settlement as follows—whereas you have built a town in the name of Parvati Raja Vodeyar, in Chaudar, between the northern boundary stone of Uyyagunahalli,

107

Date 1512 A D

Naraja-Raja Odeyar, son of the mahamanalakshara virarajapada prabhakarapada Hanumanthachalavar (lord of) the city of Saurashtra, Durgam Odeyar, granted to the Umatur matha the village of Honmarahalli as a *stupa*, with all the lands, rice fields, dry fields, gardens, storehouses, customs dues and taxes of that village, after deducting for the maintenance according to former custom of the grants to temples, grants to Brahmans, a land name *kedig* and other exemptions from all taxes. And that Naraja Raja Odeyar, as a work of merit directed the dues payable to the palace to be given to that *stupa* matha, so that the village of Honmarahalli might be exempt from all taxes and customs in succession to that *stupa* matha as long as it remains in existence.

108

Date 1340 A D

By order of the true Channa Basava Raja Deva of the ancient place of the great high priest of the Umattur upparige-simbasana, Raja Malliarajana Deva and parupatyagara Kempura Lungan Odeyar-Deva, uniting, had the well repaired. At that time, all grains sold at 7 mina for 1 hana, and men ate men then they did this

109

Date 1313 A D

When the great Krishna Raja was ruling the kingdom of the world —the great minister Raja, to provide for the service of the great god of gods, the divine linga, the god Anilesvara, made a grant of lands in Magejada same, formerly belonging to Haridamballi

110

Date ? about 1510 A D

Vengalariyappa, agent for the affairs of the mahar mandalesvara Tummaya Deva maharasa of Andjala, for the service of the divine linga the god Anilesvara, made a grant of a garden for recreation

111

Date ? 1423 A D

By order of Tummanna Mahala, agent for the affairs of Saluva-Gounda Raja Odeyar a grant to Sankara Linga son of Rudra Linga of Madanaya

112

Date ? 1512 A D

By order of Devarasayya konamarasayya remitted for the service of the god Anilesvara, 10% out of the salaries for guards, paid to the palace from the treasury of the god. Of the remaining 25% from the god's treasury no one would accept one hana, saying it was for tribute, gut and guard of Chandragiri virudra, and to this effect gave the stone charter

113

Date 1360 A D

At the time when the mahar mandalesvara, subduer of hostile lingas, clan pious over lingas who break their word, lord of the eastern and western oceans, virabukhanma vedayya was ruling the kingdom of the world, and the great minister, a mirror to the faces of ministers supporter of all works of merit, a light of the Brahman race, Basavayya Dammayaka was supporting the kingdom and Ganapattimalle the treasury of his right hand was governing the south side of the Kaveri in the country of the strong armed Vishnuvardhana pratapa Hovala —to provide for the service of the giver of boons, the divine linga the god Anilesvara of Haridamballi, the holy bathing place and purifier of the south, in Yenne nad, certain grndas (named) of Uryamapalli the first place in that Yenne nad, all the Brahmins of Kesavapura or Nagara, and certain gahis (named) of various villages, made a grant of the gift from each family, the petty taxes, and the tank and lands of Mistruballi, with all the rights of possession. Agreeing among themselves, and of their own accord, in the presence of the officer Sinyanna, they granted them, with presentation of a coin and water, to the god Anilesvara

114

Date 1398 A.D.

While the mahānāyādhīya, vijaya paramēśvara, master of the four oceans, vira-Harihara-mahirāja was ruling the kingdom of the world and Achanna Vodeya, like the treasury of the right hand to the great minister Magappa-danniyaka, was governing the Hoysala country; — a grant for a lamp for the god Anilēśvara

115

Date 1532 A.D.

While the great Achyuta Dēva-mahāyā was ruling the kingdom of the world. — Hinja-Bichara-saya, to provide for offerings at the third watch to the great god of gods, the divine linga, the god Anilēśvara, made a grant of the village of Bāchanahalla.

116

Date 1317 A.D.

While, (with usual titles), Vishnuvaidhāna pratāpa-Bhadravatti Hoysana, the strong armed vira-Ballāja-Dēvarāsa was ruling the kingdom of the world — Vira-gōda, son of Mīrgaya Purusa goda of Annāṇḍ, . . . of the house of the Sukra-grada, subduer of Nilagiri, Māri of the Konga, displacer of Konga, a second Rihutta raya, the great minister Mādhava-danniyaka, causing the temple to be made, presented certain lands to provide for the illuminations . . .

117

Date 1263 A.D.

While the mahā-mandalēśvara, victor over hostile kings, champion over kings who break their word, vira Bukkanna-Vodeya was ruling the kingdom of the world — the great minister Basaveya-danniyaka's house-manager Nāgaraya, in order to provide for offerings to the god Anilēśvara of Haradanahalli in Yenne nāl, released the tax on certain lands formerly granted to the god

118

Date ? 1425 A.D.

While vira Dēva Rīya Oder was ruling the kingdom of the world — Hanyappa-danniyaka

119

Date 1398 A.D.

All the Pañchālis of Yenne-nāl, in order to provide sandal, musk, vermilion, camphor, and rain water for the decoration of the god Anilēśvara, presented an offering at the rate of one hana in their several villages

121

Date 1511 A.D.

While the mahānāyādhīya paramēśvara vira pratāpa Sadaśiva-Dēva mahirāja was ruling the kingdom of the world — Aṭbala-Dēva mahā vrusa of Nandiyāla made a grant to provide for offerings to the great god of gods, the divine linga, the god Anilēśvara.

122

Date 1538 A D

While the great Achyuta Deva maharaja was ruling the kingdom of the world —by the merit of Rama Bhattaraya Yellappayya to provide for the service and decoration of the great god of gods, the divine linga, the god Anileśvara made a grant of the village of Kābhala of Uluvantā nāḍ sṭhala, belonging to Hādī nāḍ which was assigned to him for the office of nayak

123

Date 1552 A D

In order that merit might accrue to Krishnappayya, agent for the affairs of the maha mandalesvara Timma-Rajayya, Narasappayya to provide for the decoration and service of the palngun of the god Anileśvara, made a grant of the village of Channurayyura in Amachavadi sṭhala

124

Date 1645 A D

Lingayya, son of Bairo Deva, son of the sṭhala samboga Devarasayya, son of Chikkannarasava of the Kaundinya gotra and Āśvalayana sūtra, living in Haradanahalli, set up the god Kālahastisvara, to the west of the god Divya līḷa, and was happy

125

Date 1645 A D

Lingayya mantri set up the linga with the pleasing name of Kālahastisvara to the west of the Divya linga

126

Date 1753 A D

Hannumantayya, son of Muddayya and grandson of Devanapparasava of the Kasyapa gotra Āśvalayana sūtra and Rāḍi sikhra living in Rūmasamudra, set up the god Dakṣināmurti, on the south side of the Divya-linga, and was happy

127

Date 1484 A D

While Deḡanna Vodeyar, son of the maha manlaleśvara the elephant hunting Immaḍi Pāya Vodeyar, was ruling the kingdom of the world —he made a grant of the village of Haradanahalli in the Yenne nāḍ-sṭhala, together with all the lands and rights pertaining thereto, to provide for the offerings and service of the great god of gods, the celestial linga, the god Anileśvara

129

Date 1535 A D

While the maharajapurja Achyuta Raja maharaya was ruling the kingdom of the world —a grant by ? Ramajayya, in Kottakeralalli in Anchavadi sṭhala

130

Date 1381 A D

When there was war between Ancharadi and Arekoha de under Payichana Basava of Ancharadi — and Marale, the husband of that village fought and fell Old appehalli was granted as a nettara ladan

131

Date 1273 A D

While, (with usual titles), the pratāpa chakravartī Hoysala vīra Viraśimha Dēvarasa, was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom — and Vallanna, the officer of Kayara nad and Pakala nad, and Vachayya, the great chief of Hirya nad were ruling in peace in a secure royal city,

132

Date ? 1344 A.D

While the maharajādhiraja raja parameśvara vīra pratāpa Viraśimha Raja maharaja was ruling the kingdom of the world — by order of the mahā mandalesvara Rama Rāja Tirumala Rajayya Deva mahā rajasu, the dāṭṭayya Tippana Nāyaka gave to Chiklapparasu Gauda of Hadinād an *umbala* in Amachavadi of Amachavadi sthali included in the Hadinād śime

134

Date 833 A D

In the first year of Kōṅṅavarmma dharmamaharajādhiraja, boon lord of Kovvūla lord of Nandagiri, Nitimarga Permmanna is assuming the crown Purasuga of Lakoluditta, son of Permmanna li gawunda of Avachavadi, died This was written by Dhara, son of Gavali Setti

135

Date 1612 A D

While the mahā mandala vīra rajādhiraja Venkatapati Raja was ruling the kingdom of the world — Raja Raja Oleya, son of Chera Oleya arasu of the Hūmalā śime, to provide for offerings, lights and a flower garden for the gods Kumbheśvara, Virabhadra and Basवेशvara of the Amachavadi hill, and a grant of the village of Channayyanapuri as an offering to Siva

136

Date 1898 A D

For the god Virabhadra of Achavali The full moon in raising the waters in the womb of Kempa Nanjamma the lawful wife of Chama Raja Valayar (with titles as in No 86)—the receiver of a boon from Channudal, the ruling sovereign Krishna Raja Valayar's lawful wife, Lasyammamma of the Krishna vilasa, caused the temple to be repaired

137

Date 1317 A.D

While the refuge of all world's favourite of earth and fortune, maharajādhiraja vīra Ballāḷa Dēvarasa was ruling the kingdom of the world — all the kṛdhamna of Naguri the agrahara called kṛdhamna established by Madappa-danayaka, son of the great minister, subduer of Nilgiri, a second Rihita rama Perumith-danayaka,—agreeing among themselves, during the excellent chiefship of Kāra Dēva Mādhava son of Kempa Setti the pādāya grama of our strēt, ...

138

Date 1676 A D

While the rajādhiraja raja puruṣa vīra pratāpa vīra Maṣa Dēva Raja Valayar son Dēva-
lāḷa Valayar was ruling the kingdom in order to provide for an ann, and the distribution of food to Brahmins, in Hara-lanahalli he made a grant of the village of Dēva-mahalli in Uḷḷavāka nāḷa sthali

139

Date 1733 A D

For the great car festival service of the god Venkatarāmaṇa of Srinivasapura, we, all the merchant of different countries of the great naḷ, having partaken of the sacred food, with the full approval of all our Settis, have agreed and of our own will given a copper plate as follows¹ —by whatever road loads are brought within the four boundaries of this Srinivasapura we and all our Settis uniting authorise the parupatavagar and synabhaga of Srinivasapura to levy on them all and carry on the great car festival service of the god Venkatarāmaṇa. And those who make objection and will not give what has been fixed by the assmblty of all the merchants, need not consider themselves members of the community of merchants of different countries of the great naḷ. Thus have we written, and signed our approval in the charter on a copper plate

140

Date ? about 1552 A D

By order of the god Amḷḷavara, Timmarisvyya, with the sthānaka and the senabova, made a gift of a *koṭagi* free of all taxes, for the celestial lūga.

141

Date ? c 900 A D

Tribhuvanayya parggala of Volanaba, having served Permmadi, and governing Sivayyanaken, relinquished the payment on account of seed for sowing

142

Date 1276 A D

While, (with usual titles) Hoysala Narasimha Devarasa was ruling the kingdom of the world — all the farmers of the Fourteen *nad*s made a grant of *nerehalli* for the god Mulasthana of Tagadur

144

Date 1422 A D

The rajadhiraja raja parimeśvara vira Deva Rājya maharajya's son, vira Hanhara Raya, made a grant of the village of Malejur with all its lands, for the service of the god Vyaya of Kankav-guri

145

Date 1436 A D

Chinnayya Deva, bearer of the orders of Bhiksharttha Volejar of Sripattavata, made a grant to provide for the illumination of the god Somnatha of Malejur

146

Date ? about 1813 A D

Praise of Bhattakalanka mumpi, of the Postuka gachala and Dāḷigana

147

Date 1518 A D

The chief disciple of the yati-pati Munchandrariyya made a tomb for Manichandrariyya. This verse was written by his disciple Vr shabhadasa. The work was done by Vidyānandopadhyaya.

148

Date ? 1518 A D

The footprints of Munichandra-Dēva of the Kālōgra gṛāṇa, inscribed by his disciple Ādidasā.

149

Date 1674 A D

Lakshmisēna munisvara obtained initiation into Pārsvanātha Jina in Hemādīn.

The footprints were inscribed by Vijayappaṇṇya

150

Date 1613 A D

Bhaṭṭikalanka, head of the Deṣṭagana, lord of the secure throne in Kanaka-giri, gained the heavenly world by a happy death in this hull

151

Date ? about 1400 A D

Chandrakīrti Dēva of Kopaṇa, master of all arts, the beloved chief disciple of Subhachandra-Dēva, a bee at the lotus feet of Śrutamuni, of the śrī-Mūla saṅgha, Dēśi-gaṇa, Puṣṭaka-gacheba, Ingulesvara-baḥi and Koudakuodānaya, caused (an image of) Chandraprabha to be made, and set it up, intending it for his own tomb

152

Date ? about 1400 A D.

The gentle voices of Chandrakīrti-muni, the head-jewel of the north, is above the rivalry of the sweet notes of the *lōkila*.

In lofty greatness *gō-rāja* (Indra), in glory *gō-rāja* (? Sūrya), in valour *gō-rāja* (Varuna), was the Bhūman Kāchu-Rāja, the champion over adulterers

153

Date 1355 A D

Telaga Ādi-dēva, disciple of Hemachandra bhaṭṭāraka of the śrī Mūla saṅgha, Dēśiya-gaṇa, Kōṇṭakundānaya, Puṣṭaka gacheba and Hanasūge baḥi, and Lalitakīrti bhaṭṭāraka, caused an image of Vijaya-dēva to be made in Kanaka giri, for the purpose of their tomb

154

Date 1638 A D.

In the year 2501 of Varddhamaṇa, Saka 1760, the year Vijambi, Dēvachandra caused the genealogy of the fathers to be written

155

Date ? about 1630 A D

... haṇṇa repaired. ... and the Jina ... of the Jina ... on the posts of the doorway, the royal karavaka D ... set up, in the name of his father Chandraṇṇya and ... , a dīpa staruḥa.

157

Date ? about 1380 A.D.

Bihubali-prajita-dāsa—son of Nayaikirti bruti, emperor of all learning, Trinētri as a poet in two languages, omniscient in the science of astrology, united to virtue, a lord of the Mūla-singha, chief of the Desi-gana, frontal ornament of the Postuka gachchha and the Konda-kundānyya.

158

Date 1181 A.D.

Through Vidyānanda svāmi, Chikka Taya

From Achyuta-Illyāndra was born a son Achyuta-Ārēndra-S'kyipa. Praise of him as a physician. His wife Chikka-Taya, to provide for the worship of Pārśvā in Kanakichala at the five *prayas*, and for daily gifts to the monks, and permanent imparting of instruction, made a grant of Kunda-rupura. Praise of their son as a physician.

159

Date 1422 A.D.

The mahātrijādhirāja rāja-paramēśvara vira-pratāpa Dēva Rīya-maharāja's son, Harahara-Rāja-Vodeyar, in order to provide for the offerings, decorations and processions of the god Vyāyanātha of Kanaka giri, made a grant of the village of Maleyūr, belonging to Kolagūra in the Terakanāmba kingdom, together with all lands and taxes pertaining thereto, and with its hamlet Hūyudrapura, the grant being made in the presence of the god Irīyambaka. The old grant of paddy-land under the tank in front of the village made to Vāsudēva of Koligana is excluded, and rent-free lands will be maintained according to former custom.

(Signed) śrī-Ārūpāksha

160

Date 1492 A.D.

A grant of 20 *honn* from the interest of 2 *hana* for every 10 *honn* of . . . for the illuminations of the god Vyāyanātha of Kanaka giri, by Dīmāṇa S'etti's [son] . . . S'etti of Maleyūr

161

Date ? 1518 A.D.

The monument of Munichandra dēva of the Kōḍḍurū gūra and śrī-Mūla singha. His footprints were inscribed by his disciple Ādidiśa. [The work] was done by Āṇiyanna.

162

Date 1221 A.D.

While vira Nirasimha Dēva was ruling the kingdom of the world —[by permission of] Meleya-dānyāka, . . . Viṭṭala, son of Kēti Setti of Changuruvāli, made a grant for the god Vāsudēva

163

Rimichiri's son, Bhimichiri, made a grant in Koligūra for the god Vāsudēva

164—178

Gifts of pillars by various donors, for the god Vāsudēva

179

A grant for the illuminations of the same god

181

Date ? 1173 A D

While the mahā-nanulēśvara Tribhuvana-mallī, capturer of Talaiakād, Kongu, Nangali, Koyatūr, Uchelurū, Vanavāsi, Palasike, . . . as far as the Bed dore, the strong armed Vira-Ganga Vishnu-vardhana Poysala vira Ballālā-Dēva was ruling the kingdom of the world.—All the chiefs and farmers of Idai nāvi, which was the Periya-nād, in the Gungakonda hōla-valinād of the Mudikonda Chōla-mandala made a grant for the bisti in Kolgaru, to the mahā mandalāchāya Padirāja-Dēva-udaiyār's disciple S'ingana-dēva.

182

Date c 1532 A D

The great minister, general and sarvīkūṭīri Keteja Dandanayaka . . . made a grant from the excise of Konditūr and . . . for the bisti of Kolugāna in Ede nād

184

Date 1486 A D

The monument of Devarasa's senior wife Somayi

185

Date 1482 A D

Descended from the Solar race, emperor in war with the dagger, Hunuman to hated rulers, spoiler of kings in war hunter of elephants, exulting in musl, the mahā mandalesvara vira Somaiya Odoyar's accountant Dēvarasa, having caused a chutyahya and kitchen to be erected in Harave, set up Ādi-Paramēśvara And to provide for the worship of that Ādi Paramēśvara at the three seasons, and for distribution of food to the four castes, that Somaiya Vodeyar made a grant of paddy-land, under the tank which he had caused to be constructed in Sōmasigua of the Ujamaiahalli sthal and in Kolagana-house of S ankanas in front of the basidi, and made a grant of them And Chandappa, with the full approval of his wife, son, relations and heirs, made a grant of the rent free mitta and coconut garden which he had inherited in Harave

186

In the village of Harave if a married daughter ? has to pay the taxes, there is no necessity for gold [or, the payment of gold is excused]

187

Date 1487 A D

Victory to the stone charter erected in the *Todagi* land of the god Dasavariya Nāṭṭayya's son, Nāṭṭayya, having set up the god Dasavariya, in order to provide for the offerings of that god, made a grant of land in Harave, and with the approval of his wife and son gave a house of 3 anpas in the . . . street

¹ That is, as proposed, from the beginning

189

Date 1482 A D

Channappa, son of Devappa of Harave, to provide for the offerings to his family god Ādi Parameśvara of the Harave kasti, and for the distribution of food to the four castes, made a grant of the land presented to him by the chiefs of Tagadur, together with all the dry fields, paddy fields, areca, coconut and betel gardens belonging to it, with the full approval of his wife son, relations sons of rival wives, and heirs

191

Date 1303 A D

(With usual titles) Someśvara's son Narasimha Deva having flourished, while his son, the pātāḥ chakravarti the Hoysala strong armed vira Ballala Raya, was in Dorasamudra ruling the kingdom of the world —The dweller at his lotus feet—the mahā mandaleśvara, subduer of Nilagiri, a second Rābūti rīya, Peimurī's son, establisher of the Hoysala Raya's kingdom, a Rama in war, death to the kongas, pursuer of Arasuganda Rama, an elephant in the lotus pond of the Pandya forces, a cage of adamant to those who take refuge with him, favourite of the lady Fame, worshipper of the feet of the god Allāṇanatha,

192

Date 1492 A D

The mahā mandaleśvara hunter of elephants, Ummattur Raya Odeyar's son chief lord of the Hoysala kingdom, vira Naṅgarīya Odeyar, made over to the ever truthful Odeyar deva's son vira Honnā Odeyar deva, the village of Basavapura belonging to Kannurakatte, a hamlet of Melur in the Hosanil sthala of the Turalanamba kingdom, which has descended to me as a rent free estate together with all the lands and rights pertaining thereto

193

Date 1318 A D

While (with usual titles, also) worshipper of the holy feet of Viśveśvara the Hoysala strong armed unshaken pratipā chakravarti vira Ballala Devarasa was ruling the kingdom of the world in peace —and the dweller at his lotus feet—of the Mohanula champion over adulterers, brave in war, a second Rābūti rīya, death to the kongas subduer of Nilgiri, wrestler of the best wrestlers master of the chiefs of island forts a battlement for the protection of the wealth of the Hoysala kingdom a new Madani, skilled in turning away Pandya, lord of elephants a cage of adamant to refugees a Rama in war with hostile chiefs, the champion who pursued Arasuganda Rama of wide and lofty, spoiler of all the goods of Sarbba, worshipper of the feet of Allāṇanatha subduer of the enemies' forces having obtained a boon from Parasara bhattarāsa, sole hero in the world the seducer of the Lalshma of valour, hunter of feudal chiefs beloved by cows and Brahmins, brother to others wives boon lord of Svastipura Perumala dannāvaka's son vira Madhava dannayaka was in his residence at Terakanambi, governing the Pidinathu nad (or fourteen nads) in the enjoyment of peace and wisdom —being inclined to a work of merit in order to provide for decorations and all other ceremonies of the god Gopnatha, which Allappa-dannayaka's queen Phumali dannayakatu had set up in Terakanambi, made a grant of the village of Kelligere with its hamlet Belakuppe, belonging to Hosahala which Ballala Devarasa had of his favour bestowed on that Madappa dannayaka together with all the lands and rights pertaining thereto

194

Date 1610 A D.

The mahā-māndalēśvara Rāma-Rāja-Turumala-Rājya-dēva mahā-arasu made, to Hōjmaḥala Laṅganna of the Śrīraṅgaṛāṣṭana-maṭha, a grant of the village of Kaligere in the Terakanimbi-ṭime, together with all the lands belonging to it, the old rent-free grants being maintained

195

Date 1425 A D

The mahārājādhirāja rāja-parameśvara vira . . . Vijaya-lāya-mahārāja's son, the mahā-māndalēśvara vira-Pārvatī-Rājya-Odeyar, being on his horse called Pārvatīmāthra, in the hunting plan at the ditch to the east of the hill of the god Turumalenṭha, in the Terakanimbi kingdom which he was ruling and seeing a boar, in order to seize it, crossed over the ditch Huhbara Hāyanna's son Hanyanna set up this pillar of victory as a signal stone

196

Date 1536 A D.

While the mahārājādhirāja rāja-parameśvara, the strong-armed vira-pratāpa Achyuta-Rāja-mahārāja was ruling the kingdom of the world — by his order and the authority of Tillada, Sōmaśila-Dēva Rūtta-rāja mahāpātre-arasu, to provide for the offerings and monthly ceremonies of the great god of gods Turumalaṅṭha of Kudagalūr, otherwise called Terakanimbi, in Badugu nīd of the Hoysana country, made a grant of the village of Timmappanapura, a hamlet of Yennegumbila, to the east of Terakanimbi, which he had inherited for the office of nīyaka, remitting the rent, and adding to it the dry fields of Nīlalaśāla to the north of Yennegumbila, remitting the rent, and causing the miscellaneous excise for oil-mills, plantain leaves and gram, the watch and ward, salt-guards, *mambāḷa*, export duty and all other taxes payable to the chief palace to be remitted. This grant he made in the presence of the god Viṭṭalēśvara of the Pampī-kṣhētra, in order that merit might accrue to Achyuta-Rāja-mahārāja.

197

Date ? 1104 A D

In the 40th year of the reign of the chakravartī Kulōttunga-Chōḷa Dēva, — Mālana of Erumakumba in Ennai nād, in the Gaṅgaikonda Chōḷa-vaṇaṇāl of the Muḷikonda-Chōḷa maṇḍala, Nagan . . . konda-Chōḷa-gūṇunda, ruler of the Gaṅgaikonda-Chōḷa vaṇaṇāl, and Kichchāḷa Kongavēḷa, made a grant of land for the great god Rāmēśvaram udayār of Engalūr. And the udayār of the maṭha in this village, Devasvāra paṇḍita's son Amurtakittir and his four brothers, for the work of building this temple, will receive the tax on graving, the tax on digging, and any other taxes

198

Date 1526 A D

The mahā-māndalēśvara mahārājādhirāja rāja-parameśvara Kṛishṇa-Dēva mahārāja made a grant.

201

Date 1276 A D

While the pratāpa chakravartī Hoysala vira Nārasingha-Dēva was ruling the kingdom of the world — Sambu-Dēva son of Sāteva gundā, son of Sosarā gundā, of the permanently settled village Old Sotiyār in Tore nād, made a grant to provide for the offerings of the god

202

Date 1555 A.D

While the mahārājādhirāja rāja parameśvara vira pratāp. Sadasiya Rāja-mahārāja, seated on the jewelled throne in Vijayanagara, was ruling the kingdom of the world.—Rangarajayya-Dēva mahārāsu, son of the mahā mandaleśvara Timmayya Dēva mahārāsu of Gōjūr, to provide for the car festival and other great festivals of the god Varadarāja of Terakanāmbi, made a grant of Arakalavādi and its hamlet Mallayyanapura, belonging to the Terkanāmbi-śrī, which homara Krishṇa Rajayya had assigned to him for the office of nayak. And giving to that Arakalavādi the name of Rangarājapura, he freed it from all taxes, and made the grant in the presence of the god Vithaleśvara, on the bank of the Tungabhadri.

203

Date 1272 A.D

While (with usual titles) the pratāpa chakravarti Narasiṃha Dēvarasa was ruling the kingdom of the world;—the great chiefs and farmers of Kumāra-nād, Ilriya nād, Tore-nad and the Fourteen nāds, made a grant of the village of Kattanavādi in Enne nād for the god Nāgarēśvara of Elitale

204

Date ? c 1200 A.D

While (with usual titles) the pratāpa chakravarti Hoysaja vira-Ballala Deva, having made a victorious expedition to the north, was ruling the kingdom of the world in the enjoyment of peace and wisdom—the dweller at his lotus feet,—the great minister, sarvādhipātī, generalissimo, a son among the glorious, Arjuna of the . . . , lord of Tekannāmbi, Rama in the scene of the bow, a cage of adamant to refugees, purifier of his family, a washing stone to his relatives, hunter of the feudatories, a pleasure to his lord, punisher of those who deceive his lord, pater down of the evil, upholder of the good, a sword with which vira Ballājā Dēva armed himself, worshipper of the holy feet of the god Kirtti-Nārāyaṇa, subduer of Nilagiri, subduer of hostile forces, Bili Ghokkayya-Dannāyaka and others, on the slopes of Nilagiri (*stops here*)

YELANDŪR JĀGĪR.

— o —

1

Date 1654 A D

Obeisance to SIVA. May the lord of Guṇḍī, his chest marked with the saffron from the bosom of Gauṇī, the ocean of mercy, with abundance of joy bestow happiness on Mudda bhāṣpati.

To the south of Himachala is Nilagiri. There, while the great Kṛpānātha was performing penance, his waterpot being filled with the water of the divine Ganges, Nandīśvara appeared and said, "O great muni, cause the water of this waterpot to flow to the north, so that it may form a river, it shall be a river of merit, bestowing present and eternal happiness on all people." At this command, saying 'I will do so,' he poured forth the water of that waterpot towards the north, and gave (to its stream) the name of Saravati.

On the bank of that river is a town, whose glory is as follows—Bhishma, thinking that it created like all towns it would be mixed with evil, made thus a new town on the earth, and gave it the name of Elkjindur (the town of the young moon).

And the eight petals of this lotus town were—on the east, the Svētāsilā hill, belonging to Gaṅgādharī, on the south east, the Mallinātha hill, near Kūpaṇī, on the south, the Śaṅga hill, adorned with images of Siva twelve sports, on the south west, the proud S'inkrasvara hill, on the west, the hill adorned by Mūlīnaga near Jannu, on the north west, the Sambhadrā hill, on the north, the original Sitala, shining with Mallikāra, on the north east, the Nāmala hill, the abode of Nīlāntilā.

These eight hills being the eight petals, and that town like the centre (or pericarp) of the lotus, the holy Paramasvara coming there, saying 'I will purify that place and protect it,'—in each of the four ages was worshipped by the faithful under a different name and colour, as follows—in the Krīta yuga as Tīrthātīlā, white like shining crystal, by Tamaraga, in the Tretā yuga as Nīlakantha, of a tawny body, by Rāghavātha (Rama), in the Dvāpara as Lalasvara, by the sons of Pandu, in the Kali yuga, as Gaṇḍavara of a body like sapphire, he was worshipped by the kings of Padmāḍi.

Thus the King Saṅga Depra caused the temple to be built and worshipped him. Besides that, Depra's son, the King Rama, glorious as the lord of Fortano, of a form like Manmatha, an ornament to the race of Kings, skilled in all learning while ruling the Ten Nāḍi (Pañcāṅgaṅgam) in the Śaṅkara's year 1490, the year Vibhava, of his greatness, that King, the mine of virtue, for the worship of Guṇḍī made a grant of the town called Guṇḍagauri, without any estimation of its value, what a donor was he in the world!

His younger brother, praised in all the world, of spotless fame, the King Channa, like a new Manmatha had the celebrated sons Nāṇḍa Rāja and Tirumala Rāja. And that Nāṇḍa Rāja's elder brother Tirumala Rāja with great joy gave Vadiyarpurā, the extensive Sāṅgaṇḍāḍā and Chunchurāṅgaṇḍā for the great god Guṇḍesvara.

That Guṇḍesvara's son, a mine of truth ever filled with merit, governing with great skill the portion of the world called Pūḍiṇḍī, a new bee at the lotus feet of Siva, the friend of the needy, how did he shine among kings in the world—the King Madhavarī.

And in the victorious Śaṅkara's year 1576, the year Jayā, that King Mudda, with joy, bestowed gardens, houses, lands and tanks on Guṇḍīvara the destroyer of Māra's hot poisonous

was he in the world ! And this ornament of a king, equal to Indra, built for Gauri-a gôpura, several temples, an outer wall, and a mantapa, and setting up five lingas, the king caused to be made with eagerness a splendid car for Gaumnatha. Thus, with the joy of perfect faith, the king Buddha carya to Maumatha, received from Sankra posterity, empur, long life and fortune.

Written by Bṛahmaṇḍa Paṇḍita's son Rāṣika Paṇḍita, composed by the excellent poet Śiśalāyya, ordered by the king Muḍḍa,—who will it not please?

May Śiva grant to the king Mudda Rya sons, grandsons and great grandsons, elephants and horses, great treasures filled with gold, glorious countries, beautiful virgins and liberal wives free him from all troubles, grant him pure wisdom, welfare and great prosperity, learning and long life, and a body free from ailments. (Here follow usual funeral verses and details of the lands given)

2

Date ? about 1580 - 1 D

In the time of Rinarāja Nayaka a charter to the headmen of the potters, is follows —when Chama, Amasamūra, Honna, Dhūma and Chivada, these laborers and washermen, saying that for the potters, pulling of the toe nails and tying on the upper cloth are not allowed,—the chiefs of the potters saying that they are, gained the victory by (the order of) dipping their hands in (boiling) *gā* before (the gold) Divya Lingaśrī in Havadanahalli, the following charter was written

For the potters the lo -nails may be pulled and the upper cloth may be tied on—thus is it ordered? The caste tax is 9 varaha, gold 5 varaha. If a woman of Yelvandûr lose her living the 6 varaha may be excused and 6 varaha given.

3

Date: 2000 AD

A grant in the time of vira-Ballala-Deva

4

Date 1775 A D

While the rapidhurya rija parameśvara praukha pottipra, unequalled heroic king, Chama Raja-
valaya, seated on the jewelled throne of Mahasur in Saurasapattana, situated in the middle of the
two streams of the Kaveri, was ruling the Kingdom of the world in peace—a charter was written with
the approval of all the Settis and Desādhars in Yalarandar, in the presence of the god Brahmēśvara of
the Kirepura matha in Yalvandār, as follows—

Whereas formerly, for the offerings and illuminations of the god Bivaswari besides the lands granted in Anumele with setting up of a stone, for extra services and distribution of food in the matha, the kings had granted rent free the profits of all the dues on garden, coconut, jack fruit, mangoes and fields of Kānpuri, —and whereas in the year Nandinu these were consolidated and allotted to the palace —we all authorising desirous that the offerings and illuminations of the god Bivaswari and the distribution of food in this matha should continue without interrupt and that the same of merit may accrue to the master on this behalf we of the cabinet have made an agreement to pay an addition to the land and other tax payable by us, and to make over the amount to the eldest of the Yādarandrasaṅga having informed the authorities of the same, and obtained their consent. And that there may be no setting aside of this charity we have caused a copper charter to be written, and all the Brahmans, the officials the representatives of the eight castes and the 103

families, with all the merchants, have presented this charter, in the presence of the divine lotus feet of the ruler of the fourteen worlds, the lord Gaurīśvara along with Pārvatī, with pouring of water, purified by threefold rites and repeating it three times

Whoso objects to act according to this grant and pay to the palace the money which we all of every caste have agreed upon, and raises opposition to it, puts himself out of the world of gods and world of mortals

Witnesses to this —sun and moon, wind and fire, earth and water, heart and mind, day and night, morning and evening, and justice, these know a man's actions

5

Date 1563 A D

While the mahārājādhirāja rāja-paramēśvara vīra pratāpa Sadāśiva-mahārāja was ruling the kingdom of the world —the great Jagadēva-Rāja's agent, Chāmara Vodejar, made a grant of the root of the village of as a *śrotiya* to Mṭyūñjaya-Mallaya

6

Date 1244 A.D

While the pratāpa-chakravartī Poysala vīra-Sômēśvara Dēva was ruling the kingdom of the world —a great by the Brahmans of which is the Chōlēndrasimha-chaturvēdimangalī, in Padmānāḍ.

7

Date 1250 A D

While the pratāpa-chakravartī Poysala vīra Sômēśvara Dēva was ruling the kingdom of the world —a grant by the Brahmans of which is Chōlēndrasimha-chaturvēdimangalam, to provide for a perpetual lamp for the god Kapāleśvara.

8

Date c 1290 A.D

While the pratāpa-chakravartī Poysala vīra-Nārasimha-Dēva was ruling the kingdom of the world —in order to provide for a perpetual lamp for the god Kapāleśvara of the Chōlēndrasimha-chaturvēdimangalī, which is Arulai in Padmānāḍ, the great minister Perumāl-Dēva dānpājaka paid money and bought certain land in Puṅganūr, at the hands of all the Brahmans

9

Date 1269 A D

With all titles, the pratāpa-chakravartī the Hoysala strong-armed vīra-Nārasimha Dēvarasa . . .

10

Date 1199 A D

While vīra Ballāja Dēva was ruling the kingdom of the world:—the daughter of of Gumbapalli

11

Date 1210 A D

While vīra-Sōvī Dēva was ruling the kingdom of the world —Appa gīṇṇaḍa, son of the gīṇṇḍa who was governing Chōlā Nallār

12

Date 1191 A.D.

While the capture of . . . Palasige, Delvala and the Twelve thousand, the strong armed . . . Vishnuvardhana-pratāpa-Poysala Balliḷa Dēva was ruling the kingdom of the world — ? a grant for the god Kulēśvara of Ponnūr, which was the . . . mahādevi-chaturvedimangalam . . . by Mīra-gāvunda, son of Māra-gāvunda

15

The mahā-mandalēśvara, vīra . . . chitrēśvara, as celebrated as Ruma, promoter of . . . samudra, .. Raja Vodeyar's .. Devrīya nama, made a grant of the village of Dugihati for the god . . ., marking the boundaries with stones leaving the sign of the *hija*

16

Date ? about 1574 A.D.

While the mahāyudhūya . . . vīra pratāpa Inamali-[Ray] mahāya was ruling the kingdom of the world — Chikka Vol yar's agent Anusara-Ray ..

17

Date 1667 A.D.

For the service during the nine nights of Mahānavami of the great god of gods, the emperor of deities, master of all the million worlds, the god Tiruvēngalū ātha of Dikāl,—Muddu Ray ayya, son of Tirumala-Raya nīvala of Hadinid, made a grant of 30 carubas as an invested fund. From the interest of this sum the service of the ten days of the Mahānavami will be carried on.

18

Date 1509 A.D.

Luṅganna-Vodeyar-Dēva, disciple of the Vodeyar of forty servants, made a grant, rent free, in Yeragambalḷi, for (? the god) Dasara Deva-Rāja, to . . . son of Chikka-Naṅjanātha-Voder of Gumbabḷi.

19

Date 1555 A.D.

Honna-Viranna-Vodeyar-Dēva, disciple of Chantaruva Chenna-Viranna-Vodeyar, disciple of Narasana-Jideya-Kadava-Dēva of Yeragambalḷi, purchased from Bagulayya, son of Kari-Bisarappa of Aragambalḷi, the one-third share of which he was in possession, rent-free, of the . . . and made a grant of it for the illuminations in Kārttika of the god Bīṣavēśvara.

20

Date ? 1272 A.D.

A grant of the village by Pinyā-Perumāl to the Sri-Vaishnavas

22

Date 1521 A.D.

A grant to Chikka Rasavappa-Oḷayar, disciple of Jileya . . . Deva of the throne of Yeragambalḷi.

25

Date ? about 925 A D

While Satyavulja Peimmanadi was ruling the kingdom of the world — Ghana-Rudra of the Balivamsa, adorned with truth and all other good qualities, the favourite of his lord, — made a grant of rice land (boundaries given) for (the god) Araluttisvari of Aralutti. This will be for the offering at this temple. Sivāsakti bhattaraka received this. The offering to Nandi, his ruler and the master of the temple will look after. Deducting (the cost) from the Arakūṭa grant, Sivāsakti bhattara caused the temple to be made. Palalubbe granted land for it.

26

[This is] the hill of the god Nilanatha the holy Kaṭṭas.

27

Date ? about 1500 A D

Raja Nityaki, son of Devappa gauda, chief of the Hindmad country, caused two breaches in this bank to be constructed by the hand of the catmē of the Nandyala country.

28

Date ? 1559 A D

Summalakṛ wife of Tirumala-gauda's son Simuraya, made a grant to Pūmpatra-Vodeyar of Yerrur, of one land and six of rice land costing 20 honnu. Whatever original claim arises in regard to this rice land from heirs or neighbour, (my) lord will continue (this) and give as much.

29

Date 1564 A D

While the mhatayadiriya Śaśivā Rājā maharaya was ruling the kingdom of the world — the Divin Vodeyar of the great Hind country granted a stone charter to Clamaris-Vodeyar as follows — In consideration of Saṅjari khān having put to death your father Devappa gauda unjustly, we, having made amends on to our Raja Valer, have granted you as a *raṭṭa loṭagi* the Gaunganur sithala within the Hindmad country, belonging to the chiefship of our Jagadiriya-Voder. The villages of Gaunganur, Braṣavanur, leyarapura, Tuliger and Saccagundla, these four villages have we granted to you which may you your sons, grandsons and descendants enjoy as long as sun and moon endure, and remain in comfort.

31-37

Names of donors of pillars in the temple

38

Date 1736 A.D.

All the Brahmins of Upanhapra which is Valider, gave a stone charter as follows, during the month of friendship of karṇāṭ of Udgundār, to Vumbora, son of the copper-smith Peimma — that Mambajalaya by the practice of his calling pleased the Brahmins, those Brahmins, having favour on him made a grant to him of the estate lands (1 scetle). There erecting houses for his estate may that Mambajalaya and the copper-smith children and descendants settled on that land, enjoy it, free of all taxes as long as sun and moon endure.

39

Date 1328 A.D.

While the pratapa chakravarti the Hoysala strong armed vīra Ballala Devarasa was ruling the kingdom of the world —all the Brahmins of the ill honoured great agrahara Upendrapura, which is Maddur, during the month's hardship of Asama Deva, son of Allala Dēva, [son] of the tantra mantracharya Annambhattapadhyaya made a grant to six persons (named), for the purpose of building Upendrapattana anew in the dry fields of Chiraduru . . . having built houses measuring 6 cubits wide by 20 cubits long, to the pattana svami 6 houses, 12 cubits wide by 20 cubits long are free to Masa Hirana, 2 houses 6 cubits wide by 20 cubits long altogether 8 free houses. Deducting these, the remaining houses, for 3 years from the date of construction, will be free, in the 4th year, for every house 12 cubits wide by 30 cubits long, will be paid according to the rate of 5 . . . as *kattu-guttige* for *asana* (destruction) and *anyaya* (injustice) meted, in the 5th year . . .

40

Date 1327 A.D.

The Brahmins of the ill honoured great agrahara Upendrapura, which is Maddur, during the month's hardship of the tantra mantracharya namam, the pure Saranamacharya Vyāṣvara Dikshatpadhyaya, made a grant to five persons (named) as follows —

41

Date 982 A.D.

The thousand Lahnians of Mallur made a grant of 12 kandugas of wet land in Oragala for the temple which Polliya had caused to be erected

42

Date ? about 1060 A.D.

The ruler of Saranam ideti-chaturvedmangala which is Peru Marudur, having fixed the boundaries gave to the hands of . . . son of Vira Vijilattu son of the crown prince

43

Date ? about 1060 A.D.

Īśvara-appa of Paucharahimadesi chaturvedmangala, which is Peru Marudur, to provide for a perpetual lamp, gave gold to . . . nayaka bhatta Kuttapuran bhatta and Advala bhatta

44

Date about 1220 A.D.

While the maha mandalesvara, capturer of Talalad Kangu Naugala Banavase Hanungal and Uchchurugi, the strong armed pratapa Hoyasala Narasimha Deva was ruling the kingdom of the world —the great minister and sarvadikari, the Dandanayaka Dittumaya, ? caused a tank to be constructed in Maddur for the benefit of the world

45

Date 1532 A.D.

At the time of setting up the great god of gods Yoga Narasimha in the Durgagahvara, the having been for a long time in ruins, when Pimayya son of Hira Mallayya of Pidare in the Ādivani

country, the seal-bearer of Mallanasa ayya, the head minister of Singapa-nāyaka, held the *pārupatya* of Durggāgrahāra,—causing the sacred pond to be built with stone, he had the earth which filled the sacred pond excavated and restored it.

51

Date ? 1313 A.D.

While (with usual titles) the pratāpa-chakravartī vīra-Ballāja-Dēva was ruling the kingdom of the world—all the residents and farmers of Idamād, which is the Periyannād, to provide for the festivals of the god Singa-perumāl, made a grant of 160 *pon*

52

Date ? 1310 A.D.

For the god Rāmēśvara, from the hands of Gunga-Ballāja-Bhatta of the Bhāradvāja gotra were given to the priest of the temple, 10 *gadyānas* for plastering the mūdapa

55

Date about 1240 A.D.

While vīra-Sōmēśvara Dēva was ruling the kingdom of the world —

56

Date 1290 A.D.

While the pratāpa-chakravartī Poysala vīra-Nārasimha-Dēva was ruling the kingdom of the world—Ājīṇa-bhatta, son of . . . bhatta, of the Gautama gotra, temple priest of the god Rāmēśvara of Durg's Āgāra, and Uma ammai, Perakkā, and . . . ammai, daughter of Pemmiāna, wives of Sivambalam-Uduyūr, with their sons, grandsons and grand daughters, and Rājaiṇya-bhatta, priest of the seven towns and five temples of Rājaiṇyapura, which is Talaiṇād, in Vadakaraṇ-nāḍ, (made a grant) to Kunūcha-Pillai of

57

Date ? 1292 A.D.

While vīra-Ballāja-Dēva was ruling the kingdom of the world—all the Brahmans of for the god Rāmēśvara, made a grant of land, free of taxes, under the tank, the boundaries of which were denoted with stones marked with the trident.

58

Date ? about 1290 A.D.

While the pratāpa-chakravartī Poysala vīra-Nārasimha Dēva was ruling the kingdom of the world —...

59

Date ? 1261 A.D.

All the Brahmans of Durg's Āgāra made a grant to pillai, of certain areca gardens from those presented to the Brahman community by perun . . .

60

Date 1236 A.D.

While vīra Sōmēśvara Dēva was ruling the kingdom of the world—all the Brahmans of Durg's Āgāra made a grant.

61

Date ? about 1210 A D

The merchants of all the various countries, and the of Mudakondacholapurī, made a grant for the Śrī Vāshnaras of in the Eighteen māls and Padinād

62

Date ? 1560 A D

Ara hemala Dera of Agara, the immemorial Durgga āgrahara, gave for the 2 carpenters, potters goldsmiths and barbers . whoever is in enjoyment of the *guttige* land granted by [our] father Timmayya will pay rent as follows for that *guttige*—? carpenters, 5 *gadyara*, goldsmiths, 8, potters, 8, barbers, 8, for out houses, 1 *gidjira* per house

63

Date 1762 A.D

Praise of Vishnu and Śiva. (After the date) the rājādhirāja rājaparamēśvara apratima prāhla pratīpa vīra nara pati, Krishna Raja Vodeyar ārya of Mahāsar caused a deed of sale of land to be written on copper and given to Venkata Ramaya, *mulali* of the merchant Vira Setti of Holigala as follows —Whereas you have made application that the rice land (described) under the tank in the village of Hosur Ankanahalli, which had formerly come to you by purchase in the Haradwahaḥḥi sthala, belonging to the Hobali richara charadi of the Mahāsar city, might be confirmed to you by deed of sale, and whereas you have paid the full amount of 4267 varaba 5 hana into the treasury through the merchant Vira Setti of Holigala,—this rice-land with its produce is given to you by deed of sale and in accordance therewith, the hidden treasure and other eight rights of full possession will at once belong to you, and any mortgage sale, gift or transfer you may henceforth make of it will be valid therefore your sons grandsons and descendants may continue to enjoy it in permanence, without hindrance, and free from all imposts. (After final verses, signed) Śrī Krishna Raja

64

Date ? 1369 A.D

While Kampanna-Odeyar, son of the maha mandal śvara, subduer of hostile kings champion over kings who break their word, master of the four oceans, vīra Bukkanna Odeyar, was ruling the kingdom of the world —a charter of the donations made for the god Vudyanātha of Mamballi, the bathing place of Haridāra natha In the street to the east of the god Bhaurava 15 houses, the gift of eight chiefs for the offerings, the lights and car festival. In front of the goddess Serrala, a cocoa nut garden which Dēvanna Setti, son of Māri Setti, bought at the hands of two Setti's (named) and presented for the offerings, lights, and car festival of the god Tiraga Nayanar which he had set up To the west of the river, a cocoa nut garden, and south of Paruvirra a jack fruit garden granted by Settyanna for the offerings, lights garlands and car festival of the god Vayanātha. To the east of the Mulka channel, two gardens, granted by Andara Setti for the offerings to the god Vayanatha. Of the whole property of this god, gardens, rice fields, dry fields, sacred vessels, perfumes, people, money, whose sells or mortgages anything whatsoever, plucks out the eyes of the priest and his wealth [will be confiscated] to the palace Whoso of the 18 castes

68

Date ? about 950 A.D

While Vira Chola ... was ruling the kingdom of the world —in the Śaka year ...

69

Date 1428 A.D.

While the mahārājādhirāja rāja-paramēśvara pratāpa-Dēva-[Rāya]-mahārāya was ruling the kingdom of the world :—in order that he might obtain universal dominion, the various merchants, to provide for the expenses of the god Vaidyanātha of Māmbaḷli, the bathing place of Harihara-nātha, agreed to pay . . . and 1 *gadyāya* for every loom, as long as sun and moon endure.

70

Date ? 1270 A.D.

While the pratāpa-chakravarti Poysaḷa vira-Nārasīṅga-Dēva was ruling the kingdom of the world :— sēnāpati, Vāsudēva-Perumāl, Ālvān-Tiruvandai, S'okka-Nāyan, daṇḍāyaka, obtaining money from all the merchants of various countries in Māmbaḷli, purchased from the Five-hundred of Māmbaḷli, which belongs to Muḍikoṇḍa, certain land in the main street, in order to erect an enclosure for the Pillaiyār temple, as follows

71

Date ? 1308 A.D.

Invested with all titles, all the merchants of Vira-Ballāja-paṭṭana, which is Māmbaḷli, made a grant for the god Kēśava.

6 gadyānas to each oḍeyar, will be devoted to the feeding of as many oḍeyas as the amount will allow. If the profit from the village and from the areca trees should increase, it will be distributed from year to year according to the number of oḍeyars. The officers of Somāra Deva of that town will carry out the rules as to distributing among the oḍeyars the surplus after deducting the expenses of the garden from the 12 hoanu of the rent of the village. To this effect did Parvatīya set up a stone charter, both in that town and at the treasury of the lord of Mahāsār, for the god Triyambaka (*final verse*)

And in the *Iodaṇi* of the lands in Sagade, which have come to Nirili Nāgarasa by purchase,

3

Date 1513 A D

For the great god of gods the god Triyambaka,—Saluva Govinda Raya son of Bachu Rāya (as in No 1) gave a stone charter as follows.—Whereas, while the maharajadhiraja raja parameśvara vira pratapa vira krishna Raya maharaya was ruling the dominion of the world, he bestowed upon us for the office of Nayak the Terakanambi sime,—the whole of the taxes (as in No 1) of the villages (named) within it in order that merit may accrue to vira pratapa krishna Raya by order of Krishna Raya, were granted by Saluva Govinda Raya to provide camphor and betel leaves for the god Triyambaka

4

Date 1535 A D

During the *prapadya* of Bhaskarayya agent for the affairs of Rama Bhattayya—sthānika Ayyappa, son of Nājūnatha-Joyist of the Vaiśiṣṭha gotra Druhyana sutra and Sūtra śikha sthānika of the god Triyambaka, gave a charter as follows of a deed of sale of lands to the treasury of the great god of gods the god Triyambaka.—The share which has come to me rent free by a śasana in the betel garden of the pin hits *pa claka* in Mullana otherwise called Kamalapana agrahara in the Praluganād sthāna of the Terakanambi sime the share which has come to me by gift in the fig and palmiya garden in Gopana sanchaḷa, and the share which has come to me by purchase from Gopana in that *paichala*,—have we sold to the god Triyambaka, after paying off the account against our uncle Triyambaka deva according to the current price at that time—altogether 250 varahas. And the rice lands dry fields, gardens, store houses, pasture houses, threshing floors, ~~and other~~ with the eight rights of full possession (specified as usual) belong to Triyambaka as long as sun and moon endure. Thus have we with the full consent of our sons relatives, and heirs, of our own desire, agreed and given this deed of sale. Witnesses to this (*here follow names*)

5

Date 1501 A D

For the offerings, decorations, car festival and other services of the great god of gods, the Muḷāsthāna god,—the mahā mandakṣara, emperor of the dagger, hunter of elephants, exulting in musk, a Hanuman in artifice, slaughterer in war with kings, promoter of all works of merit, a great ruler of the kingdom, vira Nājya Raja Vodeyar of Ummattūr, made a grant,—giving the directions to our great minister Side Raṭta, and issuing an order to Chikka Nājayya, the *prapadyagāra* of Terakanambi,—from the export duties of certain villages, as a car tax.

6

Date 1501 A D

A similar grant, by the same, for the god Allījanātha of Terakanambi

7

Repaired by the mahā mandalēśvara champion over the twelve, Konde-Dēva Chōja mahā-arasu

8

Date 1520 A.D

Obeisance to Rāmānuja

While the mahārājādhirāja rāja paramēśvara vira-pratāpa Krishna Dēva mahārāja was governing the kingdom of the world —his great minister having paid a visit to Terakanāmbi, made, for the car festival of the great god of gods, the god Ālvar, a grant of two hana from every village and hamlet belonging to Terakanāmbi. (Names of those charged with carrying out the order)

9

Date 1489 A.D

Obeisance to Rāmānuja.

While vira-Nāija Rāja Vodeyar, son of Immadi Rāja-Vodeyar (with titles as in No 2), was ruling the kingdom of the world in peace —Dasa Kētappa-Setti, son of Chennappa Setti of Terakanāmbi, for the decorations, car festival, the daily fortnightly monthly and yearly festivals of the gods Vaikuntha, Ramachandra and Ālvar in Terakanāmbi, made a grant of the following villages,—the champion over the three kungs, Chēra, Chōja and Pandya, the lord who was the subduer of Nilagiri, Dēva Rāja Vodeyar, made a grant of the following villages,—in Hodeyāla of Majūr sthala in Haku-nādi

10

Date 1640 A.D

While the rājādhirāja paramēśvara vira pratāpa vira-venkatapati-Dēva mahārāja was governing the kingdom of the world —the great ruler of Maisār, Narasa-Rāja ayya,—for the offerings to the god Hanumantha which Kempa Narasimha Setti had newly set up in Terakanāmbi, building a new mantapa in the central street of Terakanāmbi,—and for the *saṭra* there for daily distribution of food to Brahmans, made a grant, rent free, of the village called Pottanapura in the Hāgaḷa sthala of the Terakanāmbi-śime, which was granted to us by the Rāja for our kingship.

11

Date 1497 A.D.

Channa Nāija Rāja Oleyar, son of vira Nāija Rāja-Oleyar of Ummattār (with titles as in No 2) having made to the teacher Narasimha Bhattā, an authority on words and sentences (or vers d in grammar, *varṇāna*, logic and *nirūṭṭa*), son of Singiraya of Kūñchi, of the Nayaka sthala, Āpastamba *saṭra* and *Kāṭya* *gātrā*, in the previous year Nāla, at the auspicious time of Sivaratra, in the presence of our family god Sōmēśvara, established at Sivaramadra betwix the two *hāṭas* the grant, as follows, of a village as a rent free *agrahāra*,—(now) marking out the four boundaries with stones bearing the sign of the dwarf, set up a stone charter in front of the village —Within the Terakanāmbi nāl, which is the Hāḷagu nāl, belonging to our Hoysana country, releasing the village of Pamma-Mudihalli, excepting its hamlet Hanaminakallina kōhyapara, from the rent which it paid to the palace, and giving it the new name of Channa Nāijarājapara after our own name, we have granted it to you rent free as an *agrahāra* in sole possession. (Boundaries described).

13

Date ? 1614 A D

The mahā māhāśvara Rāma Rāja-Tirumala Rājya made, to Veṅkaṭya Bhaṭṭa, establisher of the path of the vedas, a grant of the village of Yerayūr in the Terakuntūbī -line, rent free

14

Date ? about 995 A D

Kali gurunā of Freūr fighting with . . . that ran amo . . . the cows of his village, died He left certain land in Siravanti, da for Mahā Rāja.

15

Date ? 1215 A D

While, (with usual titles) viśa Somāśvara Deva was ruling the kingdom of the world —

16

Date ? 1165 A D

While, (with usual titles) Poṣyaśa viśa Balla was ruling the kingdom of the world — a grant by all the farmers of . . . for the god

17

Date ? 1230 A D

While the rajadhuṅga paramāśvara Achyuta Rājya mal nīya was ruling the kingdom of the world — mahā arisu made a grant to the guḷa of Kiggalur as follows —

18

Date ? 1626 A D

Obedience to Chandraprabha-Jinendra Pruse of the mahāśvara

The ling Krishna Rāja, son of Ling Chima Rāja, of the Āṭṭya goṭra, seated on the jewelled throne in the city named Mahisūr, in the country called Karmatākā, putting down the evil and upholding the good, (his princes), on the application of . . . Jī, son of Sūnṭa Pandita, of the Srivatsa-goṭra, caused to be set up afresh the images of the Tirthakara Chandraprabha, the god Vyāsa and the goddess Jīthm, in the chaityalaya at Kelasur, which he had caused to be repaired and painted anew

19

Date 1229 A D

While, (with usual titles) the prāṭapa-chakravartī viśa Narasimha Deva was ruling the kingdom of the world — the great lord of Hiriya nād, Sankara . . . of Kolgana granted rules and land for the service of the basadi of Kelasūr in Kudugu nād

20

Date ? about 1030 A D

In the 14th year of the reign of the udaiyār Choja Ganga Deva — for the god . . . of Kellasūr, in Kudugu nād of the GangaikondaChōla valanād, in the MudikondaChōla-mandala, — I, Vikrama-Chola Permaḍi gāmunda gāmunda of this nād, make a grant of the . . . tax in Kallūr of this nād,

12 kaṇḍugas of in the Pulaichēri of Kellāsūr, 2 in Teṅgōṭṭai, to continue as long as sun and moon.

This śāsana, as directed by this town, I the goldsmith Mṛṇikāchāri, son of Rājāchāri of the . . . kula, have engraved.

21

Date 1576 A.D.

While the mahārājādhirāja rāja-paramēśvara vira-pratāpa Ś'ri-Raṅga-Rāja-mahārāja was ruling the kingdom of the world :—the mahā-maṇḍalēśvara Rāma-Rāja-Rāmājyāya-Dēva-mahārāja granted a stone charter for the food of the great mahat Gaṅgādharma-Dēva, enthroned at the senior maṭha of Nāñjanagūḍ, the greatest among gods and in the earth, having acquired the virtuous and pure Ś'ivāchāra. The land in Sōmahallī which our father granted to the chhatra of Terakanāmbi in order that merit might accrue to Tirumala-Rājāya-Dēva, together with both the Jaṅgama chhatra and the Brahman chhatra, and all the rice-lands, dry fields, gardens, storehouses, pasture, houses, threshing-floors, sheds, dues in gold, the *aḍḍa* tax, the four tax, you will take possession of and continue to enjoy rent-free. Thus is the stone charter granted by Rāma-Rāja and daṭarāyi Veṅkappa-Nāyaka, and set up in front of the village of Sōmahallī.

23

Date 1478 A.D.

Dēva-Rāja, son of Ālapa-Setṭi, minister to Dēraṇṇa-Vaḍeyar ? and Nāñja-Rāja-Vaḍeyar, sons of Immaḍi-Rāja-Vaḍeyar (with titles as in No. 2), made a grant as follows, to provide for the food of the mahat of the Nirāsi-maṭha in the stone chaṭapā of the god Virabhadra, erected by him near to the god Nūñjundēśvara of Nāñjalugūḍ :—of the 34 shares established by śāsana in Pratāpadēvarāyapura, which is Sōmahallī in the Terakanāmbi-nāḍ, 23 shares having been purchased at the current price of the time, you will take possession of them rent-free, together with the rice-lands, dry fields, gardens, storehouses, customs dues, dues in gold, threshing-floors, sheds, . . . pasture land, the ? piecos, the ? cloths, and whatever else pertains thereto, and provide all the articles of food, the *gūi*, split pulse, vegetables, buttermilk, betel leaves, &c., for the 40 oḍeyars in the Ś'ivālaya of that god Virāja. This charter did Dēva-Rāja deliver at the feet of the oḍeyars, and having it engraved on a stone, set it up in front of the village of Sōmahallī, to continue as long as sun and moon endure.

24

Date 1422 A.D.

The mahā-maṇḍalēśvara vira-Harihara-Rāja,—son of the mahārājādhirāja paramēśvara, lord of the four oceans, east, west, south and north; the Suratrāṇa of Hindū-rāyas, vira-pratāpa-Dēva-Rāja-mahārāja,—in order that his father Dēva-Rāja-mahārāja might attain with certainty to the world of merit,—Dēva-Rāja-Vaḍeyar, having made the village of Sōmahallī, a part of Kulagāṇa-sṭhala, belonging to the Terakanāmbi kingdom, an agraḥāra named after him Dēvarāyapura,—divided it into 12 shares, and granted them to Brahmans of various gōtrās and names (*details given*)

25

Date 1661 A.D.

After verses in Sanskrit (much defaced) describing the grant—Dēva-Rāja-Vaḍeyar,—son of Dēpa-Rāja-Oḍeyar and grandson of Sōmarasa-Oḍeyar, king of the Sōma-vamśa, of the Ātrēja-gōtra, Āśva-līyana-sūtra and Rik-sākhā,—made, to Lakṣapa-jyōtiṣhka, son of Decadāṇṇa-jyōtiṣhka and grandson

of Lakshmi jyôtiṣhā, of the Jāmādagnyī-Vṛta gôtra, Āśralīyana sūtra, and Rik-śākhā, a grant of the village of Lakṣār, with all the rights pertaining thereto, to continue to sons grandsons and descendants, as long as sun and moon endure

26

Date 1244 A D

While, (with usual titles) the pratāpa-chal ravaritṭa Poysaṣa vira-Somāśara-Dīva was ruling the kingdom of the world — a grant by Goparipa, son of Vammachela gūmunda of Kolgana

27

Date 1196 A D

Praise of the Jina Āśana

While, (with usual titles), Hoysaṣa vira Ballīṣa-Dīva, having subdued to the north as far as the Heddore (the river Kṛishna), was in his residence at Dōrasamudra, ruling the world in peace and wisdom — the dweller at his lotus feet, — head of the Horāidhi kula was Gorava Garunda, his eldest son was Haradī Garunda, whose son was Dīṭṭi-Garunda. He erected a Jinālaya in Tuppur, — attached to the Ārūngala aravaṛa of the Nandi saṅgha, the Dravida saṅgha, — and made a grant for it, free of all imposts, of the village of Madahaṣṭi, together with land to the north of the barādī, for repairs and for the eight kinds of ceremonies of the god

28

Grants for the god Ananta of Vijayapura

29

Date ? 1513 A D

Rapparasa Vodeyar, son of Āhitya arasu, made a grant for an open manṭapa and for the offerings at sunrise of the god Vijaya Nṛayana

30

Date ? 1517 A D

Praise of Sambhu Hari, and Ganēśa

Origin of the Lunar race (as usual), ending with Turvasu the husband of Dēvajani. In that race, with Devaki as his wife shone Tiāmra bhupati, famed among the Tuluva kings like Kṛishna in the Yadu line. From him having Balkamī to wife, sprung the King Īṣvara. From him came King Nṛasara, who time upon time made all the sixteen great gifts in Rameswara and other places. Drumming up the Kivara while in flood, he crossed over and capturing his enemy alive, seized his kingdom and taking possession of Saurangapattana erected there the pillar of his fame. Having conquered Chēra, Chola and Pāṇḍya the King of Madhura whose honour was his ornament the valiant Turuṣhila, the Gajapati King and others, from the banks of the Gaṅgā (or Ganges) to Lanka (or Ceylon) and from the east to the west he made all kings hear his orders on their heads. From Tuppur and Nagalādvi were born to him Nṛsimhādra and Kṛishna Rāya. The hero Narasimha seated on the jewelled throne in Vijayanagara taking possession of the hearts of all from Setu to Sumera and from the eastern to the western mountains ruled the kingdom. Many gifts did he make in Kinalasāḍas (Chidambaram), in the temple of Virupakṣa (at Vijayanagar), in Kaṭṭavastu (North Arcot) in Venkatadri (Tirupati) in Kaṣṇi (Cojeveram) in Sinsaula (Kuffnol district), in Sonaṣaula (Trinomali, North Arcot),

in Harhara, in Abōbala (Karnul District), in Sangama (near Raichūr), in Sriranga (Trichinopoly), in Kumbhagōna, in the great Nandi-tirtha (Karnul District), in Nivṛithi (near Nandikōtkur, Karnul District), in Gōkarna, in Rāmasētu (Rāmēśvara), and many other holy places (Names of gifts made). Having governed the earth with great glory, deeming to govern heaven also, that king, renowned for his virtues, went to heaven.

Then the invincible hero Krishna-Rāya assumed, along with the jewelled epaulettes, the sovereignty of the earth (His praises, and the gifts he made at Kāñchi Sriśaila, Sonachala, Kanakāsabbā, Vēṇkataśrī and other places). Punisher with anger of hostile kings, skilled in protecting the earth, champion over kings who break their word, giver of joy to the needy, bold in war, riyādhirāja rāja paramēśvara, champion over the three kings, a terror to hostile kings, a Suratrana of the Hindū rāyas, slayer of the tigers the evil, vira prathīra, served by the kings of Anga, Vanga, Kaṇṇaga and other countries, who addressed him with the words, 'Look on us, great king! Victory, long life!'—seated on the jewelled throne in Vijayapur, he ruled the earth from the eastern to the western mountains and from Himāchala to Sata

In the presence of Vittalakṣara, on the bank of the Tongabhadra, he made a grant to Srīnivasa, son of Gōpinātharya, and disciple of Vēṇkatachārya, of the village of Modlavārāṇi in Terakunambi kingdom, giving it the name of Krishnāsagar,—for the service of the god Channarāja.

The śāstana was composed, on the order of Krishna-Rāya-mahārāja, by Subhāpati, and was engraved by the carpenter Virarācharya, son of Mallana

31

Date 1384 A.D.

Chikka Nāṇajaya-Arasa bought out free land in Vijayapura from Viṣṇuśrītha Vodeyar and presented it to provide offerings, at one season for the god Rama.

32

Date 1372 A.D.

While Chikka Kampanna-Vodeyar, son of vira Bakkanna-Vodeyar, was ruling the kingdom of the world—all the Brahmans of endowed with all titles, the all honoured great agrahāra the seat of all learning, Prāṇanna Vijayapura, agreeing among themselves, made a grant as follows for the support of the dancing girls of the original god of the village, the god Pīṇanātha—for the 30 gadyāna to be given every year for the dancing girls, the following is the arrangement made—the Sūdras of our hamlet Banyatūr will pay 1 hana for every plough used the remaining labourers for hire, without saying "this is mine, this is yours" will pay 1 hana for a family, for the rice land's, for each kha dūga cultivated. and we will pay the 30 gadyāna in three instalments. Whatever Brahmans oppose this, are out of the Brahman community and banished from the village. The grant to continue as long as sun and moon endure.

33

Date about 1372 A.D.

... all the Brahmans of agreeing among themselves, made (an arrangement) as follows—from the treasury of the god Pīṇanātha, all those Brahmans made a loan to their ryots of 150 gadyāna; and from the interest of that money agreed to continue every day Rudrabhushēka with the milk of 3 fresh cocoa-nut sandal, unbroken rice coloured with turmeric, leaves, flowers, incense and lights; the perpetual lamp kept night and day, seven offerings consisting of

rice, 5 mīna of *ghī*, with 1 solage of salt and pepper, at the times of special offerings, 5 areca-nuts and 7 betel leaves as one ? tīmbukā, and with each waving of lights 1 honnu

Sun and moon, wind and fire, sky, earth and water, heart and lama, day and night, the two twilight, and justice—[these know a man's actions] In this world these fourteen are witnesses And the subjects are witnesses (Final sentence as in No 32)

34

Date 1372 A D

The mahā [mandalesvārā] all the varī Pañchāhala, the originals of the Manu race, of incomparable character, as follows,—delighting in Purubrahmā, creators of the 14 worlds, saying, let us make of all the different colours in the world, of unshaken joy, of daily pure and enlightened salvation self known and self manifest, by their authority as the original men, marking ? in Tangaṛa (or Tungaṛa) of Bendukhalva, hundreds and thousands of inquires after all manner of seeds and plants versed in weighing and comparing in vedas, science, logic, grammar, poetry, in pronouncing distinctly the palatals and labials, in taming horses and elephants, and in holding the breath charged with perfume, pressed masters in reading, writing arithmetic, and the deceptions of ? sinful people, abodes of all ... , perfumers of Sarasvatī with rare jasmine, ornaments in the ears of Sarasvatī, distinguished for cities, houses, island forts, hill forts, forest forts, ... , live foundations, ... , domes pinnacles crests and the sixteen signs of the original house, the sign of the sacrificial hall the sign of the pit for consecrated fire, the sign of slopes, &c., according to standard rules, for these and all other signs, authorities for the creation of ... mansions ... , ulornais of Sīparvata, deeply learned in all the science of language and the p u u r a s to the utmost limits, fond of and merciful to war elephants, fearful of worldly illusions, ... accomplished as Rīma, boon lords of Pundotipura, s i g s of adamant to refugees, worshippers of the divine holy Ket of the goddess Kālī and the god Kāmādhīva—all the varī Pañchāhala of Terikānāmbi and various other places (named), with the smiths of the four places (named) agreeing together, made a grant, as follows, to provide for the dancing girls of the god [Namanā]jī of Vijayapura—Rīmāya the son of Nīgave, having presented Ketravī, with pouring of water, is a dancing girl,—for the support of that dancing girl Ketravī, there shall be given from each village, by the year, for carpenters 1, washermen 1, smiths, for each trade, 1

Thus shall be given every year, to continue as long as sun and moon The writing of ...

Whoso destroys this grant is put out of the Pañchāhala, out of his trade, out of the assembly and the u l

35

The same as No 1 of this Taluq

36

Date 1550 A D

of full possession, and power to mortgage, sell, give away or exchange, may you your sons grand-sons and descendants, as long as sun and moon endure, continue to enjoy in peace

37

Date ? 1221 A D

While [Vijay]sumha Dera was ruling the kingdom of the world —(? on the application of) the great lord of Il riva nāi, Saṅkara Gaḍḍa la of Kolugaya,—the great minister and sarva idhikari, director of the seventy two, chief lord, lord of all ? wealth, ? sharer in all sports, worshipper of the feet of the god Madara. Saṅkara Gaḍḍa la in order to provide for the daily service of the god Vyaya Narayana of . in Kulugu nāi to continue as long as sun, moon and stars, made a grant ? on stone ? of the mill ority over that nāi, with freedom from all impost

38

Date 1230 A D

While Narasimha Dera was ruling the kingdom of the world — son of Harada Gauda, killing the tiger, went to (strange)

39

Date ? 1512 A D

By order of Sāḍa I rita, Chikka Nāḍḍaḍḍa Virasu gave to Viraya (son of) Balaraya of Honanur a stone chart of a grant for Pura as follows —Whereas Pura, to the south of the hamlet of our village having for a long time been uncultivated and uninhabited has gone to ruin, overgrown with , this charter is written and given that you may cut down the trees fill up the ditches, renew the boundaries of the field, rebuild Pura, stock it with goats, give out the land, and collect taxes according to the former custom

40

Date 1610 A D

Of course to Pūṇaḍḍa The establisher of the path of the vedas, follower of both vādanta Pamanujaya, by order of Tirumala Rāḍḍaḍḍa gave to Marjanna son of the hamlet of Samparapura belonging to Kabhal as an in lah together with all the rights pertaining thereto

41

Date ? 1535 A D

[? By order of] the mahārajadhīrāja to Siva Narasimha Nayaka [and] by order of Allāḍa Pāḍḍaḍḍa a stone charter was given to the farmers and subjects as follows —In order to make rice fields in the land belonging to your village, so that you may conduct water from the ? stream to the , in the rice fields at the boundary of the dry fields of your village,

42

Date ? 1577 A D

For the god Bhavaravara (? set up by) Puttadeva Gauda son of Side-Gauda of Pūṇanahalli — Perama Nayaka Nayaka son of Mallappa Nayaka of Irakere in order that merit might accrue to himself, gave rent free land

43

Date 1305 A D

Tappur Appa Gauda's son

crused an oil mill to be made for Chokkarayanatha

44

Date ? 1652 A D

The mahā-maṇḍalēśvara Rāmala-Rājayya Tirumala-Rājayya-dēva mahā arasu's
 aya, ? made a grant at Beṭṭahalli

45

Date 1311 A D

While the great minister Māva-Daṇḍayaka was ruling the kingdom of the world —Haru-Gauda,
 son of Rāma Gauda of Beṭṭahalli in Ku logalūr-nūd, on the death of his father, had an oil-mill made
 as a work of charity.

46

Date 1368 A D

A grant by Chikka-Kaṃpanna, son of the mahā maṇḍalēśvara, subduer of hostile kings, champion
 over kings who break their word, master of the four oceans, vīra-Bukka Rāja-mahārīya

47

Date ? 1469 A D

Dēva Rāja-Oḍeyar, son of the mahā maṇḍalēśvara, hunter of elephants, Sōma-Rāja Oḍeyar, having
 done obeisance, presented at the divine lotus feet of our guru Rudrākṣa-Oḍeyar, obtainer of the
 virtuous pure Sivachāra, the village of Gondiganthalli of the Derakanāmbi sthāṇa in Kudugu-nād,
 which the Rāja had given to us near (this) town, together with all the rights and taxes (specified) per-
 taining to it

48

The same as No 10 of this Taluq

50

Date 1488 A D

Whereas, by the grant of Naṇja-Rāja Oḍeyar, younger brother of Devaṇṇa Oḍeyar, the son of
 Immaḍi Rāja, son of vīra-Haṇṇappa Oḍeyar (with titles as in No 2), the decorations and offerings
 for the god Sōmayya, publicly set up in the south east quarter of the city of Terakunambi, belonging
 to the Komara matha of the Hoysana country, were to be provided from Kete Daṇḍayaka's grant, and
 whereas in the stone charter set up before the mantapa of that god Sōmayya it is declared that the
 village of Beṭṭahalli therein praised, with all its taxes and lands, belong to the same, and stones marked
 with the *linga* were set up at the four boundaries of Sōmahalli —and whereas, afterwards, by the act of
 the king and God, that village of Beṭṭahalli was to be attached to the palace, and I set up a stone
 charter in front of that god Sōmayya, which stone by lapse of time had become ruined,—[now] present-
 ing that village of Beṭṭahalli at the feet of that god Sōmayya, in order that the decorations and offer-
 ings of that god Sōmayya may be continued as long as sun and moon endure, this stone charter is
 caused to be set up in front of the village

51

Date 1597 A D

The mahā-maṇḍalēśvara Rāma-Rāja Tirumala Rājayya granted the village of Bichahalli rent-
 free to

52

Date ? 1598 A D

On Tirumala Rija 354 sending word to release the customs dues on Alalankayya's village, Bachuballi,—Pamuppa Nayal 3 (10) released the customs dues on our Vayyapur

Whoso fails in this (will incur) the order of (i.e. punishment from) the feet of Tirumala Rija 354, and is guilty of putting poison in the dish offered to Ranganatha, or in the dish offered to the god Narasimha of Midni. The order of Chanduppa Nayaka is not to be transgressed

53

Singara, son of Kistuppa of Kamlavara, granted Vadageri in ? Higwadi taluk, to Chulaka heśvanavaya, (son of) Mushtilaka heśvanavara, as a purā of the god Allavara

54

Date 1551 A D

The mahāmanalavarar . . . made a grant of Olagre, with all rights, for the decorations and offerings of the god Mahasthara linga, in order that merit might accrue to Sadavarimaharaya, to Rama Rajayya, and to his own father Gopi Rajayya

55

Date ? 1327 A D

While the great minister Ketaya Danna 354 was ruling the kingdom of the world—a gift of land in the middle of that of the god Sivaraya of Hageradi, made by . . . moja, son of Ramacharya of that village, to Sannaya, son of Ramaya

56

Date 1318 A D

While . . . was ruling the kingdom of the world—the great minister, champion over adulterers subduer of Nilagiri, Immadi Rayas Raya, Mudhava Danna 354, made a grant for the god Rama

57

Date ? about 900 A.D

While Kongunavarimma dharmama maharajadhiraya, boon lord of Kolala pura, lord of Nandagiri, Permmannadi was ruling the kingdom of the world—a grant made to Nuvasingayya, son of Jannayya of . . . on the application of Permmadi garunda

58

Date 1316 A D

Praise of the Boy, and of Gopartha of Govardhana giri

While, (in addition to usual titles, see No 69) the Pallava sun, the Pallava Trinetra, the southern sun, the southern emperor, a screened Narayana, a cage of adamant to refugees, taker of the lives of millions of warriors, receiver of a boon from the goddess Visantiki, worshipper of the divine lotus feet of Visuvavira, the Hoysala strong armed unshaken pratapa-chakravarti Ballaladevaraya was ruling the kingdom of the world in apparent peace—the dweller at his lotus feet—

Immadi-Rāṣṭra-Rāja, thy arm bears up the whole world. Sun to the lotus of the Moḍa family, champion over adulterers, unshaken hero, Immadi-Rāṣṭra-Rāja, death to the Koṅgas, thruster out of the Koṅgas, subduer of Nīlagiri, wrestler of the hull forts, piercer of the hearts of chiefs of island forts, a battlement to protect the wealth of the Hoysaṅḡ Kingdom, a new incarnation of Medana, ruiner of the face of Pāṇḍyapīṭh (the Pāṇḍya country), an elephant in the lotus pond of the Pāṇḍya forces, a cage of adamant to refugees, humbler of the pride of senior chiefs, a Rāṣṭra in war with hostile chiefs, the champion who pursued Ariasugrīha-Rūma, plucker out of all the pride of Viśāṇamūtri, lover of the woman fame, severe to the wicked, worshipper of the divine sect of Allāṇanātha, subduer of hostile forces, receiver of a boon from the great Parāśura-brāhṃṇaka, delighting in the Ikāḍaśi vows, an only hero, seducer of the Lakṣmī of valour, hunter of hues of chieft, a constant stream of libations of gold and camphor, beloved of cows and Brahmans, a brother to others' wives, boon lord of Svastipurā, the son of Perumīṣa-Daṇḍāyaka,—Mādhrva-Daṇḍāyaka, while in his residence at Terakanāmbi, governing the Fourteen nads in the enjoyment of peace and wisdom,—being disposed to a work of merit, for the decorations and all offerings and festivals of the god Gōpinātha which Mādhrva-Daṇḍāyaka had set up in Gōvārdhānagiri, made a grant to the god Gōpinātha, with all the ceremonies, and free from all interruptions, of Kannavagīla in Kudugu-nāḍ, which that Ballāḷa-Dēvarasa had with favour bestowed on that Mādappa-Daṇḍāyaka (its boundaries).

59

Date 1336 A.D.

By order of the refuge of all worlds, lover of the earth, mahārājādhirāja rāja-paramēśvara, the doubly strong-armed pratāpa-Achlyuta-mahārāja,—the great ocean of chiefs, lion to the elephant Sālva, Achlyuta-Rāja-Vinappa-Odeyar, for the decorations, all offerings and festivals of the god Gōpinātha of Gōvārdhānagiri, made a grant of the village of Ingūlavādi, belonging to Kunugūḷi-sibala of the Terakanāmbi-time in Kudugu nāḍ, which Achlyuta-mahārāja had given him for his office of Nāyak.

60

Date ? 1369 A.D.

A grant in the ? Dūgānanda kingdom, by Venkāḍa-Manirayana, elder brother of Vallarakoralan, son of Pemmayan of Māvūr.

61

Date ? 1559 A.D.

While the rājādhirāja rāja-paramēśvara vira-pratāpa Sadāśiva-mahārāja was ruling the kingdom of the world —? a grant for a fair at Terakanāmbi.

64

Date ? 1665 or 1669 A.D.

While the rājādhirāja rāja-paramēśvara vira-pratāpa vira-Venkatapati-Rāyar-ayya was governing the kingdom :—vira-pratāpa Dēva-Rāja-Vode-ayya, son of Dēva-Rāja-Vode-ayya, lord of the throne of Maisūr, ruling the kingdom in righteousness, having caused the Virakta-maṭha to be newly erected in Mallana's corner, to the north of the god Nāṣṇundēśvara, in the land at the junction of the Kapini and Kaundini, made a grant of (? this) village, with its cultivated fields, soap-nut, sandal, and local customs-dues, to the Virakta-svāmi Pranamappa-Channavira-Dēvarāja-Vaḍer, in order that all vira-mahēśvaras might find refuge in S'iva.

65

Date 1665 A.D

A grant, similar to the above, of the villages of Hulundi and Desipura

66

Date 1293 A.D

While the pratapa-chakravarti vira Ballaja Devaraya was ruling the kingdom of the world — and the champion over adulterers, death to the kongas, hunter of the lines of chiefs, subduer of Nilgiri — Immurli Iuttiraya the great minister Para Raja Deva Dammaya was ruling the kingdom of the world — servant of Singa rauja the son of Kempa gauda of Mattur in Kuligunali having stabbed a tiger, obtained sarga for which 500 of land was given

67

Date 1505 A.D

While the vyadhu raja incarnate for the protection of all lands, (the son of) Narasimha, his feet illuminated with the rays of the varied jewels in the crowns of prostrate kings — born for the bestowal of all the great gifts, exceeding in fame Srigiri, Nalja, Nabusha Yayati, Dandumara, Mandhatri and other celebrated kings of old, seated on the jewelled throne of Vidyanigiri, the strong armed pratapa Narasimha maharaja was ruling the kingdom of the whole earth — in the course of bestowing the great gifts, among them, when bestowing the mahabhuta ghata in the presence of the god Sri Ranganatha established on the bank of the Chandra pushkarani in the middle of the two havari, the kshetra of Sri Ranga — he honoured Ranganatha Bhakti, versed in the six darsanas, son of Lakshmi natha Dikshita, of the Bharadwaja gotra, Yajnasakha and Apastamba sutra, with the office of the chief, and as the gift on that occasion made a grant to him of a village in the kingdom of vira Chikka Raya Volejar, son of Dupanna Volejar, celebrated for sport with elephants and deer, firm in promoting the vedas and sutras neglected in the kali yuga, earnest in establishing the laws appointed for all the castes, born in the Solar line, famous as the imperial lord of Penngoli and many other titles, lord over all rays, — the village of Honnakahalli belonging to Kuligunali within the Terakunambinalli, together with all the land revenue paid from it into the treasury fines, tribute, alms, gold, silver, corn, grain, tax on Tungamys, tax on —, tax on meeting, fees on betel leaves, tax on the Madgas, fees on salt pans, tax on rivers, customs dues, and all other taxes and burdens — making it a rent free agrahara, and giving it the name of Chikkaniyapura, marking out the boundaries with stones bearing the sign of the dwarf, and setting up a stone charter in front of the village

68

Date 1092 A.D

Srinayana gurunja of Kottal Ar, son of Kacha gurunli of the hatja family paying money and buying ground from the land of Moja, a man subordinate to him, Phara gauri Chaggauri and Piragauri constructed a tank and erected a temple. Srinayana-gaunda's son, gauri killed a tiger, and saving the cows, went to sarga. This shrahal was set up by Mavel gauri.

69

Date 1321 A.D

Prase of Vishnu, Jaghnapura and king Pallaja.

With the refuge of all worlds, favourite of earth and so rare, Narayadibhaya paramaswara, boon lord of Dravidati puri, Vishnavardhana emperor, sat in the sky of the Yadava line a 111.

jewel of omniscience, king over the hill kings, champion among the hill chiefs, royal tiger of hags, a male *bhairava*, performer of penance on Saturdays wrestler of hill sports, the one only hero, the setter up of Chola Rya, the supporter of the Pandya kingdom, the Pallava sun, the Pallava Trimetra, the southern sun, the southern emperor, a serene Anayana having received a boon from the goddess Visantila, worshipper of the divine lotus feet of Visvastara, the Hoysala strong armed avashlen pitipra-harivatti varu Ballija Deva, was in his residence at Ararasamad ruling the kingdom of the world—the dweller at his lotus feet,—

Dammayala, son of Madhava Dammayala (with titles as in No 55) was governing the fourteen nalis, and in his residence at Terlanambi, ruling the kingdom of the world in jeree,—that lord Ballija Deva, having of his favour given to that Ketrava Dammayala Gommatihalli and Kuchugundana Madayihalli,—that great minister Ketrava Dammayala made a grant of them to Narana Devanna, accountant in his place, son of Raghava Deva for the purpose of establishing an agrahara in the name of that Raghava Deva, (the same repeated three times) dividing it into 30 shares for Brahmins of various gotras

Verses in praise of Anayana or Narana

70

Date ? about 920 A D

Varasa made a grant of rice for the Brahmins of Belacharayadin Senaial. Whoso destroys this grant destroys a tree a grove and Varasa. To the twelve of Belatukadi.

71

Date ? 1149 A D

While Sadāsiva Rya maharaya (was ruling the kingdom of the world) —Govinda Rya Deva, agent for the affairs of Voleyar made a grant of a *guttige* to Halige Voleyar

72

Date ? 1291 A D

While the mahamandalesvara Narasimha Deva was in his residence of Dorasamudra, ruling the kingdom of the world—for the worship and offerings to the god Ramanatha of Salavani in Kumbaraballi,—in the presence of the great minister and samiddhanta, Hergalehallaya,—the two Seventy of Padirai, made a grant of Belatulavadi. Out of that land 1 *beli* was given for the Mālisthana god there and 1 *beli* for the original priest there

73

Date ? 1548 A D

Surappa varcham, accountant of the god Visṣvavara, agent for the affairs of the king who had attained to the divine feet of Narasimha made a *guttige* grant as follows to Bujja Nairaya Deva of Marahalli.—Whereas the maharajadhiraya raja paramesvara Sadāsiva Rya maharaya granted to me for the office of the village of Koteyalere, with its hamlet Runampura, and the village of hura belonging to the Terlanambi sthal, 2 of the Kannada lorl,—within those villages, the rice lands, dry fields gardens storehouses, fines customs dues, payments in gold, payments in fruit the taxes on looms house, cattle and goats, the undergroind stores, hidlen treasures

76

Date ? 1579 A D

The rajagalambar of the god Keshava of Bolhalli—the gift of Madhappu, son of Muttappa, with 3 *gadyana*

77

Date ? 1242 A D

While *Vara Somaswami Deva* was ruling the kingdom of the world — *Deva* , the senior prajapathi *Koligama* in *Pettanam*

78

Date ? 1335 A D

Ketaya Dhanuvila in order that the *Numbi* of *in Koligama* might give it the name of his son made a grant of

79

Date 1009 A D

Pemmar Gannala, son of *Isaia Gannala* of *Nittara* for the god *Aditya* set up by his younger brother *Pandisayya*, having bathed with the blessed *Kalasa*, made a grant, to be enjoyed free of tax, of 5 ploughs of flower garden to *Nadharaya* son of *Narasimayya* of *Koti Nallur*

80

Date ? 1282 A D

While the *pratapachakravartin Vishnuvardhana* *Poyala* *Vara Narasimha Deva* was ruling the kingdom of the world — the great minister and *sarvadhikari* *Mallikarjuna* *Dama* *Vara* and all the chief farmers of *in Pettanam*, made a grant of land for the god *Vasudara*

82

Date ? 1516 A D

By the pleasure of *Sahasra* *Parantharayya* and the order of *Tiruvallakka* *Vedaya*, *Narasimha* made a grant of the village of *Avajitangondahalli* to *Mrityanarya* *Isaivar*

83

Date ? about 99 A D

Ketaya Gannala son of *Naranga Gannala* being pleased with *Muttan* *Isaivar*, made a grant for the god *[Mallikarjuna]*, and considering that the grant he had formerly made for a year to the *Siva* *sthana* for (the god) *Someswara* of *Pendurika* was not complete, he added a small piece more of land

84

Date ? about 1000 A D

Vara *Tatanna*, of the *Pir* *mayala*, born to *Toteya* *Murum* and *Annaveyala* for the bathing of the god *Madaraya* made a grant of a *Varale* well, and causing a pleasure grove to be made, left it to provide for the perpetual lamp and the decoration with flowers

85

Date ? 1322 A D

While, (with usual title), the *pratapachakravartin* *Vara* *Bhala* *Dama* was in *Unamale* *pattana*, ruling the kingdom in peace — at the auspicious time of an eclipse of the sun being used to do a work of merit, the chief farmers, the great minister *Narayana*, and *Ramappa* *Setti*, made a grant for the god *Nirama*

86

Date about 750 A D

While Supurusha was ruling the kingdom of the world —¹Avulka, the governor of Talgiyu in Vyalikal nad (made a grant) to this village of 8 pana of grass. Witnesses to this (here follow the names)

87

Date about 750 A D

While Konguru Raja Supurusha was ruling the kingdom of the world —¹Manaleya being governor of Talgiyû, Guralaja of Mangula, son of Innmoja, made a grant of Aralotta Isheṇa for locouunt and other trees, and of land for white rice, to provide sandal for (the god) Bhumiya

88

Date about 750 A D

While Supurusha was ruling the kingdom of the world —¹Madappanna, son of Alakhalu, being the chief peigade of Anni,—the twelve of Arur made to Ganisiguna tammudi of the Araluguniwaly a complete grant of four villages (named)

89

Date about 750 A D

The twelve of Anni having fixed a spring head the officials and those of wealthy family made to Ganisiguna tammudi a grant of a bhumiya for cultivation

91

Date 975 A D

Ayyappa, son of Malettappa of Foruveth, having died, a bhumiya of land was given to the milkman Kuruva, by order of of Devavarya of Horeyala

93

Date 1019 A D

In the 33rd year of the reign of—the capturer in war of the head of Vira Parakha—the grant of Cheruthi, and (the island of) Iruk, the Videya who was Kori-yakesaravamma, Rajaduraya Dava —¹Kesava Bhattr, son of Acharya of Torra huthi, having caused the temple to be erected, in memory of his mothers and fathers for twenty one generations made a grant of 100 bhutta of land, west of the temple garden, and six cows, to provide for the perpetual lamp of the god Malva and the Pallagontha, 201 (Ranganatha)

Ani Mikava, son of Byalabbo and Richamma the son of Mara Videya and grandson of Konguru Gavanika of Pandavathi in Vereudi, giving money into the hands of Kesava Bhattr and the other members of the community, bought land and made a grant of 100 bhutta of dryfield and rice-land to the north of Gundli to provide for the perpetual lamp

In the Saka year 971, the year Vinadh, Mikava gave for the god Chandras Khara and ¹var, to continue as long as the moon (Usar) impression) For the learned of that place and those versed in the Veda at the time of lunar eclipse. The priest of Somasura Malaya's ¹nalatta Kariyar and the son of Velcheleba will protect this work of merit

The letters were engraved by Anni Gajacharya son of Chandra chinnava

94

Date about 890 A.D

While Satyavikya Perumunadi was ruling the kingdom of the world :—Butarisa, with desire,
made a grant of Nolegū in Padiyale, (belonging to) Toru-kāraṭṭi

95

Date 1532 A.D

Chukka-Maleya-Vodiyu, chief of Puzhūr-nīl, made a grant to Mullaḡa dēva, of the village
of .. .

96

Om ! O blessed Virat to Chundōgra-Pāśvānitha, to Dhruvanēndra with Padmavati,
the removers of all evils the five Paramēśthi

98—101

Date ? about 1680 A.D.

D. Maṣṣū (the first is official monogram introduced by Chukka-Dēva-Rājā)

YEDATORE TALUK

1

Date 1391 A D

While the maharajadhiraja vijayarajaseswara viro-Hanbata maharaja was ruling the kingdom of the world —the customs officer Kariya Mayanna made a grant from the customs dues of Idator for the god Ankanatha of Idator, to provide for the duly offering of one coconut lamp and for the double drum

2

Date 1687 A D

Malla Gannabha, Irulhuvandattara-Deva, son of Suryajalattara Deva, and Padumakattara Deva having set up a Linga in . . . in Lorenil, wishing the feet of Suryajalattara Deva, made a grant for it

3

Date 1715 A D

The accountant Langanura, son of the accountant Putra Deva, with devotion erected (a monument of) Lakshmana near the lag asvattha tree, in proximity to the Mitsyarthina on the bank of the Arupushkarini

5

Date 1612 A D

While the rajadhiraja vijayarajaseswara viro-Hanbata maharaja was ruling the kingdom in peace —the king who was his right hand, champion over those who claim to have titles Narasa Raja of Malasur, made a grant for an agrahara, as follows, to his *parahita* Linga-Bhatta and all the other Brahmins of Narasapuram —Varchell, otherwise called Narasapuram together with its eight hamlets (named) and the land's channels, rice lands dry fields and other lands, have we divided into 70 shares, and bestowed them rent free on the Brahmins named in the copper inscription

6

Date 1116 A D

While the maharajadhiraja Subhuvana malla, capturer of Salakulu the strong armed Vira Ganga Vishnavanidhana Bhatta Hoysaja Deva was ruling the kingdom —the dandavyakha Hanasamrayya and the governor of the nil Pejjaram, made a grant to Karelappa Jiyar, of land for the temple (boundaries described) Written by Kandelappa

7

Date ? a/o t 1413 A D

Casous dues and tax on copper smiths, all free Yamma Nayaka son of Katala Nayaka, made a grant of the village of Chinlapepla to Mulayya Odeva son of Kattiyammalla Odeva, the grand grandson of Sankunpura

8

Date 1126 A.D.

While the capturer of Talekadu, the strong-armed Viru Gunga Poysala-Deva was ruling the kingdom of the world —Bagaddanapali Bammara of Badarahalli having harried the cows, Gangura Bokimayya recovered the cows and went to svarga.

10

Date ? about 1502 A.D.

The Nayaka of Lakshmi Narayanapura made a grant to Mayya Deva of the lands of Kovani for cultivation ? on half share Viranna Oleva and Chikka Malla son of Chikka Virappa, imported ryots.

11

Date ? about 1640 A.D.

A grant of a village to Nanje Deva is follows —Whereas our father Srikantha Rajayya had to the gauras and the Rudraganas, and set up the gods Viresvara and Basavesvara,—for the service and decorations of those gods, you will give a salary and engage tammadi

12

Whoso having caught fish, goes away without making a gift to the tunnel of Suta's bathing place, is guilty of terrible sin

13

Date ? 1136 A.D.

While Viru Gunga Vishnuvardhana Hoysala Deva was ruling the kingdom in peace and wisdom —the following land was purchased for the use of the mantapa of Manali (boundaries described)

14

Date ? 1136 A.D.

Certain farmers (named) made a grant of land (described) for (the god) Mahadeva of Nayali.

15

Date ? 1813 or 1818 A.D.

Rajayya agent for the affairs of Chama Raja Vade, made a grant of Santapura to the Siva bhakta Basavalinga Deva.

16

Date ? about 1534 A.D.

Nayaka made a grant of Nayikarahalli to Sodeva-gauda as sub-tenant for as long as earth and moon continue

17

Date 1761 A.D.

Praise of Hari, Sambhu and Ganesa —One of the Yadu race (described as usual). In the neighbourhood of the city of Dwaraka was it permanently established. Some Yadava princes born there, led by fancy came to the Karnata country adorned by the Kaveri. Seeing the beauty and fruitfulness of the country, they took up their residence in the chief city Mahasur

In their line, like the moon from the milk ocean, was born Chama bhūpati, slayer of his enemies, famous among kings. His son was Tamma Rāja nipati, noted for depth and bravery. His younger brother was Kṛishna mahipati, great in valour. His younger brother was the wise and strong Beṣṭāda Chāma Rāja-nipati, whose son was Rāja-mahipati, possessed of the wealth of empire. That Rāja-nipati, speedily subduing Tirumala Rāja, seated himself on the jewelled throne in Srirangapura, and gaining the empire, received obeisance from all kings. From him sprang Narasa avanāvara, who completely destroyed his enemies. His son was Chāma Rāja nipati, an Indra in the world. In his line was born Immadi Rāja rat, celebrated for his bravery, who by the strength of his arms brought the earth under his dominion. In his line, like Raghupati was born Kanthirava-Narasa rāṭ, chief among kings, who was devoted to worship of the feet of the holy Nṛsiṃha, and surpassed in fame Maṇḍhātā Prithu and Nālā. From him was Deva Rājendra, a terror to his enemies: a jewelled diadem to kings, without flaw and without break. In his line was born Chikka-Deva Rāja, a divine Indra in the world. His son was the king whose name was the word Kanthirava before Narasa. His son was Kṛishna Rāja nipati, whose crowned queen, like Sītā to Viṣṇu, was Devāyambā, the daughter of Chikka Rāja. Their son was Kṛishna bhūpālaka, filled with virtues, who also offers the earth preferred to those of the elephants at the points of the compass, not desiring either the mountains, the lord of the serpents, the tortoise, nor even the other famous kings of that line.

(After particulars of the date) on this auspicious day, the rājā paramēśvara Kṛishna-Rāja-mahipati, son of Kṛishna Rāja mahipati and grandson of Kanthiravādra of the Ātreya gotra and Āvalayana sūtri, in the Gautama kshetra in the middle of the Kaveri, seated on the jewelled throne in Srirangapattana, bestowed upon Brahmins (their pauses) the village of Baragūr, together with its twelve hamlets (named) as on a agraśīra with the name of Kṛishnarajasamudra, dividing it into 80 shares. (Names of shareholders and boundaries of the villages) Altogether, 13 villages with 62 boundary stones, and the 4 tanks, 6 ponds, and 6 *toppals* belonging to these villages, with half (the dues) of the temple, and the *joḍi* of Harīṣa-Baragur, will belong to you.

(signed) Sītā Kṛishna Rāja

18

Date 1761 A D

(Rise of the Yādava race) Certain princes born in that Yādava line, coming to visit their family god, the chief (god) of the Yādava mountain (Melukote) and having worshipped him, settled in the famous city called Mahāsar the ornament of the Sahyadri country.

In that line was born Rāja bhūpa, who ruled in Mahāsar, filling his treasury with tribute from all kings, protecting his subjects and subduing his enemies. The moon in raising the fortunes of his race was Immadi Chāma Rāja (his praises), king of the Karuṇa country. His son was Chama bhupālaka (his praises). His son was Kanthirava Narasa-avanipāla (his praises) who, possessed of wealth in gold, coined it into the paṇas called Kanthirava. From him was Deva Rāja kshutindra (his praises). Equal to him was (his son) Chikka Deva kshutindra, who carried his conquests as far as the sea, (his praises). From Chikka Deva Rāja was born Kanthirava Narasa rat. His son was Kṛishna Rāja, whose son was Krishna Rājendra, his mother being Devāyambā. (His praises at length, among others) He made gifts at the holy places of Prayaga, Gaya, Ramasetu and Kauchi, as well as in Venkaṭādrī (Tirupati), and the city of Rūgadhamā (Srīrangam).

He formed an agraḥara, named Devambāsamudra after his mother, composed of 225 shares (After the date, specifies the situation of the places where the shares were, namely), in the Yādava hill (Melukote), in Sitikanthapattana, surrounded by the Kapila and Kaundinya rivers (Nāṅṅund),

in the place of which (the gods) Arkēta and Rāma are the chief (Yedatore and Ramasagara). (The particulars are repeated in other words, together with some names of villages which follow)

In Mōdur [20 shares], in Sitanūr 50 shares, in Dīluga 26 shares, in Boddinūr 40 shares, in Somahalli 4 shares, in Sanapapura 2 shares, in Ramasamudra, on the border of Arkapushkarau, 66 shares, in Sopahalli and Hojala 20 shares, in Iyughatta 1 share, in Marahga 2 shares, in Nechchava 1 share, in Malalur, Hulvalli and Sopahalli 13 shares. Making these, altogether 12 villages, the mother villages, he formed the *agrahara* named *Dakshinamudra* composed of 221 shares. (The final plate is wanting).

19

Date 1638 A D

Vira Rajaya Deva maha-arasu,—a full moon to the waters in the womb of Nanyā Raja Deva maha-arasu, son of the maha-mandalika mandidevara Kulottunga Changilaya vira Nāyūnda Deva maha-arasu, descended in the Yadu kula, of the Soma vamsa, Harita gotra, Āśvalayana sutra, and Rik nibhī,—to provide for the service, decorations, festivals and offerings of the great god of god, the god Milikarjuna of made a grant of the lands of the villages belonging to Hanasoge sthala, in or Nāyārayada-raspidi-ime.

Land given by oneself is a daughter, that given by another is a sister that given to a Brahmin is one's own mother,—and may not be enjoyed

(signed) by vira Vira Raja's approval

20

Date 1638 A D

Vira Rajaya Deva maha-arasu, a full moon to the waters in the womb of Srikantha Raja Deva-maha arasu, son of the maha-mandalika (&c., as in No. 19), made a grant for the same god

21

Date ? about 1625 A D

The Rajendra Chola Jina temple *basadi* of the Dasi gana and Pustaka gachcha

22

Date ? about 1660 A D

Vira Rajendra Nannu Channayya Dēva caused to be erected the *basadi* of the Pustaka gachcha

23

Date ? about 1680 A D

A relative of Dumanandi Bhittā, senior guru of Dirakaranandi siddhanta-deva, of the Kouta kundarayya, Dasi gana and Pustaka gachcha, is the head of the group of all the *basadis* of the Channayya birth in this Panasoge, (also) of the Abbe *basadi* and of the *basadi* of Bhikkhu in Totur and

24

Date 1690 A D

Praise of the Jinasarva In the Koutakundarayya a resident of Panasoge, was the distinguished and eminent Purpachandraya munipa. His offspring was Damanandi munindra whose disciple was S. Bhikkhu whose disciple was Mahādharma-deva, whose son was Chandra-kuttha bhāṭṭa

Besarave ganti, female disciple of Divakaranandi-siddhanta dera, of the Mula sangha Dēsi gana and Pustaka gachcha, presented 30 gadya for the performance of .. .

25

Date ? about 1060 A.D

All the land irrigated as of old by the northern channel,—which had been left by Ramaswami, the slayer of Dakṣiṇa (Ravana), granted by Paramesvara, and bestowed as a gift by Saka as well as Vikramaditya,— .. gave by means of a copper śasana. That, Marasimha Deva made a grant of, and protected as before all the land irrigated by the northern channel (which was) the gift of Paramesvara

made wrote the letters of the gift on the copper śasana of the grant of Rama, and carved the images and letters on the sluice of the basadi which Nannu-Changalva Deva had caused to be made anew

26

Date ? about 1100 A.D

The congregation of the Hottage gachcha of the Deśiga gana of the Mula sangha is the head in this gift of Paramesvara left by Ramaswami. Distinguished for the observance of many fasts and chandrayana rites, Jayakirtti muni was the son to the lotus the Pustakavraya

The basadis here of the Deśiga gana,—set up by Rāmo, the son of Dasaratha, the elder brother of Lakshmana, the husband of Sita, born in the Ikshvāku kula —pro 64

The basadi of the Banda tirtha, which Rama made (or erected), and which the Gangas bestowed gifts on, Rajendra Chola Nannu-Changalva Deva, of the Yadavas who were Changalvas, made (or erected) anew

For the 4 basadis of the Hottage gachcha of the Dēsi gana in this Panasōga and for the basadis of Talu Kaveri, that congregation is the head

27

The same as No 23

28

Date ? about 1100 A.D

Of the Deśiga gana and Pustaka gachcha (vris) Siddhanta dera whose disciple was Flacharyya whose disciple was Dāmanandi bhattacharya whose colleague was Chandrakirti bhattacharya, whose disciple was Divakaranandi siddhanta dera whose disciple with another name of Chaitrjama deva, was Jayakirtti dera that congregation (composed) of these and others, is the head of these basadis for all. Those who are not under that congregation's control that congregation remaining here will drive out banish and send away

Changalva (? made a grant of) 1500 kama according to the pole of 18 spans, of land left by Vikramaditya, irrigated from the north sluice of Tolladi (which was) given by Paramesvara and left by Rāmaswami, also, under Bejurgatta, 250 kama of land by the same pole for a garden and 500 kama in Madiranahalli

29

Date ? 1342 A.D

Alhjanatha officer of Huesga of the house of Chitappa son of Naga Devavarasi, private minister of Hampi Vodeyar, son of the pratipa chakravartti vira Ballala Devavarasi—in order that well might be to that Hampi-Vodeyar and to Chitappa—had the tank excavated

30

Date ? about 1110 A D

Praise of Mudaya Nayaka, who fell in fighting the enemy and went to svarga. His younger brother, Narigani, when Pannanah-Deva gained the victory over the great Hoysaja army, at his command fell upon them in Hosurulu and went to svarga.

These three,—the eldest son Mudaya Nayaka, Ariyama (i.e. ? Narigi), and Tofajya, who was in the service of Visudaya, the chief of Panasoga,—who by bravery went to svarga, did Mocharve bear

Except the land in Panasoga belonging to the temple, all the remaining land was given (? to her)

32

Date 1767 A D

Kajale Naraja Raja Valayarayya, for the Naraja Rija great car festival of the great god of gods Lakshminakanta of Kajale, made a grant of the village of Karatulu, belonging to the Pimpattana sthalja.

33

Date ? about 1120 A D

The mahimuni dakasara kulottunga Chola Chingajura Deva, ? making Holahanti, grandson of Hojarala Hastihalevaru, the acharya ..

34

Date 1628 A D

Obeisance to Ramanuja. While the vijayalaya raja paramesvara vira pratapa vira Rama Raya Deva maharaja was governing the empire, seated on the throne in a peaceful kingdom.—Lakshminappa Nayaka son of Venkatasappa Nayaka and grandson of Bappa Nayaka sold to Mannanna Raja younger brother of Nayappa Raja the village of Karpuravalli, attached to Vinakavahalli, belonging to the Silagrama sthalja for 212 varaha.

35

Date 1652 A D

Nayaka, son of Lakshminakanta Nayaka, and grandson of . Nayaka, made a grant of lands under the channel of . belonging to Silagrama, for the god Narasinga.

36 ✓

Date 1878 A D

Praise of the Jina Sisana. Virappa of the palace pearl department with his younger brother Tummappa—sons of Anaraya son of Virappa pattana sethi of Ilalur, disciple of Lakshminasena bhat a raka svami of the Sana-ga in Amsthana of Penugondi—causing this new chaityalaya to be erected in Silagrama set up and endowed Anantavrami.

37

Date 1034 A D

On Changalva Nayaka going from Rajendra Chola Deva's kingdom, fighting with Changalva and coming to his (wife) Piddikabbe of the Kanniga kula, Bayavaranna-Deva, son of Banika Bankara-gavuda, was hit by eight arrows, and displaying great valour, gained the wealth of svarga.

40

Date ? about 1650 A D.

For the Sivamatri ceremonies of the god Śambhalingeswari, Bore gauda (and two other gaudas) of Sunnada Nagenahalli, invested a fund of 10 ruahs, giving it into the keeping of Chenu Bore gauda

41

Date 1492 A D

By order of the maha-mantraleśvara Immadu Depana Vodeya of Ummatur and permission of Ramarasa —Langaras granted the customs dues for the festival of (the goddess) Tandare devi

42

Date ? 1677 A D

While [Deva] Raja mahipala son of the raja paramēśvara vira pratapa, champion over those who claim to have titles, supporter of the circle of all the castes, [Deva] Raja Vodeya, was ruling the kingdom of the world in peace —a grant was made of the village of Mundur as an agrahara.

43

Date 1667 A D

Praise of Sambhu, Ganesa and Hari

There is a country wealthy and famous, named Karnata, in which the virtues of the kṛita yuga are daily practised even in the Kali yuga. There is seen the celebrated city called Suranga as if the city of the celestials reflected in the haven. Seated there on the throne of Karnata is the king Dera-Raja bhūpala. (His praises, among which occurs) a wild fire to consume the dried up forest the Turushka, skilled in cutting down the powerful Pandya, a lion to the elephants the kings of Chola, Kēraja and Āṇḍra, a sun to the darkness the kings of Kōnga, Vanga, Kalinga and Anga. He made a grant for an agrahara named Devanayapura containing 21 shares, of the village of Mundur, attached to Salagrama, belonging to Narasimhapura in the Hoysala nad country, giving it with a copper charter signed in his own hand writing, and sealed with the Lark and Boar crest (The details of the grant, with the names of the shareholders, and the manner of bestowal are described as in other similar grants)

(signed) Sri Dēva Raja

44

Temple erected by the Īkṣvāku-dasya, having his head at the feet of Śiva, hāra tamadi, son of Rabi tamadi, son of Śiva tamadi of Marila

46

Date 1376 A D

Obeisance to Ganadhipati and Sambhu

From Vishnu's lotus navel was born Brahma. In the world Achyuta (Kṛishna) was born to Lakshmi and Brahadgana and gave them a promise that he would eventually reappear as a king to deliver the world when it was overspread by all feehabraz. Accordingly he was born in the region of Pampa puri to Saadgama and his wife Kāmimbikā, as Bukka mahipati. He with the assistance of Vidhiritha munis became very great, the earth being as his wife, and the four oceans his treasury. Having freed from enemies a hundred royal cities counting from Dorasamudra he ruled over an empire of it in its seven parts. His son was Hanhara, who was (next) established on the throne

The maharajadhiraja raja paramesvara, subduer of hostile kings, punisher of kings who break their word, a light to the Saugandhivara kula, an ocean of all good qualities, the *pariyāta* sprung from the milk ocean of vira Balakiraja, promoter of the fortunes of all people, a royal bee at the lotus feet of (the god) Virupaksha, famed for merit, of unrivalled valour, revered by all the world of kings, a Pakhisasana (Indra) to the circle of the earth surrounded by the four oceans, srimin Haribata mahipala, residing in the great royal city Vyayagiri, made a grant of the village of Hebasa, with its 10 hamlets (named), belonging to Kangu and on the north bank of the Kaveri, in the Hoysana country forming them into an agrahara named Bukkarayaru divided into three parts. And in order that his father the maharajadhiraja raja paramesvara viikalaraja might obtain union with Siva and through the removal of his sins acquire the favour of Paramesvara, bestowed it, with all the rights of possession, on Brahmins of all gotras, (then names and boundaries of the villages given), appointing as manager Devesvara pandit, and giving him a one third part.

The forest fire rushing through the forest spires the roots but the fire of a Brahman's property (if seized) burns up a race root and all

(signed) Sri Virupaksha

47

Date ? about 1543 A D

Tiruvaimnda Dasa, son of Sivarushnava Dasa of Hebola made for the god Narasimha of Mirle, which is a southern Ayavale, a grant of 10 kolas of land in Ithalamura, depositing 10 gadvara with worship of the feet of the assembly

48

Date ? about 1539 A D

For a perpetual lamp for the god Narasimha of Mirle, which is the southern Ayavale — Purnanda, the strong man of the great minister and just officer Ballaya Daamayaka (made a grant)

49

? Changaḥṛa Deva makes a grant for the god Keṣava of Mirle

50

Date ? about 1120 A D

Perumadi's perigade Birayya, becoming a sannyasi, performing the five vows, expired

51

Date 1219 A D

In the time of (Hoysala) Narasimha Deva

52

Banlale, daughter in law of Hasadayya of the customs, gave 1 gadvara for a perpetual lamp for the god Amrtesvara of Mirle.

53

Date ? 1666 A D

Pru of Sambilva and Hari (After the date) in the presence of the lotus feet of the god Pragaṇṇa of the Gautama kshetra, which is Sivarupattana, situated in the middle of the Kaveri, the

with 12 hamlets (named) belonging to it, in the neighbourhood of Nrisimha nagara (Hole Narsipur), in the Hoysala nil country, acquired by the force of his own arm. To this village of Bhenya yielding altogether 1,000 *nishkas*, and filled with tanks and gardens, he gave the name of Devarajapura, and divided it into 92 shares.

And for the residence of the Brahmans he granted a site on the north bank of the Kaveri, at Mankarnika, east from (the temple of) Nrisimha, south of the Lokapirani, and west from Venkat adri (Karnaghatta) and establishing this place in the name of Siva or Visvesa, he had 92 houses built there, 50 feet wide and 100 feet long and with the usual remonies gave, to each of the Brahmans separately, one, filled with supplies for a year, together with jewels and cloths, and a cow in milk, with its calf. And in order to inform future kings of this grant he had it engraved in a *śāsana* according to the prescribed rules. (Here follow the names, &c, of the shareholders.) Moreover for recitation of the Vedas he assigned 3½ shares (signed) Deva Raja

55

Date 1104 A D

In the kingdom of Kulottunga Chola Deva Vijendra Chola mariyar in the 33rd year of the reign (made a grant of) Tula-Tippuru in Turunai.

56

Date about 1190 A D

The mahā mandalesvara Tritharava malla vira Ballala [Deva] great minister and sarvadhikari the great favoured senior dandanayaka made a grant of the customs of Chavane (signed) Malapuro gauda. (Other signatures and final verses) By order of Ballala Deva and by order of .. yana-dannayaka, Heggade Tore had this *śāsana* prepared

57

deva, of Linganna-Meyar made the Bavan uparige

58

Date 1741 A D

(Corresponds with No. 17 of this taluq, to Krishna Buralaka) In the line of the kings of Kahlia (Kahlia) was the king named Srikantha. He had two sons Nanja Raja and Doddaya who, defeating many hostile kings placed them left feet on their jewelled crowns. They had two sons Basava Raja and Vira Raja. Assuming the rank of commander of the army, Vira-Raja increased the royal wealth by his valor, and bestowed the *tula* and other gifts on Brahmans. He had two sons Deva Raja and Nanja Raja (their praises). Deva Raja became the commander of the army of Kahlia mahapati. He subdued and annexed Midga, Magadi, Savandi, and many other countries difficult to overcome. Nanja Raja whose father was Basava Raja and his mother Minavirava (Minakshi), became the *sarvadhikari* to the same king. By the favour of Krishna mahapati Velatapati was made the chief minister and was said to be like the lips to Nanja Raja and Deva Raja. By his consent, Nanja Raja made all manner of gifts (named) to Brahmans. Having applied to the king Krishna for permission to make an agrahara, containing 120 shares in Kanrapuri (after the date) the vijadluraja Krishna-Raja mahapati, son of Krishna mahapati, and grand son of Kantarivendra, of the Vira-gotra and Asralavara sutra, made a grant of Kannambidi (situation described), giving it the name of Nanjanaga

samudra And with each house, a mattress, a bolster and cot, with blankets of various colours, and stools for seats, vessels for worship, cows, and domestic vessels, filled with fine rice and the nine kinds of grain, jaggery ghi, oil and other necessities And he honoured each Brahman with two cloths, a turban, a silk cloth, ruby earrings, rings and other ornaments This aquidra of 120 shares, with 25½ hamlets, was given by Nāṣya-līṣya (with all the rights and belongings as usual)

(Details of shareholders, villages and boundaries follow) Last plates wanting

59

Date 1576 A D

While the mahā-mandalisvara, the riyidhurya riyā parimāvara vara pratīpa Sai līṅga-Dēva-mahārāja, seated on the jewelled throne in Penugodā, was ruling the kingdom of the world — Venkaṭappa Nayalappa, son of the Sinda Gōvinda, champion over adulterers, a white-bodied Bhīma, boon lord of Mannigupurā, seizer of an expanded kingdom, defender of the Turuka army, Rājyappa-Nāyaka's (son) Kṛṣṇappa-Vīrya, gave to Viṣṇu-Bhāṭṭa, son of Nāmachandra-Bhāṭṭa, of the Kāṣṭhā-praṣṭhā, Apastambā sūtra and Vyasa śūdra, a grant for an agrahūna as follows — Whereas we have repaired Gaḷigchere, otherwise called the Rāmapura agrahūna, — in Hampapurā-sthala, belonging to the Nārāsimhapurā sūma, situated in the middle of the kavāṭi in the Hōysana kingdom, — in order that merit may accrue to our mother Rāmanmā, we (with names and titles as above) have bestowed it upon Viṣṇu-Bhāṭṭa (described as above), in the presence of the god Nārāsimha on the bank of the Nīlā-māvatī, free of all imposts and with exemption from hiring out, begging, tribute, exaction, assembly, hunting, forced labour, unpaid labour, customs dues, witch, theso and all other troubles of 2 spear-men experienced by that village The eight rights of full possession (named, as usual) within the four boundaries of this village of Rāmapura with power to mortgage, sell, give away or exchange, may you, your sons, grandsons and descendants enjoy in peace as long as sun and moon endure

(signed) Śrī Venkaṭāḍra

60

Date about 890 A D

Be it well Success through the adorable Padmānābhi, resembling (in colour) the cloudless sky

A sun illumining the clear firmament of the Jahnvi (or Ganga)-kuṭa, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kāṇṇayanasa-gotra, was śrīmat Kōṅṇavarmma dharmma-mahādhirājah

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practice the science of politics, author of a treatise on the law of adoption (dattāṇa sūtra), was śrīmat Maṭṭa-mahādhirājah

His son uniting all the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrīmat Haravarmma-mahādhirājah

His son, devoted to the worship of Brahmas, garūḍa and gods, praising the feet of Nārāyana, was śrīmat Viṣṇuṣṭhā mahādhirājah

His son, whose head was purified by the pollen from the lotuses the feet of Tryambak, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali yuga in which it had sunk, was śrīman *Madhava manjithraya*

His son, his mind illumined with the increase of learning and modesty of indomitable bravery, was named śrīmad *Amrita*

His son having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (nearly) the brave men consumed in the sacrifices of the two of the many wars waged for Andari, Alattur, Porulure, Pelnagari and other places, author of a commentary on fifteen sarggas of the Kuritarjuniya, was named *Duramita*

His son the lotuses of whose feet were yellow with the swarming bees the hues of the crowns of savage kings rubbing against one another, was named *Uhlara*

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispelling the clouds of darkness his enemies, had the illustrious name of *Sivataraka*

His son whose broad chest bore on itself the emblems of victory in the shining scars of wounds received in many battles inflicted by the tusks during his lightning of huge elephants, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit of virtuous life and daily increasing glory, was named *Bhadrakama* Who moreover, had conquered the Pallavendin narapati in a terrible battle in (the place) called Vijanda, trodden to powder by the feet of a hundred elephants maddened with the streams of blood issuing from the door the breasts of the warriors forced open by all manner of weapons called the rays *Sivalallala*, in the enjoyment of fortune obtained by victory in a hundred fights that *Koigim maharaja* whose other name was *Sivapura*

His grandson the groups of whose toenails were illumined with the hues of the rainbow from the rays of the numerous jewels in the diadems of all the kings prostrate before him attached with devotion to the feet of Narayana, heroic man, rising with fury in the front of war horrid with the assault of horses, men and elephants, a bhuma in rage, a sun illumining the clear sky of the Ganga line, a terror to his enemies, a bringer of fortune, protector of the right way, having obtained a happy kingdom, he shone among surrounding kings by his lofty virtues—the rays *Sripurusha*—long may he prosper! the head jewel of reigning kings. Moreover, from the middle of his palace continually echoing the sounds of the holy ceremonies which accompanied his duly rich gifts, he had the first name of *Sripurusha*

His son, whose two feet were revered by the hues of crowns of all the kings subdued by his valour, the favourite who had embraced the lady Victory forced away from the kings hostile to him by the glittering sword in his arms, the pillar of his arm dyed red with the blood dropping from the temples split open of the elephants of opposing kings arrayed against him in battle, having cast down his enemies with the arrows from his bow drawn back as far as his ear, the sky variegated with the colours of the numerous flags captured by him in war famed for his victory over the army of Vallabha, commanded by Rashtrakuta, Chajukra, Huhaya and other leaders, encamped at the village named Madugundur, his brow adorned with the diadem bound on by their own hands at his royal anointment, performed by the ornaments of the Rashtrakuta and Pallava lines, the anointed kings named Gorunda and Nandivarman, a sun in the firmament of the famous unclouded Ganga line (was) Kougumimabharayaduraya paramēśvara śrī *Sivamra Dēva*

His brother, whose two lotus feet were illumined as with a rainbow from the rays of the jewels set in the crowns of all the kings prostrate before him, in the enjoyment of abundant wealth acquired in many distant expeditions, having carried out his designs by followers devoted to war, acquainted with the essence of all learning, possessed of the three powers of increase, skilled in the use of elephants and weapons, clever to gain possession of ? Chundiaga, beautiful as ? Kildola, giving pleasure, like the sun, his long arms all the points of the compass, his power and bravery disregarding all sovereigns, filled full with courage, valour, and heroism like the ocean, an abode of all power (or living creatures) and also pure, like the new moon, a form worshipped by all the world, and also filled with wisdom (or rays), like Meru, by his greatness over topping all mountains (or kings), and also supporting the earth, in causing the groups of waterlilies the eyes of the coyest young women to open wide, the younger born of the *chintamani* (i.e. the moon), of unequalled power, strong in wisdom to acquire all the objects of human desire, filled with energy, wealth, learning and dignity, (was) the king named *sri Vijayaditya*

From him (i.e. his son), his lotus feet covered with the rays from the crowns (of prostrate kings), of highest fame, of a broad chest covered with garlands of brilliant jewels, having conquered his enemies, like a monarch, enjoying the wealth he had acquired, protecting all the world by his policy, (acquainted with) the essence of all science, ever giver of gifts to the learned, removed by his energy and skill (of the troubles) of his subjects, mighty among kings, was *Rajamalla prapendra* : In skilful sweet and soft speech, as a vine to the speech goddess, or a wishing tree surrounded by all sorts of people, he had no second. As Hari in the form of the Boar rescued the Earth from Patila, so, seeing that the earth (or land) had been for a long time seized by the Rashtrakutas, that race of horn form, he rescued the land and took possession of it, the deity, having conquered them, the churner of powerful kings, *Rajamalla prapendra*

His son, be it well, the refuge of virtue, possessed of praise, virtue, purity, modesty, and justice, free from fear, the flag of his fame flying in all lands, devoted to his *stam*, (was) *sri Sri Nannarayana*

He gave, to Pirepidi Bhritta of the Andra gotra, Kojanellur, as a gift to a Brahman.

Witnesses,—Pernumuchu Gummada of Sangama, Rantukrama Gummadi, Chola Gummada, Unamedu Gummadi of Miride, Treganga Gummada, Indara Gummada or Muduguppe, Sindama Gummadi, Umirada Gummada of Persolu, Pildavi Gummada, certain of the *tenadilar* of Peruvayala, the *salutar* and *tatalar* of Kojanellur,—all these are human witnesses

The extent of land obtained was 20 kulgus. (Here follow the boundaries, and usual final verse) Written by Markest of the Kappura kula. Garden and ? field are given free, according to old custom

With the strong armed *Vira Gangi* the conqueror of Talekadi, Hoysala Deva, was ruling the kingdom in the enjoyment of peace—the great minister, Danahavala Bhupaya, the governorship of Ilaya Mahideva in force and having ears, gave to Kankanta-Jiya certain land in Narasinganahalli forest (boundaries described)

13

Date about 1200 A D

The cows of Kodage, Silukundi and Belatur in Nugu-nûl being harmed, coming to blows at Belatur, Kāvura-Bira, Māleyya and his son, fighting, restored the cows Chāmpā, while slaying with his father's spear and fixing an arrow, went to the *sturg* of heroes

14

Date 1219 A.D

While vira-Ballala Dēva's son vira Narasinga-Dēva was ruling the kingdom of the world —in the year Prāmādi, Michu-Dēra, son of Iminadi Devametrā Raja, the great lord of Nugu nād and others (named) having entered into the temple, the priests who were joint managers, with the approval of all the gaulis, struck two blows (on the wall), and Madarēd of Belatur with the approval of the gaudas and elders of Nugu nād, caused the temple to be beautifully made (or rebuilt), at an expence of 60 *gadyana* in cash, together with 470 *valike* of rice to the stone-masons

In the year Plavanga (? 1247 A D) on Madavade's sons, Bunkode, Indude, and Chakode, these three, giving 13 *gadyana* for plastering (the temple of) Banessura Belikalave gave 17 *gadyana* for bricks, timber and mortar Inabade he and the priests who are joint managers, will defray the charges. Some others (named) gave for the same god 4 *gadyana* (Usual find verse) This work of merit was carried out by Mahanaya son of Divaya son of Kadalekera Kōre

In the year Fārana (? 1254 A.D) at the *dipavati*, Helanari-Vodya's son Naravade, gave the cow which he had received for his share, as a tribute. drank the water of the sword (? an ordeal) some others (named) gave two cows

15

Date 1295 A D

While the prāpā-chakivarti Hoyā vira [Ballala]-Devāya was ruling the kingdom of the world —a grant at Belatur

16

Date 1021 A D.

While Madigonda-Rājendra Chōla was ruling the kingdom, in the 9th year of his reign, Oreya (or other) chief of Nugu nād, causing the ruined temple of Belatur which was broken down and full a level with the ground, to be rebuilt, and setting up the Langa which had been pulled out, Marugai's son Basarajya performed the 1112 *hōma* gave a feast to a thousand people, and casting forth the *bali* completed the work of merit

And Jayasinghala Chōla Perumal Gaikula son of Jaraa Girunla of Belatur and Basarasetti the good son born to Maruga-Setti and Magabbe of the same place, paying the money and acquiring the land, presented for the temple with the knowledge of the village and the five chief men, 15 ploughs of wet land and 5 ploughs of flower garden And Basara Setti also gave land for a perpetual lamp, (its boundaries)

Of Jaraa, the representative of Basara Setti, caused this to be written.

17

Date 1033 A D

In the 22nd year of the reign of the capture of the East country, of Gange and Kādūwā, the king Purnakāśyavarman, Hīṣṇudra-Chōḷa Deva,—in the hundreds of years elapsed from the time of the Śaka king the 97th, the year Śimukha, the first day of the bright fortnight of Mārgaśīrṣa, the sun being in Mīḍa —famous in all lands, having obtained 500 vira-śiṣṇas, adorned with many good qualities, of virtuous and pure conduct, of good life, just modest and wise, of the vira-kāṣṭha-dharmma illustrious with the *guṇa* śāṣṭra, great in exertion, broad in the chest, the braves of the world Khundak Visudeva, born from Mahābhadrā not loquacious in speech, not fatigued by exertion, like the great ocean no transgressing their bounds, in strength the Chōḷa brothers of Mahāśūra, in skill the elder brothers of Vishnu, in wisdom the elder brothers of Brahma, marching against Yama, Varuna, Viśvavān, Chakra, Chōḷa and Pāṇḍya, Kāmarāḍyaśūra, .. (the rest of the son is broken off)

18

Date 1055 A D

Be it well — The Chōḷa Rāja having captured the whole world, Rājāśūra Deva, celebrated as the destroyer of the hosts of his wicked enemies, in the 5th year (of his reign), and moreover in detail, according to the Śaka era, the year 97, known as Hemantaka, the auspicious month Karttika, the 12th of the bright fortnight, Monday —

Be it well — Inspired by all the world reckoned the chief of the Avacharas, of exalted merit, established in the highest valour, warriors donors and quadrants, were the rulers of Suchand in whose turn was born the matricide Jayamunga. His son was Ichha, equal to Manu. To him was born a son Jayamuniga the abode of intelligence. In that Jayaraja and to the ornament a woman Jāḍḍha, bringing good fortune, was born a thousand weapons to the mountains hostile kings Bhaviga. Along with Bhaviga was born wisdom along with wisdom was born wealth, and along with wealth was born generosity what great in these could there be? In the midst of the farmers an ornament of farmers the Rama of Nagaṇḍa, a karuna of the Kāḷaśūra the abode of happiness generosity and valour,—can he be compared with the base, worthless, evil, unrighteous unenlightened, and ignorant of the present day—this worthy chief of the Avacharas?

On inquiring at the courts of the Chōḷa, Pillaya, Śaḍameḷḷa Kāḷa, Sorata Garva, Bhōḷa, Lāḷa, Gayapati, Hayapati, and Narapati kings, he alone is the fit subject for praise by dancers, bards and minstrels the ornament of chiefs Jayamunga Chōḷa Perumadi Gavaṇḍa

On the Chōḷa king presenting him with a spreading umbrella, a conch cymbals and royal elephant, the favourite of farmers acquired the rank of a mahārāja to the shores of the ocean, to the limits of the universe, to the tusks of the elephants at the points of the compass, and the vine of the fence spread of the favourite of farmers

To the ruler of Lokaṇḍa the equal of Manu a mine of refinement true of speech, the chief of Nāḷgoḷa, by his wife Pūṭṭalika, was born the jewel of women known as the Śūra of the Kāḷaśūra, Pomaḷaka, whom the ruler of Deḷatūr, the equal of Manu took in marriage his celebrated wife, can she be compared with the wives of the world? In matchless virtue in disposition in high generosity, in spiritual devotion the equal of the Mountain-daughter (Pāṇḍya) Rāmāḷa Menāḷa, Śaṅkaraḷa Rāḷa, Sāṅkaraḷa, Satyabhāma, can the pure-minded Ponnakabbe be compared with those of the present day—valued, worthless badly disposed, ill-mannered and low?

To the virtuous, the refined, the purifier of her gotra, the well mannered, the jewel of women, Ponnabbe, and to Ranga, who was given in marriage to Êcha of Peruvayal, the ruler of Navle nad, of the Kuruvanda family, and he lived happily with that lotus eyed one, a jewel of modesty, devoted to her husband

While, famous as a wrestler, a mill in pounding his enemies, he was thus living happily, having thrown and in the crush killed his enemies, the king had him taken off straight to Talekad and put to death. On hearing the report that they had put to death the Vija of the Kali age, brave and generous,—that beautiful one the light of Ranga's family, went forth to the fire pit to die

Her father and mother together, and all her relations, coming, besought her, saying, "Daughter, do not die,"—and all falling down, embraced her feet. But the innocent Delabbe, becoming angry, exclaiming said "Being praised as the daughter of Ranga, the ruler of Nugu nad, and the wife of the ruler of Navle nad, can I have any mind to live and disgrace the good name of his house who gave me (in marriage) and of his who took me (in marriage)?"

Having thus made her decision, she presented to the god a garden to provide for a perpetual lamp, and saying it was for the offerings, that lotus eyed one, with reverence, also presented certain other land (described).

On all knitted again and again saying "Don't (do it) stop"—she said, "Be silent. I will not stop," and with kindly words giving away (her) land, gold embroidered cloths, cows and money and folding her hands with love to the god of gods she entered the blazing flames, Dekabbe, and winning the approval of all the world and the daily celebration of her praises, went to the world of gods

The beautiful Sai, Gauri, Sachu, the daughter of the earth (Sita), Ratu, the beautiful Earth (goddess), the embodiment of beauty, intelligence, goodness and generosity, crowned with victory, fame, principle and reverence, devoted to her husband, firm and energetic, this celebrated mine of heroism, this ocean of constancy, this treasury of good qualities, the famous Dekale, this jewel of womankind, who can forget in the whole world? who is she that is superior to this best of women?

The refuge of the learned, the Raghava of Nugu nad, a lion to the wrathful, liberator of , great in valour, the favourite of farmers, the Karuna of the Kali age, champion over the envious, a wishing stone to birds, his head at the feet of Siva, from affection for his daughter, as a memorial to all the world, erected this stone monument

The land which Delabbe left to Mahadeva, the piece of garden land and the five bolugas of rice-land to the south of the Valte tank she had created, may those born in this family protect and do her honour. Those who do not fulfill this will have their portion in hell

The friend of poets who use not words in vain, Malla,—son of him of the Marupas, distinguished among Brahmans as without spot and without concealment, Âditya, the famous conveyor of intelligence,—~~presented~~ the

The Achira who was a lion to the wrathful and a champion over the envious engraved it

Krishna Raja-Vodeya of Mahisûr gave to the learned man Venkatasubbaya the village of Chakkûr, together with its 4 hamlets and tank, with presentation of a coin and pouring of water, to continue as long as sun and moon free of all imposts

20

Date ? about 1220 A.D.

A grant by Tippuasa.

21

Date 1621 A.D.

While Chinnar-Raja-Vodeyar of Mayasir was ruling in Srīrangapatana;—all the subjects and their followers of the Malur śme, uniting, made a grant of a *dipamūlā* palli for the god Līkshimikānta. And the śrīrābhōra Dēvanayya had it sculptured.

22

Date ? 1200 A.D.

While vira Ballāla Dēva was ruling the kingdom of the world :—the farmers of Nugu-nāḍ and . . . nāḍ in Gaṇḡakopdī-Cholir-valanāḍ of the ModikondaChōḷa-maṇḍala caused a *maṇḍrīpa* to be erected for the god Kilyar-Kāmēśvara of Kallambira-ṇagara. (Names of four of the donors)

23

Date 1218 A.D.

While, (with usual titles), the pratīpa-chakravartī Hoysanna-vīra-Ballāla-Dēva, with his chief queen Abhinava-Kēṭali-mahādēvi, was ruling the kingdom of the world in peace and wisdom —and the dweller at his lotus feet, the great minister and suvīdhikārī, minister of the robes, herd over seventy-two chief officers, ruler of a country, king of horsemen, a cage of adamant to refugees, a Śādrakṛ of the battle field, a Bhīma in might, hunter of the chieftains, a tree of plenty to suppliants, a brother to the wives of others, a Rādhiya in truth, lord over the herd of young elephants the ministers, worshipper of the feet of the amṛita-linga the god Kūḍara, subducer of hostile forces, Kumāra-Māḍava Dānnāyaka, with Kīṭava Dānnāyaka, having brought the Kumāra-nāḍ under one government, was ruling it in peace, —for the decorations and festivals of the god Ishṭa-Kāmēśvara on the north bank of the Nugu, the sacred bathing place of Kōḷambāḷa-ṇagara in Nugu nāḍ, Kumāra Māḍa-Dānnāyaka and all the chiefs and farmers of the Fourteen-nāḍs made a grant of Kundū in Nugu-nāḍ, free of all imposts, to continue as long as sun, moon and stars

And (? in another reign) the great minister (with titles as above) Nārasimha-Nāyaka, and Eṛema-Nāyaka, dweller at the lotus feet of the great minister Tipparasayya, repeated the same grant

24

Date 1738 A.D.

Inseparable as a word and its meaning, the parents of the world, Pārvati and Paramēśvara do I reverence, that I may receive both words and sense !

The temple of the god Kāmēśvara in the village of Kalambāl, otherwise called Silepura, having fallen to ruin, Kappanna Gauda son of Sambu-Gauda, son of Kannappa-Linga-Gauda of the Kallāhali-kula, had it repaired with strong supports at the eight points of the compass (Usual benediction) Obeisance to Sambhu and Śaḍāśiva

25

Date 1211 A D

While (with usual titles) the pratāpa cakravartī Hoysana-vīri-Ballāja Dēva was ruling the kingdom of the world in peace and wisdom — Mañchavya Dannāyaka, younger brother of the great minister and sarvādīkari, of the Bhāradvīja gotra, the senior dandanāyaka Gōvindamayya, and all the chiefs and farmers of the Fourteen nāds, together with Nugu nād Onka Gauda of the Macha family, Voddī Gauda, the ruler of Immadi nād, and all the citizens of Kallambala, made a grant of Kundinār in Nugu nād, to provide for the daily offerings and other ceremonies of the god Kalyuga-Kāmēśvara of Kallambala.

26

Date 1559 A D

In order that the merit might accrue to Pōlā-Mallārāja Oḍeyar, son of Madāya Nayaka of Hura, (a grant).

27—31

Date ? 1517 and 1525 A D

Names of donors of different parts of the temple

32

Date 1218 A D

The same as No 23 of this Taluq

35—36

Date 1498 A D

Varasanna-Nayaka and Varāma Nayaka granted to Ganachāri Langā a *śita gūṭige* of 80 gad-gana, and within the four boundaries of Hunasiballi, the treasure trove, hidden store — rent in cash, and the dues from the four castes

37

Date 1530 A D

Nayaka, agent for the affairs of Madhavaya, chief at the court of Achyuta Deva maharāja, made a grant of the village of Nallur in Baya nād to Vodeyar of Hura in kōte-śime, together with all the eight rights (named, as usual) of full possession, to be enjoyed by him, his sons grandsons and descendants, as long as sun moon endure.

38

Date 1861 A D

Boundary stone of Sugari or Hanharapura

39

Bira Gavunda, son of Ereyama Gāvundā of Kōte Nelār in Rayal-nād, fell in fight with Immadi-Bhāma Raya. Kōta-Gavunda had this memorial stone set up

40

Date 1527 A D

Kṛishṇa Rāya Nayalā, who was the right hand to Kṛishṇa-Dāsa maharāya, gave to Madhava Nayakā of Hura in Hulole time, the village of Masaniballī in Bayanāḷsthalā, together with its hamlet Devayāpura, free of all imposts, with the eight rights of full possession (as usual), to be enjoyed by himself, his sons, grandsons and descendants, as long as sun and moon endure

41

Date 1569 A D

Nauja Rāja Vodeyar, son of Chenn Vodeyar, son of Madhava Nayalā of Hura (who is) ? some mistake is given the titles of a supreme ruler, for the offerings, decorations, and vassalship of the gods Bhumaśvara and Bhairava of Betṭa (or the hill) in Kanalanāḷ, granted Nauja Vodeyarapura, free of all imposts (An unusual number of imprecations follow of the ordinary kind)

Nauja Gaudā, son of Singa Gaudā of Saragur, taking the rent of Nauja Vodeyarapura, built the houses

42

Muriyā Rāva sent to Chennana Seṭṭi for the purpose of promoting intercourse and friendship a message as follows,—You having of your own consent made a boundary for all the roads from Bhettakarḷ of Saragur to Bhettakarḷ of Hura,—in the same manner, for the god Ilavarā ? we have given certain lands (boundaries described) to continue as long as sun and moon

43

Date 1530 A D

Simmaṇṇa Nayakā, agent for the affairs of bayya who was the right hand to Acayuta Dāsa maharāya gave to ? Madava Nayakā of Hura of the note is the village of Kottirāgala with its hamlets Heggūḷa and Maleyur, free of all imposts, together with all rights pertaining to it (as usual).

44

Date ? 1503 A D

(We) sari Modāl and Dimodāra Modāl, have given to Dura Vāḷeyar our village of Baḷuravāḍi as a ? *sutṛa guttāḷe*

45

Date 1654 A D

While the rājadhīrāja rāja paramēśvara kanthirava Narasimha Rāj Vodeyar, seated on the jewelled throne, was ruling the kingdom of the world —Draṇṇaya Langa Rājayya son of Madhava Nayakā the lord of Hura, made a gift of the lands belonging to Narasimha attached to the Saragur sthalā, for the decorations, festivals offerings, and illuminations of the god Narasimha

50

Date 1138 A D

While with all titles, the mahā-mandakēśvara boon lord of Dravīḍapuri, Mukkaṇṇa Rāḍam ba (1)¹ was ruling the kingdom of ba n. 1 —Bha-Gavada son of Bamma Gavada of Heggavāḍi

¹The titles and date belong to the Hoysala king Viśaṅkadeva

having recovered the cows, slew the robbers, ravishing the women, and died. On which Viranna set up this stone (Verse in praise of Bicha) All the farmers of Kundatur made a grant of a *loda* (gr) for Bicha. (Imprecation).

51 ✓

Date 1829 A D

Praise of the Jina sasan.

While the rajadhiraja in tharaja Krishna Raja Valdevaya, seated on the jewelled throne in the city of Masur, was ruling the empire of the world—in elephant hunting came to Dalavaya here and escaped to the forest, Devachandraya, son of Sautaya the Amaladar of Heggadadevanhôte, having according to order, had it shot and brought to the presence, received an order for a reward, and the field (described) assessed at 12 varaha, in the village of Varasimhapura, in the Sagara (bay) of the sand taluk, was given to him, marked out by boundary stones, to be enjoyed without hindrance, free of all imposts, by himself, his sons, grandsons and descendants

52

Date ? 1817 A D

The champion over the three great kings of Chera, Chola and Pandya, Chennur Iyaya Olava, son of Sugun-olava of Kola, gave to Tipuleya Timmaya, the village of Heggatur in the Baranathithi, free of all impost, for as long as sun and moon endure

Viranna gave all within the four boundaries of Heggatur

53

Date ? about 1000 A D

(The beginning is wanting and no connected sense can be made out. Mentions the names of various classes of people, which cannot be identified, the traders . . . the smiths the braziers, kundatur Malimangulum Vajatur, the accountants Kou-mangulum .

54

Kanna Viraya presented Kiviraja, with devotion to Nanyaya Deva, son of the junior (p) of Devavata.

55

Date 1857 A D

Distinguished at all times for valor in the midst of the battle field against the desperate attacks of the enemy's force, destroyer of mighty foes, his strong right arm united to the body of our champion over hosts, wrestler with hostile forces, wrestler in bold warfare, the son of Miravaya the binder of his relatives, sun in the sky of the horil-kula, a foe to the enemy, ruler of Ikkamal and ruler of Kikkamal, Valayama of Kankalir, for the god Nitya-deva of Pokuval and Kikkamal united, presented certain land (described), making it over to Balakatti-Jivar, son of Bivannakatti Jivar

56

Date 1879 A D

An a luteeress with black waving curls, a a luteeress with fair smooth face an a luteeress with red lips and glances, an a luteeress with compressed lips an a luteeress with a meddlesome body (2 was) this (staggered) mansion,—the double Baval n 32

¹ The earth (or a man) is said to be called an a luteeress . . .

² The a luteeress is said to be a man in the middle of the . . .

While, entitled to the five great drums, the mahā man lakṣvara, a great lord of heroes, a Timetra
 m wai, sun among the hill chiefs, a lion of the kadimbras, a fire of destruction to ʔ Valli, in virtue a
 Ridhey, mighty in energy, a fearless kama, practising the science of politics, lover of gifts, united to
 justice, severe to the evil, favourite of his friends, his head at the feet of Vishnu, lord of the Banarasi
 e Jāya, devoted to Mahesvara, the mahā-mahādāksara vajraṇṇaya, the ʔudaya of Bura Dyal nāl,
 ʔ kavalu unma, was ruling the five 300 of Piyal nāl as one kingdom — Budayudi ʔ Paudya uliyaki,
 of Terunangala, the Pannal officer of ʔ Kerijā nāl, the Pannal officer

of ʔ kadayannama nāl, and the Pannal officer who was the kulik nāl officer, while carrying on their
 government, — (after the date) for the god kavī ʔmesvara of Kuttim, which was the royal residence,
 the immense great city Kuttipura, made a grant in kumavol for the ceremonies and illuminations,
 and giving the fixed revenue of Malchere, the rice heap of Kuttim the rice heap of Maṭṭige, the
 rice heap of Kālak, the rice heap of Jyāpura, the rice heap of Posavolala, and the rice heap of Arda
 val, with pouring of water at the feet of the god, gave the oversight to Rayimalla Deva and
 to kaleda kī Gavunda, together with the local rights, and set up this stone

Witnesses — kuttaliyur Peimāli Gavunda of Saragū, the farmers of Sagara, the farmers of
 Mudaya, the ruler of Kundatur nāl, Bengeyur Peimāli Girunda, Manali Satyavajya Gavunda kote
 Rachamallā Guvunda

The writing of Aruparasa, the scribe

57

Date 1672 A D

Kanthuvara Rāya arasu, son of the 100thūrāya ʔ paameśvara Deva-Rāja Vadeyār, the ruler of
 Mahāpuri gave to Nirajayya, scribe of Kuttur in Saragū-sthāṇi, land assessed at 10 *arala*, as
 an *unbrāṇiṇya* for the kambara matha of the Kuttur sthāṇi.

(signed) Deva Rāja Vadeyār

58

Lāṇa Rāja-Volār of Hura made a grant of land to kabbegū Naujyāya Deva of the Medahalli
 matha

59

Date 1499 A D

(After the date) the restoration (made) by Narasanna Nājāla Vēdjar. All the learned
 Brahmins of Sagara, the chaturvedi māṇḍal of Bava nad having shown the copper *śāstra* of their
 agrahara to Tipparasa ayya of Sivasamudra, — Tipparasa ayya, having made request to Narasanna
 Nājāla Vodeyār by his order, Tipparasa ayya made a grant of the village of Sagara, with its hamlet
 Bīhanahalli assigned for the upkeep of the tank, altogether two villages (with all rights and dues
 pertaining thereto) free of all imposts

60

Date 1407 A D

Devarasa made a grant to Chokkālā Goriṇḍyār tē the priest of the god Sankhara of Sagara, of
 the fees for those who celebrate a marriage with throwing of sandal powder and carrying in a palanquin,
 and the customs dues on cotton fields, for the expenses of the temple of the god Sankhara.

73

Date ? 1007 A D

While Raviya mmarasi, who was a rajadimaji, was ruling the kingdom of Buṛa Biyaṇid — Kongum Gavṛa dī of Mūale, with 300 men, and joined by ? Tamriel oḷṇar, having come forth to kill, — Pelvavva of Magṛ, the Uyyammī nad setti, coming to kongum begged that he would give him the distinction of an umbrella, , but did not kill . Then the Naṇḍesi Piamma Setti coming with anger, killed kongum, saying that he (the latter) had slain , cut down the Uyyammī nad setti, and he deputed (this life) His younger brother, Gavṛa la Suvila erected this *taraṇal*

74

Date ? 1498 A D

While Tipaiṣṭiṣṭya, house minister of the refuge of all worlds, the favourite of earth and fortune, the great champion over the mustaches of the world, Kathari Siluvā Narasimha Ravi mṛṇṇivṛ, was ruling the kingdom in peace, he made a grant of Buṛaṇḍi Halal in Bayaṇid for the decorations and illuminations of the god Paṇesvara of Magṛ in Biyaṇid — in order that Narisuga Ravi-mahāraya might have a secure reign for a thousand years — and made the grant with pouring of water, to continue as long as sun moon and stars endure

75

Date ? about 1090 A D

of exalted fame, his broad chest embraced by the goddess of Fortune, born in the Kadamba family, having the hon seal of the terrible Kantimura

76

Madhuma made a grant of land for the god Virabhadra of Channayya's *maṭṭa*

77

Date ? about 1090 A D

Goramana of Chigi Biyaṇid obtained a *kālāḍi* in the Kōḷiri wai . When the able archer, the pursuer after those who oppress him, a fearless Rama, the Kadamba Kantimura was (ruling) the kingdom of Chig-Biyaṇid — and the senior Eṇṇichariṇ was governing the lands of Mannali — in front of the noble Narasimha Gavṛaṇḍa the three sons of Eṇṇichariṇ Murṛiṇḍi Jalvachari
(This stone) was made by Vyjarbichari

78

Date 1522 A D

Bisavappayya minister of the mudiyaḷḷurayya paramasvari champion over the mustaches of the world, Kathari-Siluvāṇḍi kṛṣṇa Ravi made a grant of the Sēghaḷḷi village of the Biyaṇid stajṛ, within the Kōṭṭas ma which belonged to his chesluṇṇu, for the decorations of the Rāmesvaraḷṇṇa of Maṭṭakere, in order that the mṛṇṇi might accrue to kṛṣṇa Ravi mabṛaya . And within the four boundaries of this village, he granted the rents, customs, and all other rights, free of all imposts

79

Date 1107 A D

When Iṇṇi-Ciḷḷamma was the king of Iṇṇi Biyaṇid and Jakkayya of Posavolai was the *ṇḍi* ruler's gaminla, — Pṛama, (the officer) of Bāḷkijarasa, besieged and attacked Posavolai and its

hamlet Sogepalli —when Soryya nilu sett, son of Achayya of Sogepalli released the cows of Belūrapalli from imprisonment, and fighting, died (veire) When besieged by fully a hundred horsemen and a thousand six hundred foot soldiers he released the cows from prison, of Sogepalli, and driving away and slaying, went to the world of gods

80

Date 1083 A D

Whe n Siva (was ruling) Dira Bajal nil, Ereuma of Posavotal, coming to munda-Gavunda Banna, the son of Ketanna recovered the cows of Sogeli and died

81

Date ? 1087 A D

Fighting in Sogehali and Singapattana, Dala went to Yamra Surahoya had this mural engraved

84

Date 1520 A D

By order of Mallarasa, (son) of the mahamandaleswara krishna Raya —Naga Naraka granted to Nilaya (son) of Varura, the rice lands and dry fields belonging to Nilavagilu and Sandadagila in Hanayala nil, with the eight rights of full possession for a *śrīrāja* guttage of 20 *tanu*.

85

Date 1663 A D

Bama Ra of Mansur, of the Kasyapa gotra, sutra and Rik nil ha (made a grant to) Linga Vo of Agturi in the Mansur śima, priest of , of the village of Nirañ in Hanayara nil, belonging to the Siragur śhaḥa as a grant for sole enjoyment, regarding it as an offering to Krishna, to continue to sons grandsons

86

Date ? about 915 A D

While Kougu re Treya was ruling the kingdom of the world —in order to make to the ? acrobat Pava a grant in ? lysu, on ? teat payable by instalments he gave him a garden in ? Aysa (Imprecations)

87

Date about 700 (or 780) A D

While Sivamaia was ruling the kingdom of the world —Vedura having ascended to svarga (i e d ed) a grant was made according to custom, for worship. Whoso resumes this is guilty of the five great sins The rent at that time was one *Lafaga* The order for rice land at that time was one *lofaga* The authority over the gods land ? belongs to Vandara (Imprecations)

88

(First part wanting) rent free my forehead at the feet of Tura-Devesapa. My forehead at the feet of my guru Bhattacharya. My forehead at the feet of my Timmap-odaya. My forehead at the feet of my elder brother Devodeya, and the forehead of my son Derapa. If the inheritor be without a husband, or having a husband, have all daughters,—if they obtain husbands and marry, it is not a violation of this agreement (Imprecations).

91

Date ? 1581 A D

Vijayanṇi of the customs, made for the god Ramanatha of Matukeri, a grant of the loom tax, the egg tax, the tax for the 2nd day of an extra month, and one oil mill in Malligaurahalli. Thus much did he grant, free of all imposts, for the decoration of the god.

92

Bunṇayya, son of Niyaka, made a grant of dry land (of the value) of 500 pagodas, and rice land (of the value) of 1000 pagodas in Panlitagere, for the god Rameswara.

93

Date about 1680 A D

While Dhruvavarsha Sivallabha was ruling the kingdom of the world —Kambharasa governing the Ninety six Thousand, andmdiyarasa governing the Local Five hundred —Dimadigata perggadi, giving up thetinal, with the lands below and on both banks received Kolaṭur (Imprecation)

94

Date 1800 A D

While the subduer of Nalagiri GopaBajichaua was ruling the kingdom —for the god Janteswari of Buraṅga

95

Date ? 1497 A D

In order that merit might accrue to Narasanna Niyala —Tipṇaras made a rent free grant of (or in) Hayiraga for the god Rṇmayya of Matukeri.

96

Date ? 1498 or 1518 A D

In order that merit might accrue to Mallavarasa ayya, —Nagaraswara made a grant of the village of Gudumhalu, rent free, for the decorations and illuminations of the god Rameswara of Matukeri.

97

Date 1498 A D

Yereme-Nayaka gave to Nāṭjana Setti and Runa Setti of Maṭṭakere for the boundary erected by the Olagere sub tenants on the south side of Horumhalu 7 galyina as a *sutta gultige*, and nothing more.

98

Date 1327 A D

While the Vishnuvardhana puriṇa-chalravartti, the Hoysala strong armed vira Bhatta Devarasa was carrying on the kingdom of the world —Heggale Deva —son of the subduer of Nalagiri, dharādhiraja, champion over those who have new Rājadma-Chola titles, a bull among heroes protector of refugees, Perumalla Devana Deva of Kumbekara, —made a grant of Goppannahalli in Nerale nali, as the Perumapuram agrahara, together with all the rights of full possession and all the offerings, free of all imposts, with the privilege of mortgage, sale or gift,—granting for the god Guṇāṭhira, the chief god

of the village, two shares, and for Brahmans of various gotras 24 shares, altogether 26 shares, to be maintained as a gift of merit by his own posterity and the posterity of the Brahmans as long as sun and moon endure. And the order for that Perumalapurī, that Heggade-Deva set up on a stone below Hosapete and the Talundore channal (Imprecations) That Heggade-Deva's approval, sit Allidunatha This is free of all imposts. The writing of Ponnayya son of Sirpali

100

Date ? 1058 A.D

In the year the 18th of the reign of Kulottunga Chola Deva,—Alagiya Chola of Peruvayal, the nad-governor of Navile-nad when his son Narayana Raja died, and his young wife Tarpore Kammari leaped (into the flames) and died made for them a grant for a flower garden, of 100 *glattas* of land in Kalamman ere and 10 *koliga* of dry and wet land in Kongunigere

102

Date 1264 A.D

Naga Deva, son of Harpa-Jiya, priest of V in the Pancha country, to provide for the ceremonies and perpetual lamp for the god Ramanatha of Mungehalli in Vesale nad, had a store of metal made, during the government of Malaya Dammayaka

103

Date about 910 A.D

While Nitimargga Kongunirumma dharmaradhikaryadhikaya, boon lord of the city of Koralala lord of Nardagiri, sriamat Perumnanadi (was ruling the kingdom of the world) and the ornament of the Gangra family renowned in all lands the head jewel of princes, the abode of fortune, his powerful arm a pillar to bind the female elephant the goddess of Victory to, a treasury of all learning sriamat Erepperisa was ruling over Nangunai and Navile-nad—on the day that there was a fight in Bayal nad, when Bayal nad coming attacked Kottamangila, and seizing the cows, were going off and Konguni of Peruvayal hastening to the combat, fought in Bayal nad and released the cows—Rama, son of Perumnanadi-Gamunda, fought with a man of Bayal nad, and died. On which, Perumnanadi and Erayappa, halting together, gave to Perumnanadi Gavunai and to Konguni of Peruvayal and Kura mendur, the chief of the nad and the king of Kuvayavur (After usual imprecation), Who so ruins this kaland, let him undertake that he troubles the family of the rulers of Kongu and of Kodugur

104

Date 1037 A.D

In the Saka year 999, the year 1177 (&c) the 26th year of the reign of Viragonda Gangegonla Rajendra Chola Deva—when the champion of mailed warfare Changuvara of Kulalur in Nole-nad came forth on an expedition, Phugeda Givandi, Aykan Givandi his five sons, and others (named), obtained Nagavilalam as a kaland, free of all imposts. Also (a number of persons named, ending with) Paachiyararaya, being pleased bound the bull of chiefship over blacri and the kaland Nigiravala on Anka Givunai and two other Gavunais (named) (Imprecation)

107

Date ? 1612 A.D

Deva Raja Vedayir made a grant of Toravai for the god Mithaleswara

110

Date ?900 A D

In the 7th year from the coronation of Kongunnamma dharmma malarajadhiraja, boon lord of the city of Kalar lord of Nundagiri summit Satyadja Permmannadi,—Machuga, son of the righteous Ereyangappa, the foundation pillar of the Ganga race, the master of the family of the Ganga, worthy of the crown of Madharmma—under the orders of Guttiga Ganga, fought against the king Nolambadhiraja in the war of Farundavolai, and died

111

Date 1253 A D

While Somesvara Deva was ruling the kingdom of the world—a grant by the head of the village of in domarad, to Ramasi, son of Ichuma.

112

Date 1342 A D

A grant by Gopinatha, son of the king of the south, Bheya danna yaka to his guru (After the date, given in a peculiar way and with most minute particulars) to the pratapa chakravarti, the son of Nilhana Chakravarti, possessed of all titles—the Sivarama who by recitude, virtue, expansion and service was a helper to Vedha Chakravarti,—Gopinatha, the son of the subdar of Nilagiri, Bheya danna yaka doing obeisance to him made a grant rent free of Lilitoga in haryajasthala, with all the rights pertaining thereto, giving it as an agrahara named Gopinathapura, to continue as long as sun and moon endure, so that there should be no debt upon it

113

Date ?about 1180 A D

Made anew by Ketaji, son of Bhimaya, of Uchcharaga in Kaplaya nadi

114

Date 1053 A D

In the 8th year of the reign of Rajalluraja Deva, the Saka year 975, the year Vyaya (&c) Nachayya, son of Uttama Chola Givunila of Kolgudi in Narale nadi, a son among the champions of the Chola Carunila, having set up the gold Ganga-wara, gave for it certain land under the Tavudalajali talu (Imprication) This grant was made with washing of the feet of Somas Nijay

115

Date 1062 A D

Om B it well. Fortune wedded to his sceptre going along with his elder brother having set up a pillar of victory in Kollapira, having in Koppa on the Lari (river) Ahavamalla, and seized the elephants, horses, women and treasure having performed a victorious coronation, and taken his seat on a throne, the Kharayakesanramma the Oleva Rijendra Deva—it being the 12th year of his reign—the helgal of Devendra in the VilgonlaChhimaghala, in the Saka year 984, the Saka Sishakrit (&c) —Nigumar of Keresar, fearing the jealousy of Gangaya, lord of the nadi, said to him when Saracha Carunila son of Gangaya, saying 'we cannot bear Nigumar's'

—The word 'helgal' is to be read as 'helgal' in the original text.

Râcha-Gopda, son of Gaṅga-Gopda of the Hadaga family, caused the stoe to be erected. And Râcha Gâvunda, son of Sanga-Gâvunda of Kôḷigâla, a san among the champions of the rād, Chôla-Gâmunda, bought with money and gave land to Kâtichân (for it)

116

Date about 930 A.D.

Be it well.—When sri-Freyappa, the glory of . . , ascended to *starga*, and Dhuvanaditya came saying that . . Kongani, the younger Rachamalla, would give up to him, in the Manne (royal) residence, half the country and the treasury,—(and when) on his coming, the five sâmantas and the pergaḍes said 'We do not wish any other than Râchamalla to rule over the kingdom of Bayal-nâd', and Dhuvanâyana fought with them in Magundi,—the four sons of Korantiyarasa of Nindi fought as if for the destruction of the world and died. Kaligerayya caused this stone to be set up. The eldest son was . . Rama. (Imprecation) Digayya wrote this (Mutilated verse in praise of their bravery).

117

Gôpanna Voḍḍeyar made, to Alu-Ganda of Upparavalli, a grant of the village of Kohana, together with all dues and taxes therein (specified), and with the annual rent of 20 *honna*. Gôpanna-Voḍḍeyar's approval

118

Date 1670 A.D.

Obeisance to Ganâdhipati Prais of Sarasvati and Sambhu While the rājādhirāja rāja paramāvara vira-pratâpa Dêra Râja-Vadêrayya of Maisûr, seated on the throne of S rirâṅgapattâpa, was ruling the kingdom of the world —Kanthiravarasa, son of Dêra-Râja-Voḍḍeyar and grandson of Dêra-Râja-Voḍḍeyar of Maisûr, of the Âtrêya gôtra, Âśvalâyana sûtra and Rik śakha, made to Deḷappayya, son of Raghupatayya and grandson of Gaurappayya of Kâḷûr, of the Gautama gôtra, Âpastamba-sûtra and Yajus śakha, a grant of the village of Bîṅgumba in Kottâgala, giving it another name of Kanthiravarapura (Its boundaries) The said village have we given at the mentioned time of the (anniversary) day of our father's death, in order that our father may be saved from re-birth and obtain a permanent abode in Vaikuṇṭha. (The grant is repeated three times). And by consent of ourselves, our wives sons, relatives, heirs and chiefs, this village of Kanthiravarapura, with the right to mortgage, sell, give away, or exchange, may you, your sons, grandsons and descendants enjoy as long as sun and moon endure (Usual final verses) (signed) śrî Dêra Râja.

120

Date 1670 A.D.

Kanthiravarasa of Maisûr made, to Bîḷâra Veḷokṣayya, a grant of land (? in Âlanahalli) on account of having sent him to Kâḷi. (signed) śrî Dêra Râja

121

Date ? 1237 A.D.

In the Saka year 1086, the year Dandabh,¹ when Horara Kêta-Gopāla of Tagadûr came and was carrying on the government, he made Ketanahalli, and built there the temple of the god Valluṅṅtha, together with the new tank. His son Hoysaḷa Garupāla also had this manâpa, together with the god Lakshmi Nârâya, made. But as they had not been a * up,—in the year 159, the year Dandabh:

¹The name of the year does not correspond with the date given but 1117 or 1227.

Ampa, the son of Ghôja-Dêv, and several others (named), uniting with all the chiefs and people, had this temple dedicated to the god with pouring of water, and to provide for carrying on the ceremonies, made a grant of land . . .

122

Date 2 1479 A D

The fund established by Tipparasa for the god Chandranîtha of Kereyâr was as follows —
Whereas , son of Haraboppe Milla, formerly made a grant for the lamp of the god . . ,
having begged . In Dêv, he took possession of that, and in exchange for it gave certain taxes
(specified), to provide for the lamp of Madeva

123

Date 2 1810 A D

having repaired the basadi of , made grants of certain lands (specified) to Mallappa,
(son) of Karyay, for the suppo

having run nway (and been taken by) Sôvi-Nâyaka of . . . sūr, Rājendra-Chôla's chief of the nād entered into his residence, drew out (the dog), burnt (the place), and seizing his 50 golden images, brought and gave them to his ruler¹

13

Date 1186 A.D.

In the time of the mahā-mandalēśvara Kulōttunga-Chôla-Changîlva-Dēva ;— Nātayya, son of Anna of Heggaadūr, when the cows were harried, recovered them and went to the world of heroes Vijavamma made a grant of a *keduge* for him.

14

Date 1303 A.D.

Padmanandi-bhattîraka-dēva, the beloved disciple of Bāhnbali-Maladhāri-dēva of Hanasôge, of the Mûla-svâgha Dēsi-gana Postaka-gachcha and Koudakandānvaya, gave 15 *gadyāna* and had the *gandha gudi* made for the Honneyanahallî basali. Written by Bāhuhali-dēva and Pārisva-dēva

15

Date 1559 A.D.

The mahā-mandalika-mandalēśvara Kulōttunga-Changîlva Piriya-Rājayn-Dēva, son of S'rikantha-Rājayn of the Sômaravāsi Rik-sākha and Hanta-gôtra, caused this town to be rebuilt, and gave it the name of Piriya-rājapattann after himself. From this time forth the king of my own line or the king of any other line, or any one of the 101 families in the 18 castes, who calls it Piriya-rājapattann is a (legitimate) son born to one father and one mother. Whoever calls it Singapattann is guilty of killing his father and mother

17

Date 1506 A.D.

When the mahā-manalēśvara, the subduer of hostile kings, the champion over kings who break their word, —(and) Gaṅgama-Nâyaka was ^{in the} ~~in the~~ approval of arisu and his attendants,—Bayichaṅga fell fighting, and uniting with the goddess of victory, ^{came} ~~came~~ to the feet of Vishnu.

18

Date ? about 450 A.D.

Confirmed.² —Victorious, with his two feet surrounded by the jewelled crowns of gods and demons, the ascetic's rod and bowl in his hands, seated on the lotus, is Brahma.

Be it well —Of vyaya-Vajayanti,³ purified by meditation on Svāmi Mahāsēna and the group of mothers,⁴ of the Mīnavya-gôtra, a son of Hāriti, fully versed in the views he had adopt d on the sacred writings,⁵ the dharmma mahārāja of the Kadambas, śri vyaya-Svamiḡēśavarimma,—in the seventh year (of his reign), the tenth (day) of the bright fortnight of the month Margaśim, at the time thus set forth,—a body of wide and various merit acquired during many ages, of wealth and fame won by the valour of the strength of his own arm in many great and arduous wars, devoted to well protecting

¹ This inscription is very difficult to translate, and the meaning is rather doubtful in parts.

² See the note on the proper translation of this term is touching used. It may mean either as above or "accomplished," or "very strong." or reference to the Salihā "Ac." ³ or Narayana

⁴ The expression of Svāmi Mahāsēna the god of war,—is filled with the Phalaka.

⁵ The exact pronunciation of this difficult phrase, which occurs in a great many Kalamby inscriptions, is matter of conjecture.

his subjects, a friend of all things living, given to honouring gods, Brahmans, priests and the learned, ever making gifts to chief Brahmans of many thousands of cows, new lands with water, villages exempt from the sixth (or king's share), gifts of gold, food and many other kinds, a Yudhishthira in justice, a Pratanidana in truthful speech, a Vishnu in spirituality, a vijaya Sivampgeśavarimma-dharmama mahārāja—gave to Sarvasrami, son of Paṅgalisrāmi, an Āthirvram Brahman, of the Aupagahanisā gotra, learned in the veda and vedāṅga,—the Kīrāṁṁṁṁ village, with pouring of water and a gift (of a cow), as a Brahman endowment, exempt from the entry of troops, from *ant iṣṭakara* and forced labour, and freed from *paṇigīlāṭam*!

Whoso maintains this, he will be the possessor of merit. Moreover, as to this, there is the verse spoken by Bhishma—Grants formerly made to Brahmans, by every effort maintain, O Yudhishthira, chief of the great ones of the earth than giving, better is the maintaining another's gift.—This also is the verse spoken by Rama—Whatever grants were given by former kings for the sake of merit and fame, I also, from love of merit and kingly pride, desire to maintain.—Thus also—Whoso resumes this is guilty of the five great sins.—It is said also—The earth has been enjoyed by Sagara and many other kings, whosoever at any time was the land, his was then the fruit.

Plates written by Kirttirasa

20

Date ? 1174 A D

While, (with usual titles) the pratapa chakravarti, the Hoysaja strong-armed vira Ballala-Devarasa was in the capital of Dorasamudra carrying on the kingdom of the world in peace and wisdom—he granted, to Madaya Nayka of Kiteyakuppe, Ujjanahaja for the support of ten horses, and to provide a rental of 1000 (pagodas) for that Madaya Nayka, favoured him with 10 hamlets belonging to Kiteyakuppe in kuppā nāḍi, to continue to his children's children.

And having ordered him to join the great minister Bettarasa Daṁṁayaka (in the expedition) to Pālpāre, that Nitarasa Daṁṁayaka, marching to Pālpāre, ruined Chāṅgālra Mahadēva, and building a city at Pālpāre, made it his capital. Then Chāṅgālra Pemma Virappa, Badiganda Nandi Deṣa, Uḍḍayitra Deṣa of Iṁṁṁṁṁ, and others, the koḷḷas (or Coorgs) of all the nāḍs, uniting, marched against Pālpāre and fought with Bettarasa Daṁṁayaka. In the battle which took place, the favourite of, the maṇḍilika, the champion of the brave, a bell of valour, Madaya Nayka of Kotryakuppe in fighting with janna and a man of Pālpāre, Bettarasa-Daṁṁayaka being worsted, he cured the fortune of victory, and amid a rain of flowers, surrounded by Apsara nymphs, went to the world of gods and gained a great name.

And for that Madaya Nayka's sons, Madappa and Mallappa, Bettarasa Daṁṁayaka granted Honnayanaḥḥi in nād and of Pālpāre as a *netṭaru lodagi*.

22

Date 1672 A D

The maharajādhiraja raja paramēśvara Deṣa Raja Vadeṛayya, for the work of merit of a sātra at pītṭana, made a grant of the village of [Keggan]ḥi, otherwise called Devarajapurnā, together with all rights pertaining thereto.

23

Date ? 1773 A D

A grant by Rājappa Odeyar, son of Nāṁrajāra Odeyar, to Śūṅgama Bhatta.

24

Date 1667 A D

Vire-Dîva mahî vîsa son of the mahî mînîlika manjâlâvara Kulottunga Changaîya, Lord in the Yadu vamsa, the rajadîvija raja parumîsvara vira pratâpa Sillanthîr Dîva mahî vîsa, made to Narasimha Bhaktî, son of the ashtavaradhîm Somanâtha-Pûkshu, of the Bhavadhaja putra Âstulajana sutra and Rik sikhî, a grant of Vîrâmbudhî, belonging to the Sûnâpattana sthâja, as an agrahâra, making the grant at the auspicious time of the moon's eclipse, in the presence of (the god) Vîrâvara, at the time of Sîra pâjî (Specification of boundaries and of the rights transferred)

Some vers s follow, in praise of the Chângîya king, of whom are mentioned Bhâga, his son Pîriya, his son Nâjîa Rîya, his son Nâjunda, his son Sîkântha, his son Vîra (who makes the grant) (signed) sri-Vîrabhadra

25

Date 1511 A D :

The mahî manîlika mandajîvara kulottunga Chingîya—Whereas Âbîrîsvara vîsa of Nandiyala presented to Sîlântha-Vokîyar of Nâjîyarpattana a palanquin, and as an *umbaji* for the same, granted Belahîja and the land belonging to Belîbâja,—we, of our own will, agree to the grant of the palanquin and of the lands assigned as *umbaji* for it

26

Date 1345 A D

Kâtoya Dinnâyka, son of the great munster Nâgiya Danpîyka, made to Râghava Deva a grant of Belahâja the eastern gate of Changa nâd, as a *îodagi*, together with all the claims and rights (specified) pertaining thereto, making the grant with the full approval of his wife, sons, relations, chiefs and heirs, and of his own will, to continue as long as sun and moon endure Any letter in defect or any letter in excess notwithstanding this is confirmed In approval of which, the writing of Sârâbava Allappa. That Kâtaya Dagnayka's own hand signature, Sri Allâjî mîtha

27

Date 1423 A D

On the east side of Chikka Honnûr, in the presence of the god Tirumale, with the witness of the Fish, Tortoise and Boar, and the eight regents of the points of the compass, of the chief holy men toriois Brahmans of the priests, *nambis*, and body servants of that god Tirumale, of Vîranna yya of Kariyannarahalli, the 2 snake charmers the 2 tellers of omens by lizards of all these sacred persons,—Tippe Setti of the Vîry nagir treasury, dedicated to the god Tirumala the tank which he had constructed in order that merit might accrue to his father and mother

Tippe Setti's approval (or signature) sri Mayîlata deva

28

Date 1564 A D

For the maintenance of the service and decorations of the great god of gods, the god Sîgîr-Annadan-Malikâryîna,—the maha-mandalika mundalêvara Kulottunga-Changalûva sri vîra Chikarâju Vodeyar made a grant of the village of Âyitanahalli

30

Date ? 1581 A D.

Vira-Basavaranna, son of Arupodeyar, and Malodeyar, son of Parvatodeyar, uniting, bought this stone and presented it.

32

Date ? about 1015 A D

? In the war between Ryadhuraya and the Pallava . . . ? Belkare .. fought and died
His elder brother Girige Satti (? set up this stone)

33

Date ? about 1100 A D

While, entitled to the five great drums, the mahā-mandakāśaya, . . . imposing his orders on the titled, champion over the chiefs protector of the chiefs, able at ? single stroke, champion with the dagger, curing not for his own safety, generous to the needy, a Mahima to the stoutest titled ones, with these and all other titles, the right hand of Kulottunga Chola, — united with the great minister Vetrappa, the great minister the merchant . . . Lakshma Deva and Maucha Deva, — pradhana was ruling the kingdom in peace and wisdom — the base at his lotus feet, Mani-Soman, (son) of Hiriyara, made (to various persons name), a grant of land for the god Sōmanātha of Halegere.

Verse in praise of Soma (i. e. Siva) and Parvati

36

Date 1607 A D

The mahādevarā Ruma Rajya (son) Tirumala-Piyaya Dera mahā-varasa gave to Rudra Gana of Nāṭyaripattana a stone charter as follows — Tirumala Ruma, son of Ruma Rajya son of Tirumala-Raja, in order that merit might accrue to them (these three, again named), made a grant of the Majalavadi country for the service, decorations, festivals and offerings of the god Annadani Mallikarjuna, and that they should not fail as long as the Nāṭyaripattana kings of the Changirā family continued, as long as earth and sky continued have we given and set up this stone charter

With petition to Kāśa Kedāra, Nilakantha, Lējāṭa, Tungabhadra and Virupasi, at the Akshatadige, in the sacred bathing place of Pāmrāṭṭipura, with petition to the god Mallikarjuna of the Srīśaila mountain, with petition to the god Tiruvengilanatha of Tirupati with petition to the god Nāṭyandevāra of the Kappana, with petition to the god Ranganatha of Srirangapattana, with petition to Kāṭhira and Vāṭṭanthi, in the midst of the car festival of the god Annadani Mallikarjuna have we given and set up this charter In order that merit may accrue to twenty-one former generations namely ten fathers and eleven mothers, have we given (&c repeating the grant)

In similar terms the *paṇḍita* tax paid by Rudra Gana to Srirangapattana is remitted, and the government of the Majalavadi country, with that of the estates in the Nāṭyaripattana kingdom belonging to the god Mallikarjuna, are confirmed to Rudra Gana, with the first name of Piyā Rāja, of the Changirā family

Whoever of the kings chiefs, officials' lords or leaders, that may in future be established in Srirangapattana, disregards this order, he is guilty of incest with the mother who bore him, of giving his honour to those that are useless, and of plunging 21 generations of his mothers and fathers, without remedy or lineage, into the consequences of his wickedness

This grant (details repeated) is made in the presence of the one lakh and ninety-six thousand Jangama deities. The witnesses to this agreement are (the god) Silapilirāja of Mēlukōṭa and the twelve Ālṛāi.

37

Date ? 1577 A.D.

... Oḍeyar, made for the god Mallikārjuna of Kudukūr a grant of lands (specified) under the tank of the Singara garden, and built up the tank so that the garden should not wither. He also bought land (specified) from the priests (named) of the god Mallikārjuna, and erected a water-shed for distribution of water. Names of witnesses.

38

Date ? 1610 A.D.

The well constructed by Naṭṭappayya, son of Dēvappayya, sēnabōva of Neṭṭadapina.

39

Date 1689 A.D.

Grant of a bell for the great god of gods Annadāni Mallikārjuna, by Priya-Rājaya-Dēva-mahārasi, son of S'rikruṭha-Rājaya of Nāṭṭirājapattana, of the Sōma vamsa, Rik-śikha and Harita-gōtra : to belong to the hōga of the Jangama offerings : in order that our father S'rikanṭha Rājaya, our mother Vallabhāmma, and Priya-Rāju-Vodeyar may attain to Kailāsa. also that Vira-Rāja-Vandēr may attain to Kailāsa, and (in the belief) that all of the Changāḷva family have reached Kailāsa.

40

Date ? 1582 A.D.

At the divine lotus feet of the great chief god, the god Annadāni Mallikārjuna of S'rigur, Dīsari-Nāyka of Yitagar, anḍr made a grant of the village of Bangaruvāḷi. And in memory of his having governed the nād at the feet of the god, having represented to his family priest Annadānīśvara and Virana-svāmi that he would set up a stone and make a grant of Suangāla in the Anikahūḡḡ country,

41

Date 1586 A.D.

In terms similar to those of No. 39 above, Priya-Rājaya-Dēva-mahārasi makes a grant, for the same god, of 23 villages (named) belonging to Tunga, Rāvandār and Ilalasōge in the Nāṭṭirājapattana country

42

Date ? about 1650 A.D.

The service (apparently raising the wall) of Gaugādhurayya, son of Chennavira-Gauḡa of Svāsale, for the god Annadāni-Mallikārjuna, who in the Kṛita-yuga was worshipped by gods and rishis, in the Trētīya-yuga was worshipped by Nāgīrjuna, in the Duṣpara-yuga was worshipped by the *puruṣa-mṛiga* (or centaur) and the lightning, and in the Kali-yuga was worshipped by the cow (or by Kapila rishi).

43

Date ? 1297 A.D.

In order of Vira-Harhara-Rājaya, — Lakṣayya-Vodeyar, to provide for the offerings (specified in great detail) to the god Mallikārjuna of Kudukūr, made a grant of Apagondanahalli, a hamlet of S'ṅṅipattana, assessed at 25 *ravala*, together with all the lands, channels and houses belonging thereto

47

Date ? about 1403 A D

Varapa of Malli , body-guard of Santayya Deva Vodeyar, possessed of all good qualities for the service and decorations of the god Mallikarjuna of Sringeri, made a grant of the black soil land of the Mallinathapura matha established by Lakshmana-Vodeyar

48

Date about 1520 A D

Krishna Iyaya Nakkas agent for the affairs of the mahargadhu raja raja pramahasara virajapataya Krishna-Iyaya maharaja, to provide for the mounting worship with flowers, cooking, and distribution of food, of the god Mahadeva made a grant of the Setthalai village of the Tungasitha in the K to country

49

Date 1483 A D

A grant by Virajaya Odavar for the god Annadani [Mallikarjuna] of Sringeri

50

Date 997 A D

At the beginning of the reign of Pampa Devi, daughter of Chakravarthi Perummal Devi, — Marayya, son of Dhuchila Devaya of Kulukur, died in the Peltuvur forest. Devaya had this stone set up (for him) in Kulukur

52

Date ? 1569 A D

When the chiefs of Tungas were dividing that kudakur was the town (or endowment) of the god Annadani Mallikarjuna, and Devayithuvu milhat and Kumara mahat, saying it was the gods town, came to make inquiry,—Chenzanga Gunda of Tungas, along with the chiefs of Changu nad and Devayaya of Hittana hebbigal, coming to the mahats said 'I took possession of it without knowing. I took it understanding it was not the gods' (stops here).

55

Date ? 1772 A D

Letters of the custodians granted for the god Mallikarjuna of the hill, the profits of three towns in the kudakur village

56

Date 1615 A D.

Virajaya son of , son of the ratha manajalayan mahasarakkathiraya Changuviraya-Srikantaya Parasurama a grant of a village to provide for a perpetual lamp for the god

57

Date ? 1097 A D

While the rathamanajalayan kulthiraya Changuirachakravartiyaya was ruling at Kingdon the land given for the erection of Changuiraya-Sethuvayal. Echerra son of , set up (the god) Ganapati and endowed it with rice-land and other things.

58

Date 1525 A.D.

Tumala-Rājā's minister, Dammāyaka, made a grant.

59

Date ? about 1500 A.D.

Entitled to the five great drums, possessed of all titles, the mahā-mandaśēśvara Kulōttuṅga vīra-Chaṅgāḷva-Dēva made a grant of Hedane, near Kuppe-nāḍ. (Signatures of approval, and boundaries of the land).

60

Date ? 1133 A.D.

The image of Ananta

61

Date ? 1430 A.D.

Honnana Gauda, son of Chikana-Gauda of Ānevāḷa, erected (the bisadi), in order that 21 generations of his fathers and mothers might obtain merit. The writing of Chennappa

62

Date ? 1430 A.D.

Honnana-Gauda, son of Chikanna-Gauda of Ānevāḷa, erected the basti of Bramma-dēva and Padmāvatī, in order that Bommanna-Gauda, the son born to him, might obtain merit.

63

Date 1502 A.D.

There was in Uvānāvati, in the Lunar race, a king named Chaṅgāḷva; who, by victory, seized (for himself) the titles of king Bijjala. In his line was born the brave king named Nāga. From him the king Ranga. From him the king Pirayana. From him the king Nāṇja, learned in the Śāiva-siddhānta. His younger brother, Mahādēva, famous for his bravery, made a grant of Hirrya-Maḷali for (the god) Annadāra-Lauga, dweller on the top of the hill.

64

Date 976 A.D.

While Satyarāya-Kongunivarma dharmma-mahārājādhirāja, boon lord of the city of Kuvaḷḷa, lord of Nandagiri, an arch of fame, sole hero in war, śrīmat-Perummanadi was ruling the Gaṅgavādi Ninety-six Thousand;—halting at . . . tūntalēvāḷ, gave to (his) brother-in-law Gommayya, Maṇḍār in Kuppe-nāḍ, for the purpose of forming an agrahāra. Written by The stone was set up by . . . on the direction of Pōchiyya, son of Daggamayya, the son-in-law of Anavadayya.

65

Date ? 1603 A.D.

The *luḷeḷe* granted in Ānevāḷa, Māvātūr, Mēlūr and . . . to the god . . . , was given up to the nāḍi, and the rice-lands of Chikla-Maḷale were granted instead.

by mistake the is given as Thirty two Thousand.

68

Date 1299 A.D.

While was ruling the kingdom of the world :—a grant to rana-Odeyar for the god Âdi-Paramêśvara of Tunga, by Ajjiyya of the customs of Rîvandûr.

71

Date 1586 A.D.

In terms similar to those of No 39 above, Panyî Rîya-Dêra-mahî arasu made a grant of Tunga and of a number of villages (named) belonging to it, in the Nâujariyapattana country, for the god Anurâdini-Mallikârjuna of S'rigiri

75

Date 1661 A.D.

Amesîya ayya, (son) of Virupîyamma, in order that his mother might obtain merit, made for the god Sômanîtha of Ilarûdâr a grant to provide for a matha and a perpetual lamp.

78

Date 1661 A.D.

His son-in law, Bayiranna of the . . . customs, made a similar grant for the same god

78

Date 1521 A.D.

The mahâ mandîlika-mandîjîśvara Kulôttunga-Changûjara vira-Nâujaya-Dêra, made a grant of Âlapinîyâkalîjî, free of all imposts, for the god Anurâdini-Mallikârjuna of S'rigiri

79

Date 1597 A.D.

Kudra Gana, (son) of Nâuja-Rîya, (with all the Changûjara titles), made for the same god a grant of Suraguvallî, belonging to Beṭṭadapûrî sthala.

80

Date 1591 A.D.

The Suraguvallî sênabôra, ya made a grant of the dues, for the offerings and lamp of the god Ankanâtha of Marudî

82

Date 1738 A.D.

While the pratâpi-chakravartî, the Hirsana strong-armed Balîjî-Dêvarasa, was ruling the kingdom of the world —the great minister, a second Pîruttî-Rîya, subdaer of Nilagûri, champion over adulterers, Sûgeya-Dannâyaka, made a grant of Hîjaganaballî to Dêvodeyar, son of Kêrura-Mûrî, for the god Nandiniṭṭa-Virabhadra, free of all imposts.

83

Date 1611 A.D.

. . . Dêvarasa, son of Srikantâ Râjodeyar, (with all the Changûjara titles), made a grant of Hîjaganaballî for the god Anurâdini-Mallikârjuna of S'rigiri.

Written by Nâujappa, son of the . . . sênabôra Dêvodeyya Engraved by the smith Kala

84

Date 1612 or 1617 A D

Krishna Rajaya Deva mahā arasu, son of Rajaya Deva mahā arasu, son of Nāija Rajaya Deva mahā arasu, son of the mahā mandalika mandaleswara Kulottunga Chaugalva . . . Rajaya Deva mahā arasu of Nāijaravapattana, for the increase of his health and wealth, made a grant of Delavadi for the perpetual lamp of the god Mallikārjuna.

86

Date 1130 A D

Isija Gavunda, son of Isaya Gavunda of Jogannallu in Chaugalva's kingdom recovered the cows stolen from Naga-Gavunda (and died) A grant of Kabbannaker was made for him

87

Date ? 1638 A D

Buchanna, son of Nagappa of Munda Harati and Mysunna of Jogannallu, having killed a tiger, a *lodage* was granted .

88

Date ? 1559 A D

Vira Raja Vodeyar, son of Srikantha Vodeyar in order that he his father and mother might obtain merit, made a grant of the village of Bellare, to provide for the service and decorations of the great god of gods Annadani Mallikārjuna of Sūgiri

90

Date ? about 1200 A D

The Brahmins of purchasing certain lands (specified) from Viranna, made a grant of them for the god Mallikārjuna, the daily bestower of boons Written by Malaya

92

Date about 920 A D

While Perummanadi was ruling the kingdom of the world — Ereyappa ruling the kongal nadu Eight thousand and Butugas queen Paramabbe ruling Kurgal, — Kurgal-Gavunda and two others with him, fighting for the cows died For this, Ereyappanna gave 3 *Tan hugas* of land as a kalnadu Witnesses (1 named)

93

Date ? 1279 D D

Hiri-Haleya Nayka and Chikka Haleya Nayka of Lavandur made a grant of certain lands (specified) to provide for the cultivation of a flower garden for the god Mallikārjuna for an annual supply of flowers (to plants) and for the support (of the gardeners)

94

Date 1260

The military officer Chinn . . . having come to Chinn . . . by his order certain gaudas (named) made a grant to provide for a perpetual lamp for the god Annadani Mallikārjuna

95

Date 1471 A.D.

A grant for the god Mallikarjuna, by (Mallikarjuna) son of Mahalinga-Dēva

96

Date 1472 A.D.

Hampurī, of the customs, granted as an endowment for the god Annadani-Mallikarjuna of Srigiri Kudakur, in order that merit might accrue to Mallikarjuna Rāja, the dues, customs, mill tax .. of 4 villages (named), free of all imposts.

97

Date about 1430 A.D.

By order of Deva Rāja mahārīya, Goparīya of Simgapattana made a grant of Irugaluballi and Ku for the god Annadani-Mallikarjuna, the dweller on the hill. This work of merit the kings who may come to Changanad, the Gaudas who may govern Chiranga and the Nayaks and other chiefs of Kōte (will protect)

98

Similar to 95 above

101

Date about 1450 A.D.

A grant to Pāras, the son of the priest Tām, who was the refuge of all worlds, the friend of all things living, (hims) Kāśapa, Kānsikā, Bhairava, Ātreya as well as Parvata, Viśvātara, Jambadigam and Bhrija, the seven crore incarnations of Rudra distinguished for penance, fasting, study of the vedas, meditation, religious merit, spiritual devotion, science, devotional exercises, prayer, sacrifice, virtue and good qualities, worshipper of the feet of the god Mallikarjuna of the hill

103

Date 1490 A.D.

Pirya Rājā, Deva, son of Suktantha-Rājya, king of Nāgaravapattana, of the Soma varṇa, Rākṣha and Harita gotra, in order that his crowned queen might attain to health, in her name, at the moment of Sruvā, made a grant of Virupikṣhapuri for the god Annadani Mallikarjuna of Srigiri

104

Date 1600 A.D.

Rudra Gana of Nāgaravapattana, son of the mha. mandaliśa manḍaleśvara Kulātman-Chandrā Chennaya, worshipper of the god Mallikarjuna, in order that his father Śrīkanti Piyaya, his mother Vallabhambā, and Padma-Gana might obtain high beatitude—and a grant of the god Chandrasekhara of Kodumbajūr follows.—Having erected a matha for distribution of food to those who come to the ear festival of the god Annadani Mallikarjuna of Bhavaravapuri, caused his guru to take up his residence in the king's matha, to conduct the worship of Chandraśekhara and to minister to the Jangamas, and give shelter and food to mendicants and pilgrims—in order to meet all the expenses of the same, made a grant of Haranāli.

105

Date 1372 A.D.

Oil-mill erected by Biyyira-Virarasa, son of Sūjaya arasa.

108

Date ? 1187 A.D.

Viranna of Malipattana made a grant of 500 araca trees for the god Mallikārjuna,—and Luṅgana of the customs granted certain dues of the merchants for the illuminations of the god.

109

Date 1833 A.D.

While the mahārājadhīrāja, possessed of many titles, Kṛṣṇarāṣṭra-Vadeyar, seated on the jewelled throne in Maluśūr, was ruling the empire of the world —Varasubhva, son of Kaṇṇakāṣṭra-Kāśi-Narasubhva, of the Ātreya gotra, Āpastamba-sūtra and Yaśa śikha, paid worship to the god Chandīamaulīśvara.

111

Date 1175 A.D.

While the boon lord of Dvāravati pura, the Kulottunga-Chōja strong armed Chāṇḍaḷa-Dēva was ruling the kingdom of the world —Būvi Setti, brother-in-law of Malli Setti of Vadugūr, while on procession from the town, fought and went to sargga Chikka-Būvi-Setti set up this stone for his younger brother

112

Date 1175 A.D.

In the same reign as above, Ballu-Seshti, father-in-law of Malli Seshti of Vadugūr, recovered the cows and went to sargga Būvi-Seshti, son of Valla Seshti set up this stone for his father.

113

Date 1173 A.D.

While the mahā mandalēśvara Kulottunga Chōja Chāṇḍaḷa Deva was ruling the kingdom of the world —robbers having stolen the cows of Attiyakuppe, Anarasa recovered the cows and went to sargga Ankarasa's son Mahādeva set up this stone.

114

Date ? 1341 A.D.

Virkaḷ set up for certain Gaṇḍas (named) of Chapparaḍahalli, who (?) fell in the service of) Hariyappa-Odeyar

117

Date 1585 A.D.

The mahā man labha mandalēśvara Kulottunga-Chāṇḍaḷa Rājya-Dēva, in order that he might obtain merit, made a grant of Hosahalli for the god Annadama-Mallikārjuna]

118

Date 1612 A.D.

Virapa-Rājayya, king of the Nājpurāyapattana Kingdom, son of Vira Rājaya, son of Kulottunga-Changāḷva Śrīkanṭha Rājaya (with usual titles), in order that merit might accrue to his father and mother, made a grant of Tirumalapura to the chief priests of the Saṁayāchāra matha of ..

119

Date 1619 A.D.

A grant by the same to the same, of the village of ... pura.

121

Date 1590 A.D.

Piraya Rājayya-Dēva mahā-arasu, son of Śrīkanṭha Rājayya, king of Nājpurāyapattana (with usual titles), in order that his adopted son Prānadhareya Piri Vodeyar might attain to bliss, made in his name a grant of Pārasamudra for the rights of the Kārttika pūjā of the god Anantālini-Mallikārjuna of S'ringa.

122

Date ? 1466 A.D.

Channa-Gauda, son of Virāṭhāḷva Gauda of Tunga, made a grant for the god Śiḍha Mallikārjuna of Ravandūr.

123

Date 1381 A.D.

Praise of the Jināsāsanā.

Srutakīrti-Dēva,—the dear chief disciple of Prabhanda, the disciple of Śrutamuni, the disciple of Abhayacharya in Irāṣiddhanta chakravartī, of the Mula saṅgha, Dīśya-gaṇa, Paṭuka gacchha, Konda-kundaliya, and Ingulavara bhū,—having wedded the lady final beatitude (i.e. died) his disciple Āditya-muni and all the blessed people (i.e. Jains) of the Śrutagaṇa, set up his image, and the Tirthankara Samvatsara, and repaired this chaityājāyā

125

Date about 1450 A.D.

Mallikārjuna Vodeyar, son of ... Vodeyar, made a grant for the god Bṛhara of Pāvandūr.

127

Date about 1570 A.D.

The mahā mahālika mahāliḥvara, Kulottunga Changāḷva Rājaya Dēva mahā arasu son of Śrīkanṭha Rāja-Dēva mahā arasu, makes a grant of various villages (named) in Channanad

129

Date about 970 A.D.

In the time of Viras ... d puri Girāṭa occurred some ... and ...

131

Date ? about 1430 A D

A grant by Deva Rājā Odeyā for the god Chāndimathā

133

Date ? about 1200 A D

Resolving to erect a temple in Mahod, with faith in Mahādeva, Somojā, with all due offerings of clothing and food, set this up in the earth

What a promise is this ! Go not to the vaucious, ye learned go to Sōmojā, and he will bestow on you the wishing tree the cow of plenty, gold and vesture

135

Date 1417 A D

Iarā, son of Bichārā of Bukkasagari made a grant of the loom tax of . for the hasidi of matha in Rāūdūr

137

Date 1162 A D

Praise of Nariyān, and of Kesava and Siva

Of the Poysins, lords of Brāhmarā having the tiger crest, born in Sārapura, was king Anavādya That celebrated king Benyā's son was king Lraga That king Frayānā's son, surrounded with subject kings, was the widely renowned king Vishnu

To describe that Vishnu-Dev's valour—The Tulu country Chakragotta, Tāmasapura, Uch-chrugi, Kojālā, the seven Males Vallur, Kāchū Kongi, the clamorous Hadivaghāti, Bivalnāl, the Nilachālā hill fort, the great Siyariyapuri, Teleyu, Koxatur, and the Gondirāsthā (all these) he took by a iron, the valiant strong armed Vishnu-bhupā The mighty towering Ghritā, beginning from Lalēmale, when he had trodden them to powder under the tramp of his great army, he marched over and brought down the swelling pride of Kōngū and Bengiri as he plucked up their rice and cocoanut groves Yama feared to straighten his (own) mistake the ego of his manhood, enemies prostrate at his toe nails feared to breathe, the proud feared to look lest the flame of his glory should consume them—such was the brilliance of his valour

To Vishnu, Lalshim devī was the wife, and to this set two was born, an earthquake to the mountains the hostile kings, distinguished by all the signs of fortune, the king Narasimha To describe that Narasimha Dev's valour—(after several parās)—He took for his own the Chōja country overcame the Vijaya king agreed with the Gurjara king, expended the 2 Aṅga king, as cited to the Vanga king and drove away the Kōngi Kāhiraṅgi—possessed of uncommon valour, of immense strength quitted the king Narasimha His sword, Hēu Vālā, forced to devour the Vijaya, Kāchā, Pādā Nējā Chā Vanga and Āndhā kings Though a son the Nērupā was greater than even his father in might and valour and doughty, quitted, quitted, quitted of the celebrated hero Vishnu When he struck drums sound of iron in his chest split open like a door broken in two, Chōja's brave words down and a hand of it, Chōja's heart with it, a mountain of it, Āndhā's stoutness was reduced to his heart of him, if, Āndhā sank down Brāhmag into a lake in the lakes of Brāhmag, Migullā, Pādā Nējā Chā Vanga, he ruled this country with power a chief, the ornament of the Vijaya race, the king Narasimha

While, (with usual titles), Hoysala Narasimha-Deva was in the capital of Dōrasamudra, ruling the kingdom of the world in peace and wisdom —giving to Togaravādi of Āridavāḥile and Bāraṇa-baḥḷi of Manne, with their hamlets, the name of Dharmapura, he made a grant of it for the decorations, offerings and temple repairs of the god Kesava, making it over in the presence of the great minister Dandamayaka Bittayanna, the senior treasurer Halḷayya, the master of the robes Surigeṇṇa, Nagayya and Lakṣanayya, into the hands of Sridhara the chief man (of the temple), free of all imposts, to continue as long as sun, moon and stars

Praise of Bittiga, Vishnu's general, of the Karmata-vaṃśa who had subdued Nilachala cut off the head of Kula, and reduced to powder the Kōṅga army

The great minister, sarvvidhikari, Dandamayaka Bittayanna made, for the god Kesava of Dharmapura a grant of the houses in the town, (the payments in) gold, the export dues the import dues, the tax on oil mills, the tax on potters, the tax on washermen, the tax on prostitutes, the tax on cart the tax on masons the tax on basket-makers the tax on shepherds the tax the tax on 500 ploughs of *manḍayya* and the tax on barbers

Praises of Āridavāḥile the most prosperous and fertile region in the Fourteen nāḍas as Gaṅgarādi was in the Kuntala country of the Bhārata land. In it the *nāḍi prabhā* of the haṇḍi kula was as it the sun had blossomed in a golden flower

Among the ornaments of the world was the agraḥara of Ahichchhatra in the north. The Gaṅga kings having gone there in the course of a victorious expedition, brought from it fifty chief *Brahmans* for the increase of their own fortune. Descended from whom was Kannameyya, of the Pravarasāṇḍa kula and the Harita gotra. His wife was Mucharve Sridhara was their son

Boundaries of Dharmapura Imprecatory verses

138

Date 1175 A D

Gavula Gavudasa of Ketagala of Dharmapura had a stone oil mill made, to continue as long as sun and moon

139

Date 1669 A.D

While, (with usual preface) the rajadhiraja rajaparamesvara vara pratapa Deva-Rama-Codeyana of Mūsar, seated on the throne of Srirangapattana was ruling the kingdom of the world in peace —his son Kuntalavaramulapala (usual family descent in detail) foraging in Tarriyakallu an agraḥara named Kanthiravāsamudra —made a grant for it of the village of Tarrakallu belonging to Iottagala of the Hosanna nāḍi, together with 25 hamlets (specified), and the customs dues of these villages, as well as the channel he had brought from the Lakshmināṭurtha near Nallur —and dividing it into 125 shares or, with the share given by Lakshminakanta srama 126 shares, bestowed them upon Brahmins of various gōtras, sūtras and akṣhas, men of all learning, worthy of favour together with all the rights and dues (mentioned in detail as usual)

140

Date 1451 A D

The mahāmanthalesvara Nityaka made a grant for (the god) Lakshmi Vinayaka

141

Date ? 1468 A D

Mariyam-Setti, son of Singa-Setti of Majalavadi, had the temple of the god Tirumala of Tarikala-lamba repaired

143

Date about 1150 A D

While Vinnuvadda Nârasinga-Dêva was ruling the kingdom of the world — Changaluvu having harried the cows of Bannagavadi, Kûruvañcha Mudra-Gavunda, Chaka Ganda and Mani Ganda stopped them and all three fell in the boundary of Bannagavadi

141

Date ? 1468 A D

Mariyam-Setti, son of Singa-Setti of Malalavadi, had the temple of the god Tirumala of Tarikalambamba repaired

143

Date about 1150 A D

While Vinuvadda Nātas nga-Dēva was ruling the kingdom of the world —Changāluva having harried the cows of Bannagavadi, Kūruvañcha Mudra-Gavunda, Chaka Ganda and Maci Ganda stopped them and all three fell in the boundary of Bannagavadi

6

Date ? about 1180 A.D.

Wl 1 (with usual titles) Hoysala vira Ballala-Deva was in his capital of Dorasamudra, ruling the whole of the world in the enjoyment of peace and wisdom — the dweller at his lotus feet — the great lord Nanniyavara, and the Dharmaraja of the Kāvya, the ruler of Tibharid, possessed of all good qualities Bachikalḥ Ganda Narayana Setti,—his father Ganda Narayana, his mother Bichavva, his younger brothers Bolanaya and Babu Chanda Raya,

7

Date 1224 A.D.

While the refuge of all lands, [Hoysala] vira Narasimha Deva was ruling the kingdom of the world — Balleya Nayaka son of the mahasimanta, protector of titles ruler of Kabbahu nad, Kannadiga warrior, chief of the army to devya, Kante Nayaka, together with others (named) taking spoil from Hoysesa Nayaka.

8

Date 1242 A.D.

While vira Hoysala Somesvara was in the Chola [country], ruling the kingdom — on Segis army marching and coming into the nal — the mahasimanta, protector of titles ruler of Kabbahu nad, Kannadiga [warrior] Gopi Nayika

9

Date 1257 A.D.

The Hoysala dynasty having acquired great renown exalting the Yadu race of the Lunar line — Honneya Nayaka, to celebrate their victory, mounted on the head of an elephant and emerald Garuda, so that all the world praised the lineage of the Hoysala servants.

The descent of (besides the usual titles) the uprooter of the Malaya kingdom, the elephant to the lotus garden the Kadava Raya, death to the Seena Raya Ravana the establisher of the Chola Raya, spring to the creeper the Pandya Raya's kingdom the massanka pratapa-chakravarti Hoysala vira Somesvara Deva, was as follows —

On the moon saying Srilal (ho) he smote the great tiger, that Sali and became Hoysala. The promoter of his family was Vinayaditya, whose son was Eryaṇḍa whose son was Vishnu, whose son was Nisimha, whose son was Ballala, whose son was Narayana whose son was the king Somesvara. To Teluga he brought fear, to Scana who was trembling he brought war, what intention of other kings who but a straw (sign of submission) before the lion to the elephants his enemies, Tryakshana to the joy of his enemies the protector of Chola, the king Somesvara,—what kings on the earth can stand before him?

The descent of the dwellers at his lotus feet, the line of Nayaka servants, was as follows,—a son to the Mugala kula, a brave nabbing the honey from the lotus feet of the Hoysala king, mahasimanta, having put down conspiracies and acquired the control of all the merchants, a Narayana to heroes, Kannadiga warrior, chief naval among active nayaks protector of titles, brave to the Hoysala servants ruler of Kabbahu nad, champion over nayaks who oppose the rules of the palace, champion over nayaks who seize and let go champions over navals who enter upon war and draw back, terrifier of the feudatory, Garuda Nayaka a hostile feudatories, champion over servants who break their word, champion over servants who run about shouting, champion over servants who store by (the crown)

6

Date ? about 1180 A D

While (with usual titles) Hoysaṣa vira Ballaḍa Deva was in his capital of Dorasamudra, ruling the kingdom of the world in the enjoyment of peace and wisdom—the dweller at his lotus feet,—the great lord Nannay vira, and the Dharmavarṇa of the Kāṣṭha, the ruler of Kāṣṭha nāḍi, possessed of all good qualities Bachubālī Ganḍa Viraṇṇa Setti,—his father Gaṇḍa Deva vira, his mother Bichchavva, his younger brothers Bol a Nāṇḍa and Babu-Chāṇḍa Rāja,

7

Date 1221 A D

While the refuge of all lands, [Hoysaṣa] vira Naraśimha Deva was ruling the kingdom of the world —Balleṣa Nayaka son of the mahāsamantā, protector of titles, ruler of Kāṣṭha nāḍi, Kannadiga warrior, chief of the army to deṣya, Kante Nyaḷa, together with others (named) taking spoil from Hoysaṣa Nayaka

8

Date 1242 A D

While vira Hoysaṣa-Someśvara was in the Chola [country] ruling the kingdom —on Śeṣa's arms march, and coming into the nāḍi—the mahāsamantā, protector of titles, ruler of Kāṣṭha nāḍi, Kannadiga [warrior] Gopi Nyaḷa

9

Date 1257 A D

The Hoysaṣa dynasty having acquired great renown exalting the Yada race of the Lunar line —Honneya Nayaka, to celebrate their victory, mounted on the head of an elephant and embraced Gaṇḍa, so that all the world praised the lineage of the Hoysaṣa servants

The descent of (besides the usual titles) the uprooter of the Māṣa kingdom, the elephant to the lotus garden the Kadava Rāja, death to the Seema Pāya Rāvaṇa, the establisher of the Chola Rāvaṇa, spring to the creeper the Pandya Rāja's kingdom the mahāśaṅka pratapa abhayaṁṛtti Hoysaṣa vira Someśvara Deva, was as follows —

On the moon saying Strike (hoṃ), he smote the great tigress, that Śaṅḍa and became Hoysaṣa The promoter of his family was Vinayāṭṭya whose son was Eṣṇayagṛa, whose son was Viśṇu, whose son was Nṛsiṃha, whose son was Palliḍa, whose son was Naraṅga, whose son was the king-Someśvara To Teluṅga he brought fear, to Seema who was trembling he brought war, what mention of other kings who but a straw (sign of submission) before the lion to the elephants his enemies, Tryakṣana to the enemy of his enemies the preserver of Chola, the king Someśvara,—what kings on the earth can stand before him?

The descent of the dwellers at his lotus feet, the line of Nyaḷa's servants, was as follows,—a sun to the Māṣa kṣāṭra he smote him the honey from the lotus feet of the Hoysaṣa king, mahāsamanta, having put down conspiracies and acquired the control of all the merchants, a Narayana to heroes, Kannadiga warrior, chief nyaḷa among active nayaḷas protector of titles, bravest of the Hoysaṣa servants ruler of Kāṣṭha nāḍi, champion over nayaḷas who oppose the rules of the palace, champion over nayaḷas who seize and let go champion over nayaḷas who enter upon war and draw back terrified of the Śāṅga army, Gaṇḍa Viraṇṇa to hostile feudatories champion over servants who breed their word, champion over servants who run about shouting, champion over servants who set store by (their own)

6

Date ? about 1180 A D

While (with usual titles) Hoysala vira Ballala Deva was in his capital of Dorasamudra, ruling the line of the world in the enjoyment of peace and wisdom —the dweller at his lotus feet,—the great lord Nannayaru and the Dharmaraya of the Krishna, the ruler of Kabbahad, possessed of all good qualities Bachihalli Gandra Nariyana Setti,—his father Ganda Nayana, his mother Bichchavva, his younger brothers Boka Nayja and Baba Chahinda Raya,

7

Date 1204 A D

While the refuge of all lands, [Hoysala] vira Narasimha Deva was ruling the kingdom of the world —Billeya Nayaka, son of the mahasamanta, protector of titles ruler of Kabbahad, Kannadiga warrior, chief of the army to deyva, Kante Nayaka, together with others (named), tiling spoil from Hoysala Nayala

8

Date 1242 A D

While vira Hoysala-Somesvara was in the Chola [country] ruling the kingdom —on Segas army marching and coming into the nad—the maha samnata, protector of titles, ruler of Kabbahad, Kannadiga [warrior] Gopi Nayaka

9

Date 1257 A D

The Hoysala dynasty having acquired great renown exalting the Yadu race of the Lunar line —Honneya Nayaka to celebrate their victory, mounted on the head of an elephant and climbed Garuda, so that all the world praised the lineage of the Hoysala servants

The descent of (besides the usual titles) the uprooter of the Malaya kingdom, the elephant to the lotus garden the Kadava Raya death to the Seena Raya Ravana, the establisher of the Chola Raya spring to the creeper the Pandava Raya's kingdom the mahanaka putapachikravartta Hoysala vira Somesvara Deva, was as follows —

On the muni saying Sri (ho), he smote the great tiger, that bled and became Hoysala. The promoter of his family was Virajalita whose son was Lajunga whose son was Vishnu, whose son was Nisimha, whose son was Ballala whose son was Nariyana, whose son was the king Somesvara. To Kanna he brought fear, to Seena who was troubling he brought aid, what mention of other things? But a straw (sign of submission) before the lion to the elephants his enemies, Tryakshapa on the day of his enemies, the precursor of Chola, the king Somesvara,—what things on the earth can stand before him?

The descent of the dwellers at his lotus feet, the line of Nayaka's servants, was as follows,—a sun to the Munda Raja, a beneficent bringing the honey from the lotus feet of the Hoysala king, mahasamanta, having put down conspiracies and acquired the control of all the merchants, a Narayana to heroes, Kannadiga warrior, chief Nayaka among active Nayaks protector of titles, bravest of the Hoysala servants ruler of Kabbahad, champion over Nayaks who oppose the rules of the place, champion over Nayaks who stand before him, champion over Nayaks who enter upon war and draw back, terrifier of the Sanyasins, Garuda Nayaka to hostile foes, fencer champion over servants who break their word, champion over servants who run about the stags, champion over servants who are tamed by their own

6

Date ? about 1180 A.D.

While (with usual titles) Hoysaṇa vira Balliḥa Deva was in his royal seat of Durasamudra, ruling the whole of the world in the enjoyment of peace and welfare—the dwellers at his lotus feet,—the Kannaḍiga Narayana and the Bhāṛṇamarāja of the Kabbalaṇa, the ruler of Kabbalaṇa, possessed of all the qualities—Bachuballī Granthi Narayana Sūtri,—his father Granthi Narayana, his mother Bachubā, his younger brothers Baṭṭa Nūj and Baṭṭa Channabāli,

7

Date 1226 A.D.

While the refuge of all lands, [Hoysaṇa] vira Namasūtra Deva was ruling the kingdom of the world—Balliḥa Naraka son of the mahāsamanta, protector of titles, ruler of Kabbalaṇa and, Kannaḍiga warrior—chief of the army to deva, Kanta Naraka, together with others (named), taking spoil from Hoysaṇa Niyala

8

Date 1242 A.D.

While vira Hoysaṇa-Someśvara was in the Chola country ruling the kingdom—on Śaṅga's army marching and coming into the city,—the mahāsamanta, protector of titles—ruler of Kabbalaṇa, Kannaḍiga [warrior]—Gopu Nayala

9

Date 1257 A.D.

The Hoysaṇa dynasty having acquired great renown exalting the Yadu race of the Lunar line—Honneya Niyala, to celebrate their victory, mounted on the head of an elephant and embroidered Garuḍa, so that all the world praised the lineage of the Hoysaṇa servants.

The descent of (besides the usual titles) the protector of the Makara kingdom, the elephant to the lotus garden the Kāḍava Rāja, death to the Saṅga Paya River, the establishment of the Chola River, spring to the creeper the Pandya Rāja's kingdom the mahānka-pratipahakravartti Hoysaṇa vira Someśvara Deva, was as follows—

On the muni saying Śrī (hoṃ), he smote the great tiger, that Śaṅga and became Hoysala. The promoter of his family was Vinayadhitya whose son was Preyanga, whose son was Vishnu, whose son was Anirudha, whose son was Balliḥa, whose son was Narayana, whose son was the king Someśvara. To Teluṅga he brought fear, to Saṅga who was trembling he brought war, without mention of other kings who hit a stone (sign of submission) before the hon to the elephants his enemies, Tyaḷaṅga to the city of his enemies, the preserver of Chola, the king Someśvara,—what kings on the earth can stand before him?

The descent of the dwellers at his lotus feet, the line of Niyala servants, was as follows,—a sun to the Mugla Kula, a bee imbibing the honey from the lotus feet of the Hoysala king, mahā-samanta, having put down conspiracies and acquired the control of all the merchants, a Narayana to heroes, Kannaḍiga warrior, chief nayala among active nayals protector of titles, bravest of the Hoysala servants ruler of Kabbalaṇa and, champion over nayals who oppose the rules of the palace, champion over nayals who seize and let go champion over nayals who enter upon war and draw back, terrifier of the Saṅga army, Garuḍa Narayana to hostile feudatories champion over servants who break their word, champion over servants who run about shouting champion over servants who set store by (their own)

property or life, was Ganapati Narayana-Setti,—to whom and Marave Nayakatti was born Hoysala Setti. To him and to Machave Nayakatti was born the brave Kurevanaya Nayaka to whom and to Marave-Nayakatti was born Sivaneva Nayaka, who, with five of his servants, fulfilled his engagement (or vow) with Ballala Deva Lakkheya Nayaka with his wife Ganga Devi and three servants fulfilled his engagement with Narasinga. In the Saka year (specified) Kanneva-Nayaka, with his wives Ummave Jivanave and Kallave and with ten maid servants and twenty one man servants six times embraced GaraJa on (or from) the head of an elephant and fulfilled his engagement with Someśvara Deva.

Unable to withstand the attack of Garuda, the thousand headed (Ādiśesha) went below the world (to the lower regions) but anika him Kaniya Nayaka posed the terrible Gunda, smote him, shook him and embraced the immortal one, gaining great glory, the protector of titles, the servant of king Someśvara (further praises to the effect that) standing on one leg with his head bowed in submission, he seemed to be doing penance, while his wives Kallave, Jivanave and Ummave excited the astonishment of all wives in the world by waving the heads he had cut off as an arati around him.

10

Date 1292 A.D

Sala of the Ballala kuli smote the tiger when the muni said *you Sala* and thus became Poyala and from him the name became that of all his line. The king of serpents, trembling at Garuda left the world and took refuge in Patila, thinking he would seize the jewel in his head but Singayya withstood him and by his worth and energy winning the name of an able bodied servant, embraced him (Garuda) seven times, the servant of Narasimha.

The descent of (with usual titles) the pratapa-chakravartti the Hoysala strong armed viri Narasimha Devaraya was as follows.—On the muni saying *Strike!*—that Sala smote the great tiger and became Poyala. The promoter of his family was Vinayabhatta whose son was Preyanga whose son was Vishnu whose son was Narasimha whose son was Pallala, whose son was Narasimha whose son was the king Someśvara. To the ornament of the Hoysala race Someśvara, and to his queen Byjala Devi, was born the king Narasimha.

The dwellers at his lotus feet (continues as in No 9 above) In the Saka year (specified) Singaya Nayaka the son of Kanneva Nayaka, with his wives Ketave Honnavve and Achave and with ten maid servants and twenty man servants on (or from the head of an elephant) six times embraced Garuda and fulfilled his engagement with Narasimha Deva.

11

Date 1531 A.D

The first part contains the same genealogy as No 30 of Gundāpet taluq above.

Krishna Raya having taken for himself the dominion of the world of gods (i.e. the) his young brother Achyuta assailed the dominion of the earth. His prowess in the world (i.e.) The kings of Aṅga, Kalinga and Vaṅga with their commonly allied him as never before. Long life! Malaja!

The king Achyuta Deva Raya son of Naraya and grandson of Isvara seated on the jewelled throne in Vijayanagara, in 1 along with the *sayta signa-dina* to Srinivasa son of Sridharmaya of the Garga gotra Āpastamba sūtra and Yajñakṛi a resident of Srirangapatana a giant in power and with all riches of the village of Ikkekeni belonging to Smharatta in the Hoysala country took it the name of Narasimha idrupura the village which king Narasimha had formerly presided over with enjoyment for one day to his father Saka. In the Saka year (specified) he took the *sayta signa-dina* in

śasana of Achyutendia maharāja was composed by Śaḥapati, and engraved on copper by
arya, son of Mallana (signed) śi-irūpākṣa

12

Date 1267 A D

the lords of Dvāravatī, the Hoysalas, with the tiger crest, born in Śasapura, was the king
itya To him and to Kelayabharasi was born, a bee at the lotus feet of Ś Sivarā, the king
ja To him and to Ēchala-Dēvi were born three sons, the celebrated Ballala, the king Vishnu,
yāditya To Bitti Deva, that Vishnuvaddhana, and to Lakmā-Dēvi was born a son, king
tha His son was Ballala To king Ballala and Padumale Dēvi was born a son, before whom
went calling out, Bravo, mund your steps, Dēva! while the Caḍḍa king and Pāṇḍya, one on each
ld his hand,—the heroic Sōmēśvara To Sōmēśa and Bujjala-Dēvi was born Narasinga.

hile, (with usual titles), the pratāpa-chakravartī the Hoysala strong-armed vīra Narasimha-
ra was in his residence at Dōrasamudra ruling the kingdom of the world —born to Peiggade-
and Rakma Dēvi, devoted to the service of the feet of his lord, *gāṇḍa pendāra*, the supporter of
yāja Rāja king Narasimha, champion over conspirators, a terror to the chiefs, was Sōma-
hupa The elder sister of the great minister, the protector of cows, *gāṇḍa pendāra*, a terror to
Sōma Dvānāyaka—Nēkarva Dānāyakitī, made, to Mendaya Mārāya-Nāyaka, of the treasury
madiyachārā, priest of Machanakṛtī which is Bujjaśvarapura, and to his wife, her daughter
ve, and to Tippavie's daughter Sayakka, a grant of affection, namely, the Śiva temple of
vevāra which that Rakave Dānāyakitī had erected to the north east of Bommayanāyakanā-
which was the agrahāra Hosavāla Bhanavapura, together with the four shares belonging to that
id other lands (specified)

13

Date 1633 A D

The Brahmins of the immemorial agrahāra masarapura and the Brahmins of Dvānāpura
ll the people of Sōma made over to Anantappa-Oleya certain rice land under the big tank
yūpura, together with all rights, to continue as long as sun and moon.

14

Date about 1150 A D

While, (with usual titles), Nīrasimha-Hoysala Dēvi was in the capital Durasamudra, ruling the
lom of the world in peace and wisdom —to provide for the bathing, offerings and illuminations
e god Hoysalaśvara on the bank of the Yādavasamudra of the Yādava śrīyana chaturvedi-
gala, Nīrasimha Dēvi made a grant of Śrīmalā on this tank, to continue as long as sun moon
stars, giving it to Mālaśyā of Talū in Kuravāṇḍi nād

15

Date 1581 A D

Tiruveṇkātapa Nāyaka ayya, agent for the affairs of the mahā maṇḍalēśvara the rājadhuraja Pimra-
aya, gave to Rāmānujachārā of Mēlukōṭe, in the presence of (the god) Chellāpille, the village of
doluḥ

16

Date 1012 A D

While Rājaraṇa Deva was ruling the kingdom of the world —Tatavaklanna of Chulavungala having harried the cows, Nigajya, son of Banguli Ereyamma, recovering the cows returned and fighting with Turanara, went to *sarga*

17

Date ? about 900 A D

While Satyavakya Parmanada was ruling the kingdom of the world —Bamma, fighting among the cows of Basira, (went to *searoca*)

18

Date 1760 A D

Grant to the tomb of Salar Masud Khadri —Kṛṣṇa Raja Vadejaraṇya of Mahasur having given to Haidar Ali Bahadur the village of Channimagere to provide for feeding the poor at the tomb of Salar Masud Khadri in Tonnur,—Haidar Ali Bahadur paid into the palace treasury 219 pagodas and made over the village to the tomb of Salar Masud Khadri

19 20

Date 1760 A D

The same grant as the above, with additional details (Though on stone, it is called in the grant a copper *śāstana*)

21 22

Date ? 1402 A D

While the maharajadhiraja rāja paramēśvara vira pratapa Harihara maharaja was ruling the kingdom of the world —he made for the decorations and service of the god Virabhadra of Pura, a grant of the loom tax the marriage tax, the local dues the sugar-cane mill tax the goat tax the eg-, duties, the baking tax and the cooking tax, of the two villages of Para and Marimambelli

23

Date 1660 A D

Maru Nanje Gauda of Kannambadi with his sons and grandsons (named) made a brass ornament for the dhvaja stambha (flag staff) of the goddess Mahalakshmi and the goddess Sarasvati of Kannambadi

24

Date 1634 A D

, daughter of Bo-Gaula, grand-daughter of Maru Nanje-Gauda and great grand daughter of Boje Gaula, together with Timma, had the *raṅga nū napa* for the goddess re built.

25

Date 1616 A D

While the rajadhiraja prahlaḍa pratapa vira naripati Kṛṣṇa Raja Vadejaraṇya seated on his glorious throne in the city of Mahasur, was ruling the empire of the world —the goddess Mahalakshmi

of kollipāṭi, the chief throne of the eighteen thrones, and the goddess Mahākālī of Uṇṇi,—when the people of the country were dying of small-pox and cholera,—in order to remove these evil malignant diseases, having been manifested in this Kṛṣṇarājapāṭi in the person of the virgin Nāṇṇamma, the daughter of Tirunnamma, wife of Kō-Gaṇḍi, the son of Nārāṇḍa Gaṇḍi and grandson of Kōge Gaṇḍi, a Gaṇḍikūṭa belonging to the fourth caste,—and in accordance with the heartfelt desires of the four castes, Brahmins, Kshatri, Vāṇṇi and Śūdra, the diseases and other troubles being cured (by her),—Nāṇḍajay, out of the gifts (she) obtained throughout the country, had a new temple erected in the middle of this village of Kānnambūdi, and set up therein the goddess Mahākālī, the chief goddess of the demon hosts, who had assumed this fresh incarnation, together with the goddess Mahālakṣmī and the goddess Sārāvatī, with their attendants

Witnesses —Sun and moon, wind and fire, sky, earth and water, heart and mind, day and night, morning and evening, and justice, these know how do men (know?)

26

Date ? 1655 A.D.

Bentiga-Setti made a grant of land to provide for a daily offering to the god Gōpīla-Kṛṣṇarāj of Kānnambūdi.

27

Date ? 1553 A.D.

The writer Timma, agent for the affairs of the mahā-mandalakēvara Aubbāṇan mahā-varasu of Nāṇḍiyāla, to provide for the.... of the god Gōpīla-Kṛṣṇarāj, made a grant of land (specified)

29

Date ? about 1150 A.D.

(An incomplete copper inscription of the Hoysālas, giving the usual account of their descent as far as Nṛasimha I)

30

Date 1723 A.D.

Dēva Rājayya, son of Bilugūlī Gōpayya, made a grant of land (specified) to provide for the raft festival of the god Gōpīla of Kānnambūdi.

31

Date 1119 A.D.

While Tubbuvāṇa malla Vira Gaṇḍa Viśṇuvarddhana-Hoysāla-Dēva was ruling the kingdom of the world—for the god Kānnagondēśvara, the king, being in Talakūṭ in the enjoyment of peace and wisdom, (directed) his great minister, Dandanāyaka.

¹ This is a misquotation. The correct local adage is "I know the deeds of a man, whereas we have here the concluding words of a proverbial saying which are unaccountable which runs thus:—

அவ்விலகம் வாய் மூலம் தெரியாது சொல்லுகின்றார்
வாழ்வாரும் அது தெரியாது சொல்லுகின்றார்

The ship of a horse the underling of the chief, the man of women, and the for a man, and the of rain and excess of rain these even the gods do not know (or understand), how can men?

32

Date ? about 1150 A D

While the mahā mandaleswari, the capturer of Talukud Kongu, Nangali, Uchchangi, Banavasi and Hunungal, the strong armed Viri Ganga pratapa Hoysala Narasimha Deva was in the city of Banavasi (1) ruling the kingdom in peace and wisdom —his wife, the senior queen and crowned queen, Mallala Devi, of Modūr-mid

33

Date ? about 1160 A D

A Ganga in respect, a Bhuna in warfare Batteya made a grant for 2 Sanyabhisvara

34

Date 1115 A D

Kalottungā Chola Deva ruling the kingdom of the world —in his 40th year, the year Jya, Madhama, son of Korumūta Hadeya Raya of Madogavile caused the two temples of Kanneśvara to be erected And Korara Binnma Gahunda

35

Date ? 1179 A D

Grants by residents of the great agrahara of Kunnambali for the god Kanve vara.

36

Date ? 1147 A D

While, (with usual titles), the pratapa-chalavarattu (? Narasimha Deva) was in the capital of Dorasamudra, ruling the kingdom in peace and wisdom —the great minister Herggaḍe Siva Raya being , Somayya made a grant for the Jinalaya of Manikyadojala

Parav di Malloja, son of Chundakkoja the chief man of Manikyalolalu will protect this śravana Obeisance to Vitaraya

37

Date about 1150 A D

While the mahā manaleswari Vishuvardhana Hoysala Deva (was) ruling the kingdom) — the dweller at his lotus feet —the great minister Dhanuayak Manasamatya caused this basalt to be made and granted for it free of all taxes Manik dola u l Munnaker Also in Malur mid

38

Date 900 A D

While Satyarakya Kodgumyamma dharmā maharajadhurya boon lord of Kovalala pura lord of Nanda giri Perumanna li was ruling the kingdom of the world —a spotless moon in the sky of the Gaṅga-kulā renowned in all lands the self-chosen lord of the Lakshmi of the dominion of the world, adorned at her wrist with the zone of the great circle of the waters of the ocean

39

Date 1657 A D

Kaṭṭurava Narasa Raja Valava having caused the (gold) Arkeśvara of the Antaraballi agrahara to be made,

52

Date ? 1171 A D

To bless the unshaken faith of Pann-Bommarve did this Brahmiśr come from Kailāsa, along with this Pāṭbat, to the town of Kikkū. Further praises of Bannavar.

53

Date 1171 A D

While, (with usual titles), Vira Gaṅgā pratāpa-Hoyasā Nārasimha-Dēva was ruling the kingdom of the region of the south in peace and wisdom —the dweller at his lotus feet,—possessed of all titles, displacer of hostile feudatories, (and other titles) the sāmanta Bichayya's wife (with praises) Basave-Nāyakaṭi, caused to be made (the god) Brahmāśvara. For which, on the petition of Tile-Nāyaka, Nūasimha Dēva, to provide for the daily worship and offerings of the god, made a grant of Būvanahalli to the Brahmarāsi Jijya. And the chief merchants and citizens made a grant of

54

Date ? about 1600 A D

While . . vira-pratāpa . . . was ruling the kingdom of the world —the mahā-mandakēśvara, apratī Nāyaka, in order that merit might accrue to his mother, made, in the presence of the god Rāmachandra of Nirugundi, a grant of the village of raganakere, to provide for the festival of Bīrā-dēva

55

Date 1102 A D.

While, entitled to the five great drums, the mahā mandakēśvara, boon lord of Dvādvāti pūra, sun to the sky of the Yādava kula, head-jewel of virtue, adorned with many titles, the mahā mandakēśvara, apratīśauk vṛalla, Ballāla Poysala-Dēva was ruling the kingdom, the Gaugarādi Ninety six Thousand, in peace and wisdom —in the 26th year of the Ch'ulukya-Vikrama kālā, the year Chitrabhāna

56

Date 1132 A D

While, (with usual titles) Hoyasā vira-Ballāli-Dēva was in Dōrasamudra, ruling the kingdom of the world in peace and wisdom —the worshipper of the holy feet of the god Siddhanātha, the dweller at the lotus feet of vira-Ballāli Dēva,—the Tileyamade sāmanta received from the hands of Ballāli-Dēva certain lands (described) in Naravahālu as a *pindā dāna*, to provide for the decorations, illuminations and temple repairs of the god Siddhanātha of Tolache. And vira-Ballāli-Dēva and all the chiefs and farmers of Tolache granted other lands (specified) for the same purpose, and for the feeding of the *ganauḡalu*. The grant is then repeated

57

Praise of Virāl-Dēva and Kāy-Dēva

58

Pergule Chirndaya and Gūt Girude of Tolache made a grant for the god

59

Date about 1125 A D

While, (with usual titles), Vira-Ganga Vishnavarddhana Poysala-Deva (was ruling the kingdom of the world) — of Tojche made a grant

60

Date ? 1616 A D

The maha mandalesari Kalyana Raya, champion over elephant chiefs, Lingaya-Deva maha arasu, made a grant to provide for the mudday offering of the god Someśvara

62

Date ? 1121 A D

While Tribhuvana-malla Vishnavarddhana, the capturer of Talekid, Vira Ganga Poysala Bitti Deva was ruling the kingdom in peace — possessed of all titles, truthful, of virtuous life, adorned with morality, modesty and intelligence possessed of the three powers of command, deliberation and energy, purifier of his gotra, of S asala made a grant for the god Bhogeshvara

63

Date 1237 A D

The first part is a florid version, in well composed Sanskrit verses of the usual account of the rise of the Lunar line and the Yadu race, with the origin of the Hoysala kings as made familiar in numerous inscriptions. The tiger destroyed by Sala at the bidding of the Muni is described in terrific style — Sala thus became Hoysala. (Omitting laudations), his son was Vinayaditya whose son was Ereyanga, whose son was Vishya whose son was Narasimha, whose son was Ballala, whose wife was Padmaja. Their son was Narasimha whose wife was Sômalâ. Narasimha made as it were a sacrifice of Vikramapala, ? Pama, Makara, ? Hoyisa and Aryama, the fruit obtained from which was the establishment of Chola. His son was Soji Deva who even when a boy played at ball with the skulls of his enemies. There was a celebrated chief named Boguyya, whose son Ketana was a general in the army, whose sons were Boganna and Mallanna. These two became the ministers of king Sômesvara.

While, of a varied unspotted life which adorned all his numerous titles king Someśvara was residing in the Panilya mandala which he had acquired by his strength and valour, — to these two, the generals Bôgunya and Malluyya with whom his friendship was like that of brothers, he of his favour granted the village of Tengnakatta, together with its 11 hamlets, for the purpose of forming an agrahara. And they, at Setu, in the presence of Rîmanatha presented the agrahara to Brahmins of various gotras, divided into 62 shares under the name of Prasanna Somanathapura.

The grant is reported in Kannada, the donors being described as Bogaya, Danna'yaka and Murari Mallayya Danna'yaka, and Tengnakatta being described as in Kabbha nad. Minute details are also given of the value of all the dues and taxes payable from the villages to the palace.

64

Date 1503 A D

Gopala, when Narasanna Nayaka set (he died), in order that merit might accrue to him, made a grant of the village of Biskasamudra (situation described) for the illumination and offerings of the god Vira Narayana of Bâchiaballi.

40

Date 1335 A D

A grant by the mahāmanlādhipati, the rājā rājaguru Gummāṭa Dēva, to the Brahmins of mahānagara. The patipāchalavariti the Hoysāṇa stotra named Vira-Ballāḍa-Dēvarasa's great minister, Adī Sāṅga Dannaṭṭa, having made an agrahāra in the name of the queen, Ballāḍa Dēvarasa endowed it with lands (specified), which Gummāṭa-Dēva of his own will made over to the Brahmins of mahāsamudra.

41

Date about 950 A D

Hammadiyanna, of the custom, made a grant for an evening lamp for the god Kongaleśwara of Hebbolalu.

43

Date 1311 D D

A grant by the Brahmins of the all honoured agrahāra Vishnunarādhana Hariharapura to Bhupatī-kramita, son of Ganapati kramita, and Harihara, son of the rājaguru Sarvajña Vishnu-Bhṭṭa. That Harihara Bhṭṭopadhyāya having his son in the name of Vira Ballāḍa Dēvarasa, that Ballāḍa Dēva granted to his Harihara Bhṭṭopadhyāya certain lands of Ballāḍi which the Brahmins of Hariharapura made over to him.

44

Date 1322 A D

Praises of vira Ballāḍi

which they had formerly made over, with their hamlets, to Harihara Bhṭṭopadhyāya, son of the rājaguru Sarvajña Vishnu Bhṭṭarya, and to the 126 Brahmins of that Vishnunarādhana Hariharapura, by a copper śisūna, granting the chief taxes and the mad customs dues of the villages and stations belonging to Chundibālī and Kūḍaleguppe,—that vira Ballāḍa Dēvarasa, coming to the dam of Hariharapura and having taken his rest there, visited the dam and channel, and confirmed to that Harihara Bhṭṭopadhyāya and those Brahmins the chief taxes and the mad customs dues on condition of their carrying out the annual (repairs), favouring them with a grant on stone.

45

Date 1078 A D

While the trump on over those who claim to have titles, the sole hero in the world, the mahā rājadhīraja paramēśvara prandhī pratīpa apī māvara nṛpati Challa Dēva Mahiraja Vadeyar, seated on the jewelled throne in Srirangapattana was ruling the kingdom of the world—to the treasury of the god Narayana of Yadavagiri Turmarayanapura (its praises) Alega Singarayyanga, establisher of the path of the vedas, acharya of both vedānta, son of Tuṇḍalayyanga and grandson of Singarayyanga of Srirangapattana, of the Kausilāgōtra, Āpastambī sūtra and Yajur śākha—of the two villages Natanaḷḷi and Birubālḷi of the Manugere sthala in the Narasipura hobali, which Dēva Raja Vadeyar gave to us on hearing (us read) the coronation of Yudhishtira in the Mahā Bhārata,—the village of Natanaḷḷi.

46

Date 1346 A.D.

To the lord who was ruling Kattirigatta n 1 Malivanakoli Mache Gaudi, the wife (with praises) was Mada Gaudi. Their son Sivi Gaudi, the mihra samanta, protector of titles, a karna in virtue, friend of the good, a tree of plenty to the needy, a wishing stone to his gotra, favourite of his relatives, his father's rutting elephant, his elder brother's warrior, when his village Karunavanahalli was besieged, being wounded, slaying and showing their heroism, Sakah Gauda and others (named) obtained Kailasa

47

Date 1203 A.D.

While, (with usual titles), the pratapa-chakravarti [vira Ballala Deva] was ruling the kingdom of the world in peace and wisdom —to the great lord Vedavarakodi Biddi Girundu of Kattirigatta the wife (with praises) was Debi Girundi. Their son was the great lord Malayanna, a karna in virtue, friend of the good, a tree of plenty to the needy, a wishing stone to his gotra, beloved by his relatives, self-contained hero, a vidyadhara in intelligence, an ornament to the country, protector of those who claim shelter, a cage of adamant to those who take refuge with him, . . . , champion over those who unite to form conspiracies . . . wrestler with three elephants, his father's rutting elephant,

Thus great lord Mallayanna, when the governor of . . . had harnessed the cows of (Karunja)nahalli, along with his (servants) fell upon the enemy, and smiting them with his sword, recovered the cows . . . Marianna and others (named) and his younger brother, fell on the same day in the fight and obtained Kailasa.

48

Date about 1200 A.D.

While, (with usual titles), the pratapa-chakravarti Hoysala vira Ballala Deva, beginning with the Haddre, was ruling the kingdom of the world in peace and wisdom —his great feudatory, protector of titles, ruler of Kabbuhana, Kannadiga (warrior) . . .

49

Date 1095 A.D.

While, entitled to the five great domains, the maharajadhiraja, boon lord of Dravida pura, sun in the sky of the Yadavakula, heral jewel of virtue champion over the Malapas, Hoysala Deva was ruling the Ganga mandala in peace —Bitti Deva made a grant of land for the god Mulasthana Brahmeswari of Kikkera.

50

Date about 1150 A.D.

While, with all titles the pratapa-chakravarti Hoysala vira Narasimha Deva was in Dravida samudra, ruling the kingdom of the world in peace and wisdom — he drew it to his feet,—a moon in raising the waters of the ocean of human desires possessed of all good qualities Dikara Deva of the customs department of Kikkera, Chaudiyara and Kuntimmita in order to provide for a perpetual lamp for the god Brahma swara, made from the stones of Kikkera a grant for a perpetual and two hundred a year from a duty of one hana in each . . . lord

51

Date 1174 A.D.

The new door was fixed

52

Date ? 1171 A.D.

To bless the unshaken faith of Pain-Bonmivva did this Mahimā come from Kailāsa, along with this Pārbatī, to the town of Kikkāri. Further praises of Bonmivva.

53

Date 1171 A.D.

While, (with usual titles), Vira Gaṅga pratāpa-Hoysaḥ Nirasimha-Dēva was ruling the kingdom of the region of the south in peace and wisdom—the dweller at his lotus feet,—possessed of all titles, displacer of hostile feudatories, (and other titles) the śīmanṭa Bichayya's wife (with praises) Basave-Nāyaṭi, caused to be made (the god) Brahmāvara. For which, on the petition of Tile-Nāyaḥ Nirasimha-Dēva, to provide for the duly worship and offerings of the god, made a grant of Bāraṇa-halli to the Brahmarāsi Jyṣṭha. And the chief merchants and citizens made a grant of

54

Date ? about 1600 A.D.

While . . . vira-pratāpa was ruling the kingdom of the world—the mahā-mandakīśvara, apratī Rijaya, in order that merit might accrue to his mother, made, in the presence of the god Rāmachandra of Nirugundi, a grant of the village of . . . raganakera, to provide for the festival of Bura-dēva.

55

Date 1103 A.D.

While, entitled to the five great drums, the mahā mandakīśvara, boon lord of Dāṭṭavati pura, sun to the sky of the Yādava kula, head-jewel of virtue, adorned with many titles, the mahā mandakīśvara, apratīśaukī-mallī, Ballāḥa Poysaḥa-Dēva was ruling the kingdom, the Gaṅgavīdi Ninety-six Thousand, in peace and wisdom—in the 26th year of the Chūḍakya-Vikrama kula, the year Chitrabhāṇa

56

Date 1132 A.D.

While, (with usual titles), Hoysaḥ vira Ballāḥa-Dēva was in Dōrasamudra, ruling the kingdom of the world in peace and wisdom—the worshipper of the holy feet of the god Siddhartha, the dweller at the lotus feet of vira-Ballāḥa-Dēva,—the Taleysmade śīmanṭa received from the hands of Ballāḥa-Dēva certain lands (described) in Naravalaḥḥa as a *pundā dāna*, to provide for the decorations, illuminations and temple repairs of the god Siddhanāṭha of Tolache. And vira-Ballāḥa-Dēva and all the chiefs and farmers of Tolache granted other lands (specified) for the same purpose, and for the feeding of the *ganadhātu*. The grant is then repeated.

57

Praise of Virāḥa-Dēva and Kāy-Dēva

58

Peṅṅule Chandayya and Goḷa Gṛavudra of Tolache made a grant for the god

59

Date about 1120 A.D

While (with usual titles) Vira-Gaurā Vīshnavariddhāna Poyśaḥ Deva (was ruling the kingdom of the world) — of Tolāche made a grant.

60

Date ? 1616 A.D

The maha mandalesar 71 Kāṭhāṇa Pava chāmṇon over elephant chiefs, Luvāya Deva maha arasu made a grant to provide for the muddar offering of the god Someśvara.

62

Date ? 1121 A.D

While Tribhuvana malla Vīshnavariddhāna the capturer of Talchad, Vira-Gaurā Poyśa Bṛhṭi Deva was ruling the kingdom in peace — possessed of all titles, truthful, of virtuous life, adorned with morality, modesty and intelligence possessed of the three powers of command, deliberation and energy, purifier of his gotra — of Sasala made a grant for the god Bhogeshvara.

63

Date 1237 A.D

The first part is a florid version in well composed Sanskrit verses of the usual account of the rise of the Lunar line and the Yādava race with the origin of the Horvāḥa kings as made familiar in numerous inscriptions. The text destroyed by Sala at the head of the Manuscript is described in terrific style — Sala this became Horvāḥa. (Omitting calculations) his son was Vinayaditya, whose son was Ereyanga, whose son was Vishṇu, whose son was Narasimha, whose son was Ballala, whose wife was Padmaja. Their son was Vīra, whose wife was Sonala. Narasimha made as it were a sacrifice of Vīkramavīra, Pamaḥ Mahara, Poyya and Āryama, the fruit obtained from which was the establishment of Chola. His son was Soṛi Deva who even when a boy played at ball with the skulls of his enemies. There was a celebrated chief named Duvāya whose son Kāṭhā was a general in the army whose sons were Roganna and Mallanna. These two became the ministers of Kṛṣṇa Sāmavara.

While of a varied unsporting life which adorned all his numerous titles king Somdevāra was residing in the Panjya mandala which he had acquired by his strength and valour — to these two the generals Bṛhanna and Mallavāra, with whom his friendship was like that of brothers, of his favour granted the village of Teṅṅavaka, together with its 11 hamlets for the purpose of forming an agrahara. And then at Setur in the presence of Baranatha presented the agrahara to Brahmins of various gotras divided into 62 shares and the name of Vīraanna-Sumanthapara.

The grant is repeated in Kannada the donors being described as Luvāya Deva Devaka and Murari Mallavāya Dinnavaka, and Teṅṅavaka village is described as in Habbalan. The Mandala is also given of the value of all the dues and taxes payable from the villages to the palace.

64

Date 1503 A.D

Gopal, son of Narasimha Devaka (referred) in order to his merit to have to him made a grant of the village of Pāṭṭavāḍa (situated described) of the village and of the god Vīra Narayana of the village.

71

Date ? 1248 A D

Devatasa repaired the temple

72

Date 1537 A D

Raṅgai Niyak ayya, in order to endow the stone *masjid* (mosque) which Babu Setti had erected in the inner street of Sindaghatta, made a grant for it of the village of Sivapura and Habiba's house (Imprecations) Nagnpa's writing

73

Date about 1125 A D

While, (with usual titles), Vira Ganga Visṇuvarddhana Hoysala-Devā, protecting the region of the south, was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom — a grant for the god

74

Date ? 1140 A D

While, (with usual titles), Vira-Ganga Visṇuvarddhana Hoysala Devā was ruling the kingdom in peace and wisdom — and the dweller at his lotus feet, — So raneya Niyaka was governing Majgeyār, — that Niyaka's son in law was Nicheya-Nayaka, whose wife was Their son was Odagere-Malla, who ruled Chōla Turuṇāḍi The mahā-samanta Māchaya Nayaka constructed the big tank, erected the Maṅkēśvara temple, and endowed it with land (specified), making it over to Brahmanas

76

Date 1212 A D

While, (with usual titles), the pratāpa chakravartin vira Samesvara-Devā was in his residence in the Chōla kingdom ruling the kingdom of the world in peace and wisdom — to the great *atirabha*, in truth a Rādha, protector of refugees, a fishing line to those who oppose him, ornament of the Lijjara Jula, Dammā Gaṇḍa and to Bammā Gaṇḍa, was born a son, the light of his family, Jitta Gaṇḍa. His wife Sūchā Gaṇḍa bore to him a son purifier of his gotra Haryā Gaṇḍa. To him and Haryā Gaṇḍa was born Maru Devā. His wife Māchā-Devā-bore the partner of the world the ornament of kikkari, Jigunakeya Kalle Gaṇḍa. A Bhūma menēya a champion as good as his word, a hero in virtue, protector of those who claim shelter, a tree of plenty to dependents, a wishing stone to his relatives, a lighting in gifts of food, a victor to all living creatures upholder of the four castes, warshipper of the fact of the gold held by Kalle Gaṇḍa, in the name of his great grandfather Dammā Gaṇḍa, set up the gold Dummēvara and erected a Śiva temple of stone, to contain his long as sun, moon and stars

77

Date about 1225 A D

While, (with usual titles) the pratāpa chakravartin Hoysala vira Narasimha-Devā was in the residence of Dorasamudra, ruling the kingdom of the world in peace and wisdom — the dweller at his feet, — his herl at the feet of Śiva, ornament of the Saikura haṇḍa, the Māchā-Devā, a wishing stone to his gotra self-contained champion, a protector of its devotees who expressing with (against) enemies) do not thar, brave in war, a great yamunā-mānava-lā in the battle field, Tamaray, with vira-nāga-lāsa (a mād) having depicted to the deity, this stone was made for a mēnēya.

78

Date ? about 1130 A D.

(After several usual titles), as a powerful wrestler Kalkā, a thunderbolt to mountains, the capturer of Talakād, Kongu, Nangali, Uchchangi, and Hānuṅgal, was the strong-armed Vira-Gaṅga Vishnu-vaiddhana-Dēva—to describe whose valour—After many kṛṣṇas beginning with Yadu, there arose in that Yadu line . . . Vinayāditya. His son . . . and to Ēchala-Dēvi were born Ballāja, Vishnu-varddhana and Udayāditya (Among other praises), putting to flight Ādiyama and others, and . . . Nṛasimhavarman and others . . . he punished the Kongas . . .

While, having subdued . . . and taken for himself the revenue of all the chiefs, vira-Vishnu-varddhana bhūpāla was in his residence at Baṅkāpura, ruling the kingdom—the general kedbhāla-Nāyala made a grant for Mahādeva of thirty koṭṭa of rice . . .

79

Date ? 1543 A D. (Telugu)

While the rājādhirāja iṣya-paramēsvara vira-pratāpa-mahārāja Rāma-Dēva-Rāya-niyyangār, seated on the jewelled throne in Penugonda, was ruling the empire of the world—Immādi-Aṅkuśa-Rāya, son of Aṅkuśa-Rāya, and grandson of the punier of rājādhirāja Vishnuvarddhana's gōtra, Rānā-Pedda-Jagadēva-Rāja, giving to Pedda-Sōmapalli,—belonging to Bāchepalli, of the Nigamangala-sthāja of the Hoysala-nād, with which Krishna-Rāya-ayya had favoured him as an amara,—another name of Aṅkuśarāyapūra, he formed it into an agrahāra of 10 shares, and bestowed them on Brahmans (named) of various gōtras, sūtras and śākhās

80

Date 1573 A D. (Telugu)

Another grant similar to No 79 above.

Gummalapura, made for the god Virabhadra of the immemorial agrahāra Vira Billala-chaturvēda-bhatta ratnakara which was Nāgamangala, a *gaulhagōḥi manṣapa*, in front of the *ranga manṣapa* Written by Virāchūti

5

Date ? 1519 A D

All the Brahmans of Bhatta-ratnakara, which was Nāgamangala, made for the god Virabhadra of this town a grant of the first *ṣ panna* which are received every year at that Virabhadra temple and all the remaining dues were granted by Boli-Setti, son of Biddali Setti Written by kūvaṇṇa, son of the sēnabōva S riruga-deva, by direction of those Brahmans.

7

Date 1762 A D

Praise of Hari and Sambhu

The rajadhuraya rāja paramēśvara prauḍha-pratāpa apratima vira-nacapati Kṛṣṇa Rāja-Vodeyayayya of Maluśūr, gave to Venkaṭa Bhatta and others (named) a grant on copper of a deed of sale as follows —Whereas you have applied for the village of Cheṭṭinaballu with its laṭṭe, belonging to Beḷḷūr-sthāḷa, under the Vichārada-chāvaru of the Paṭṭana-hobli same, the revenue of which, according to the accounts of Venkaṭa Ramaraya, sanabhaga of the Vichārada chivāṣi, for the year Pramā-thu reckoning all the money rent together with the grain rent, was 52½ Kanṭhuraṇa varaha, besides the *vidanīya sunḷa* and the *pammu*, altogether 62 varaha 2 hana,—and whereas you have paid into the treasury in full, through the merchant Narasimha Dasa, 62½ Kanṭhuraṇa varahas,—we grant you this village by deed of sale, together with all the eight rights of possession within the four boundaries thereof, with power henceforward to mortgage, sell, bequeath or exchange, to be enjoyed by you, your sons, grandsons and posterity, without hindrance and free of all imposts, in perpetuity

8

Date ? 1665 A D

When Sūgala Dēva Oḷeyai was selling (? him) a silver for betel and nut, Muddanna the son of his disciple Chali, granted 14 *gutte* to provide for putting earth on (the bank of) the god's pond, and for the duly offering. And Sūgala Dēva Oḷeyai took at the hands of his disciple Muddanna, for the tank, 1 *gu tarāḷa* the interest on which 3 hana a year be devoted to providing a light for the god
Virapa's writin g

10

Date about 1120 A D

While the maha maṇḍalesvara Tribhuvana malla Viśaṇuvardhana Hoysala Deva was ruling a peaceful kingdom,—possessed of all titles, Maṇḍa Nayka's son (and) Bhaḥa Gavada, son of Basava Gavula went to *svargga* in the run of Gavadayur which had caught fire

12

Date 1179 A D

Praise of Hemmana, his wife Tiruvayre, and their son Dharmanna. Possessed of all titles, the Hoysala mahā sāmanta Dumeya-Nayaka having caused to be erected, complete to the kalasa (at top), the temple to the god Hemmesvara in Jeṭṭiga in Kalkam nāl, made various grants (specified) for it to Bācha-Jiya, the priest of that god.

13

Date ? 1179 A D

Praises of Damma, wor-shipper of Padumodara, who was established in the world by king Ballaḷa.

14

Date ? about 1200 A.D

Who so unable to endure these fifty spans (of wall), pulls them down, may he and all his family go to ruin in the hell Kumbhina

15

Date 1179 A D

Praise of the Hoysala family (Omitting laudations), in it was born Vinayaditya, whose wife was Keṭṭeyabharasi. Their son was Ereyanga, who was the right hand of the Chālukya king. His wife was Ēchala Dēvi, and they had three sons, Balliḷa, Viṣṇu, and Udayaditya. Of them the middle one became the chief, extending his kingdom from the eastern to the western ocean. Kōyatur, Tṛṭṭavānapura and Nāyanayapura were burnt in the flames of his valour, so many hill forts of powerful kings did he capture, so many kings did he attack and conquer in battle, so many who submitted to his powerful arms did he restore to power through his favour, that even Aḷyabharā (Draṇṇa) could not reckon them up. His wife was Lakṣmī Dēvi, and they had a son Narasimha, whose wife was Ēchala Dēvi. Their son was Balliḷa, at the sound of whose war drums, Lāḷa lost his gaiety, Gurjara in his great fear was smitten with fever, Gauḷa seized a spear (to slay himself), Pallava held up its (jallara) in his hand (a sign of submission), Choḷa broke his armour to pieces.

who draw back, champion over chiefs who join and desert, the Kannagere malla, champion over chiefs who deceive, an elephant goad to those who attack him, the Hoysala mahā samanta Durmeyer-Nayaka having caused to be erected, complete to the kulasa (at top), the temple of the god Hemmesvara in Jettiga in Kalkani nāḍ, made certain grants (specified) for it, to Bicha Iyā, the priest of that god

And among the things produced in the world, selecting pearls, he gave them to Kodavole-Setti

16-18

Date ? about 1636 and 1650 A D

Donors of pillars to the temple of the god Keśava

19

Date ? 1118 A D

Prosperity to the Jina śaśana

Born in the Śūrasṭha gana, his feet revered by kings, was Anantaviryya, whose disciple was Balachandra muni. His son, an ocean to the siddhanta, was Prabhachandra. His disciple was Kalneledeva, whose son was Ashtōparāsi muni. His disciple was the learned Hemanandi-muni, a sun to the Śūrasṭha gana, of whose disciples the first was Vinayannandiyati. (A report was spread abroad in the nads, that in the towns he went among the women devotees, but this word Vinayannandideva's history mocks at. Listen to this one thing, ye learned, you yourselves being ever the witnesses, he treated the group of women as he would the wife of his father.) His son, protected by vows, penances and restraints, conqueror of desire, praised for his wisdom, an enemy to the illusions of passion, was Chasira whose virtues were such that he was as a *jangama tirtha*. His younger brother was Pallapandita, formerly as famous in grammar as he was now in gifts. By the wonderful nectar (or gifts) of the elephant Pallapandita was the forest of the Gaṅga maṇḍala adorned in this Kal age. Further praises of his gifts giving him the names Abhinandana and Pāḍyārṇava

While the mahā maṇḍalēśvara Tribhuvana malla, the captain of Talekadu, the strong armed virā Gaṅga Hoysala Deva was ruling the kingdom in peace and wisdom—the dweller at his lotus feet,—the mahā samantādhipati, the great minister, a grudging stone to the evil, the senior dandanūyaka, Gaṅga Rāya, when about to visit Talekadu,—(the king) having said beforehand “Ask (aboon), if you conquer, I shall be pleased for you to ask (one)”—on his begging for a grant of land for the holy place of Bindiganavile, Vishnupārdhāsa Hoysala Deva, of his favour granting it, he received it, and washing the feet of Subhachandra siddhanta Deva, of the śrī Māla-saṅgha, Disiga gana, Pustakagachcha and Konda-kunduvaya, made over the land (specified)

Imprecation

20

Date 1167 A D

This is the place given by Purusa for the worship of the feet of the Hinasōge holy muni,—belonging to the śrī Māla saṅgha, the Disiga gana, the Pustaka gachcha and the Konda-kunduvaya,—for the learned and for those of his own family

The lord Purusa Deva,—whose father was Numa-danlōṭa, and his mother Mudharasi, famous in the pur Gaṅga race—repaired the Jina temple in Bindiganavile, and endowed it with certain lands (specified) for those of his own family, for the group of holy vratis, and for the students.

“ This is the place given by Purusa for the worship of the feet of the Hinasōge holy muni,—belonging to the śrī Māla saṅgha, the Disiga gana, the Pustaka gachcha and the Konda-kunduvaya,—for the learned and for those of his own family”

21

Date about 1130 A.D.

caused a monument to be erected to Rakamari and Jakarra-kantiyar female disciples of Prabhachandra saiddhantika, (possessed of the usual ascetic virtues) of the Sri Mula sangha, Konda kundarayya, Desiyagan and Pustaka vaccheva

23

Date 9 A.D.

When Budiganavile and carried off the women, Gavara Setti for not the Bedar forces fell upon them and fighting died

26

Date 1060 A.D.

While Sadaiva Parva was ruling a peaceful kingdom — Tamara Pantita, in order that long life and high rank might accrue to Alalamalaka Vodevar agent for the affairs of Jagadeka Rava Vodevar there being no proper lamp for the god Lakshmi he ara (made a grant to provide one)

27

Date 1063 A.D.

As the work of merit of Timma-lyyaka son of Monala Linnapaya Nayaka, his *shivala* a Clen arisa made a *dipa mela* pillar

28

Date about 1125 A.D.

Obe sance to Mahadeva Prusa of Sambhu May he grant his favour

However many sons (*adhi* ar) there might be in the world their glory would be exceeded by that of the ornament of the Yadava kula the heroic Vamsaditra. From being the friend (*shete*) of Ganga in puny of Ganga's bounty and of Sri madanasingher husband did his valour derive her name. Raiming his lile in the mouth of his enemies as if its gold nishath (re) was Erevan. As the lustre (*thale*) of its slopes to Meru the lustre of wisdom to Bala the lustre of fullness to the ocean so did Echala Devi add lustre to the Irar Prevaiga Adoring the fan of bold par ts, wei his three sons — Ballila Vishnu Ulyaditra Chiraba lon your enemy Pniya suppress your desire. Andhr seek not an occasion Olla ceas your tricks Malava expose not your body to war Tigula you flee — this does his valour make proclamation of Balla b'ura. Before he sets forth or if he has set forth before he has approached or before he has in his arrow la d s ege — take your tribute and place it before him there is no other way of escape for your foes, — thus does the Lakshmi of valour proclaim while Vishnu's prowess overruns the world (After other praises) He took Tajikala he attacked and subdued Koma I cast it with its districts (the country of Ula) taking the crowns of the chiefs — Vishnu The Tulu country Chakragotta Tal ranyapura Uchchanra Kila the seven Male, Kanchi Kodura the clan orons Halahabatta Davala and Vilachala durga Pivrayapura Tereyur Katur and Gonlar he took by a storm — the valiant Vishnu Nipa.

While (with usual story) the strong armed Vira-Ganga Vishnuvardhana Deva put to rest the evil and uphold the good, was protecting the whole world, and in his residence of Domsamudra, ruling the kingdom in peace and welfare — he dweller at his locus etc. —

Among the masters of that Vishnu-bhūpa, was Ēchu kāja dandadhīra (His praises) His wife was Kumiyakka. They had two sons, Vishnu and Bolur (Their praises) Also Maladēvanna, Huchura-Jēra and Īchura. And Vishnu mahipati, of his great favour, granted him an *umhala*, to continue as long as sun, moon and stars

Possessed of all wealth and good qualities, a lion to the rutting elephants the hostile titled chiefs, upholder of the Hoysala kingdom, an ornament of the Brahmin race, a Bhūma in skill, the great minister a guardstone to traitors Ēchuna Dandavyakka, having obtained the favour of Hoysana-Bitti-Devra, received as an *umhala* for the chiefship of Ninalakere, certain lands (specified)

And he, in order to provide for the decorations, offerings, illuminations, and temple repairs of the god Mallikarjuna made a grant of certain of the lands (specified), washing the feet of Īṭṛa Jyā and Jalak Jyā.

The composer of this śasana was the good poet Santī mahanta, daughter's son of Somiyakka
Another grant to Maddeya, son of Chirra-Granda

29

Date 1218 1 D

Mallikarjuna, the husband of Unā, do I revere (After descent, is usual, of the Yīṇa-r in 41)
In it arose, devoted to the Jina ilbrahman, the giver of life to Sasidāpura, faithful to the feet of the Jina chief munis, the illustrious Sila. His son was Vinayaditya, whose son was Lieyanga, whose son was Vishnu, whose son was Narasimha, whose son was Īḍiḍa. His wife was Padmānādeva (Praises of Īḍiḍa) In his assembly, among the crowd of kings the Maru king begs for an old cloth to wear, Chola for a place in the hoo for food, Hammāra on entering says, 'we met yesterday', the Magadha king and our Gujjara wait, with hands folded, for the *āṇḍal* from the king's mouth. To Ballala Devra and Padmānā mahadēvi was born the heroic Narasimha, the only protector of the Chola family, the upholder of the Magadha king

As in in the lotus pond the lot of—the rising of all lands favourite of earth and fortune, the maharajadhiraja paramesvara paramahattarāṇa, boon lord of Devavati pura, son in the sky of the Yadava race, lord ewal of omniscience, rajā of the Malavayas, champion over the hill chiefs, unshaken hero, *adāḍi bhūnāṭa* unassisted hero, Sunday victor wrestler of the hill forts dilect of the Magadha kingdom, a guardstone to Adiyama established of the Chola kingdom, firm as mount Meru, hunter of the chiefs a lion to the elephants Pūṇya, a suna one here to the Savana army,—the great *prachikravartita* the Ballala,—a jewel lamp in the white palace of the Īḍiḍa, the Dharmaraja of the Kalyāṇa conspicuous with the flag of *āṭarāma*, a *chalara* to the flight in our light of the toenails of the feet of Mallikarjuna, the only bestower of happiness and renown on the penins of good poets, the rutting elephant of kalyāṇa who was like the sword worn by prajāpata and Narasimha,—was Mille Nāṭika. Whose descent was as follows (abstract) —

The defender of the Kalyāṇa fort against the attack of the enemy was Atiyana Nāṭika. His son was Atiyā Nāṭika, whose wife was Marave. Their son was Kalyāṇa whose younger brother was Malli. Malli was the faithful warrior of king Narasimha, the best among twelve thousand chiefs. His wife was Maladevi, and their son was Pāṇita, whose younger brother was Balla, and his sisters Kuchave, Kāmāmba, and Madiyakka. And the son in law of this general of king Balla was, and his younger brother Nāṭika Deva.

While, entitled to the five great drums, the mahā mandajēṣvara, boon lord of Devavati pura, the emperor of the south, vira-Ballala Devra, in his residence of Dorasamudra reckoned as Vijayasamudra,

This śāśana was composed by the accomplished poet Santinatha grandson of the s ābern Hemma

31

Date 1060 A D

Lodava Nijala son of Beic Nayala, and Kēñchapa Nayala son of Lakshapa Nayaka, in order that merit might accrue to their *to leya* Virappa Raja Vodeyar, made a grant of a village in the Belur same for the service of the feet of the god Tannale of Kahu

32

Date 1184 A D

Praise of the Jin śāśana Vitaraga

(With usual titles) Tribhuvana malla Vinayaditya Hoysala put down the evil and upheld the good throughout all the territory bounded by Kōṇṇara, Ālakkheḍa, Bīyal nad, Talekud and Savimale

In the Yadava race arose Saja, who seeing a tiger bound forth on the *muni* saying "Strife (*po*), Saja" having killed it, obtained the name of Poysaja, which from him was that of all his line. Many mighty ones having arisen in the Yadu race after Saja, there was born Vineyaditya, who brought his sword down on the heads of hūll chiefs who were proud and opposed him and put his hand on the heads of hūll chiefs who were not proud and submitted to him. His *wit* was Kelcyabbe.

While these two were ruling the kingdom in the enjoyment of peace and wisdom in the residence of Sesavaru, that Kelcyala Deva, protecting Maryane dandanayaka as if her younger brother, Vinayaditya Poysala Deva and herself both being present, gave Dehara dandanāyaka in marriage to Marya dandanayaka, together with the lordship of Sūṇṇṇa in Āsāndi nāḷi, in the Śaka year 967

To that king Poysala and to the queen Kelcyabbe was born the king Vira Ganga Preyanga. To him and to Īchala Deva were born Ballala, Yishnu and Udayaditya. Praise of Ballala or Balla Deva

While in the enjoyment of peace and wisdom, he was in the capital Relubhūru, ruling the kingdom — to Chumave-dandanayaka, like a second Lakshmi to Maryane-dandanayaka, were born Pidimāḷa Deva, Chumala Deva and Byppa Deva. These three having grown up skilled in science, singing and dancing worthy to grace the capitals of three separate kings, Ballala Deva wedded these three girls in one provision in the Śaka year 1025, and as the wages for their wet nursing, again conferred on Maryane dandanayaka of the second generation Sundigere, with the lordship thereof

The Tulu country, Chikragottā, Takrasnapura Uelchangi, Kēḷḷa the seven Mah Vallūr, Kāñchi, Kongu the clamorous Ilidiya Jāṭṭa, Bīyal nad, Nilachala-dugga, Kavayapura, Tereyār, Koyattār, the Gonlar Chethāḷa,—these did he capture with a frown the king Yishnu. Cutting down the hostile kings he planted the fence of his valor all around, and turning Taluk (for manure) ploughed it with the hoofs of his horses, sown on it with the stream of his might, and sowed it with the good seed of his glory—the Śāśana-Grāṇṇa Hoysala

While the capturer of Kāñchi Vikrama-Ganga Vishpurnāhara-Deva was in the residence of Domasamūḷa, ruling the kingdom of the world—the dweller at his lotus feet,—was Gaṅga Rājā Bandālā a little brother in law of the senior Maryane-dandanayaka. By the restoration of numerous Jina temples, the rebuilding of ruined towns and general distribution of gifts the Gaṅgavāḷi Ninety six Thous and three like Koppara, through Gaṅga-danjantha. His son (with praise) was Poppa Deva. His brothers in law (with praise) were Maryadeva in Luṇṇaka and Bharatavaradan in Luṇṇaka

disciple of Devakūṭṭi Pūṇḍita dēva, who was the disciple of Gandhāvimukta-siddhānti-dēva, who was the disciple of Māghānandi-siddhānta dēva, attached to the Sīvanta-basidi of Kollāpura, of the śrī-Mūla-saṅgha, Dēśiyagura Kondaḥantuvira and Ingaleśvara-bali)

33

Date ? 1378 A D

The land acquired from Villa, for setting up the goddess Lakṣmī, have we sold to Yaṇṇa-Nārura Dēva, and Chennai from that Yaṇṇa Nārura-Dēva

34

Date ? 1404 A D

I or the god Chenna Keśava of the immortal agraḥāra . . . , with the consent of all the Brahmins, Chenna-Kēśava Deva, bought, at the price of the time, certain land and granted from it 5 *pana* to provide a *vimāna* for the god Written at his order by *śaṇḍōṭa* Lachanna, son of Kali Dēva

35

Date ? 1400 A D

The one sixteenth and a half share which the wife of Pattaṅga Vira-Pillā had presented for erecting a stone enclosure for the god (Chenna) Kēśava of the immortal agraḥāra Dadigaṇṭhore, was sold at the price of the day to Āḍa-Dēva, son of Maṅṅavanti-Pillā, and the proceeds applied to the outer stone work (specified)

By order of Ikchirāḷi and Villarasanaḷi, written by *śaṇḍōṭa* Lachanna, son of Kali Dēva

36

Date 1284 A D

Praṇa of Saṇḍhu, and of the Poru

(After describing as usual the descent of Yēdu), the ornament of that lady's race, the king Śaḷi, having brought a certain accomplished man, established him in the shade (i.e. temple) of Viṣṇu in the prosperous Saṅṅara, and there the rāṇadūra was engaged in properly giving instruction to Śaḷi, when a tiger springing out of the forest the man sud strike (*hoṇ*), Śaḷi on which he that instant killed it with his stick, and waved it about in a wonderful manner on the end of the stick, from which Śaḷi obtained the name of Hoṇṅa in the world The Hoṇṅa chakravartis were Viṅṅaḷi, Cēyāṅṅi-Dēva, Viṣṇu, Naraṣimha, Bālāḷa, Naraṣimha Rāya, and after him via Somēśvara To the king Somēśvara and his queen Byṇṇa was born Niraṣimha

His great minister (with praises) was Perumḷe manṭu, son of Viṣṇu Dēva and Māṇḍile, worshipper of the feet of Kṛṣṇa He, while both names looked on, offered up the lotus of the brave Kāṇṇipul's head to the Lakṣmī of victory and saved his *garuḍa* (cartoon or tent), whence he acquired the title of Jaraṇke-Nirāya

What, (with usual titles), the masaka prāṇī chakravartī Hoṇṅa-vira-Niraṣimha-Dēvaṇasa was in the capital Niraṣimha, ruling the kingdom of the earth in peace and wisdom —the dweller at his lotus feet,—champion over those who deceive his lord, king of horsemen, Jaraṇke-Nirāya, worshipper of the feet of Rama-Kṛṣṇa, the great minister Perumḷe Dēva dānāyaka, received at the hands of the prāṇī-chakravartī Hoṇṅa-vira-Niraṣimha Dēvaṇasa a copper *śāṣana* granting him the three villages Bāṭṭadakōṭe, Billaḷelagundā, and Tūṇṇ, together with their respective hamlets,

and the management for ever of the *ilā* for the ceremonies of the gods Prāsannā Mūdhava, Rāmā-Krishna and Allalānītha of the ill honoured agiāhā Uddhava Narasimhapurā, which is Bellūr, and of the processional god Mūdhava, and the payments for the livelihood (of the temple servants), to be carried on by the 96 Brahmins of Bellūr, and one seventh share of the fixed revenue of those places, to be deducted for his family (The grant is repeated twice, adding the names of the hamlets)

And the villages granted for the gods, and the villages granted as a *lodige* to Perumāle-Dēva-danniyakā, those Brahmins freed from all forced payments and all imposts,—such as, for fixed rent, balance, fodder, visits, clothing, tribute, petty taxes, breeding bull, supply for the capital, festival, payment for double *pāna*, elephant supply, horse supply, army supply, coronation birth of a son, pleasure carriages, g'n, laves ropes, thread, despatches, good bullocks, good buffaloes, tax for sugarcane mill, loom tax, smoke tax, failure of hunt,¹—as long as sun and moon endure

And from the money rent and grain rent of those villages, and the dues from the temple lands of Bellūr and Allājasamudra, and the shop tax payable to the god in Bellūr, the great minister Perumāle-Dēva-danniyakā made the following regulations for the offerings to the gods and the payments for the livelihood of the temple servants, to be observed for ever and ever (Here follow long lists of amounts to be allowed for each item and the source from which each is to be provided) Signatures

Date 1309 A D

Prasāda of Perumāle-danniyakā's son Chakravartī That Chakravartī-danniyakā, out of the *lodige* which he inherited, retaining for himself Rajagurunāthalli and Setthilalli, made over to the Brahmins of Bellūr by deed of sale all the freehold lands and the management of the funds of the god Mūdhava and the other gods of that village

Signature Allājanītha

39

Date 1271 A D

Fl a d
st l h
on d a l

And his younger sister, Bisuvayal, bought certain land from the Brahmans and granted it to provide for plastering the kitchen of the god Pīśunna-Mādhava.

The writing of Allāḍa-Devā, son of Pennuṣṣanna, *śālabān* of Bellūr.

Signatures of the 96 Brahmans, and of Perumāle-Devā-danniyaka

40

Date 1111 A D.

The whole of the Brahmans of Udbhava Namasimhapura, which was Bellūr, agreeing among themselves, wrote a *śāstrā* exchanging the temple lands of the gods Mūdhava, Gopāla and Lakṣmī-Narasimha as they were (situated) below the town, for others (specified)

41

Date 1261 A D

begins in the same way as No 39

All the Brahmans of the all-honoured agrahara Udbhava Namasimhapura, which was Bellūr, and the great minister Perumāle-Devā-danniyaka, during the time that Viṭṭhanna, son of Ilrikurāḍa-Varadhana, was manager, agreeing together, of their own inclination, had a *śāstrā* written as follows — Where is that Perumāle-Devā-danniyaka obtained at the hands of the prajāchakravarti Hoysaṣa-vira Nīrasimha-Devārasa, with a copper *śāsana*, a grant of Bṛhadīśa, Bilalabaluṇḍa and Tīppā, together with their respective hamlets, to provide, after deducting one seventh part of their revenue for his family, for the ceremonies (specified) of the gods Prasaṁa Mūdhava, Rāma Kṛṣṇa, and Allāḍa of the Bellūr village, — these three places described in the copper *śāsana*, together with the copper *śāsana*, and also the 10 new shares which had been added to the original 80 shares, making altogether 90 shares in Bellūr, that Perumāle-Devā-danniyaka granted to the Brahmans. And these Brahmans appointed Perumāle-Devā-danniyaka, free of all imposts, the manager for ever of these places (Here follow numerous details, as in Nos 38 and 39, of the villages and hamlets, appointing the endowments, and specifying the taxes released.) The writing of Allāḍa-Devā, son of Pennuṣṣanna, *śālabān* of Bellūr. Signatures

Date 1209 A D

The great minister Perumāle-danniyaka's son Chakravartī-danniyaka made a grant to the Brahmans of Bellūr as follows — The villages (named as above) and the management of the funds and other privileges (above specified) which Perumāle-danniyaka had formerly obtained for the ceremonies of the gods (named) of Bellūr, — reserving for himself Kāṣṭhagarambhalli and Setṭiyarall, that Chakravartī-danniyaka made over to the 96 Brahmans of Bellūr, at the valuation of the day, for 650 *ga'gāna*. Details follow of certain allowances granted by the Brahmans to Chakravartī-danniyaka, and for the monthly manager, and for the *śālabān*

And the rice fields of certain villages (named) and of the outsid places acquired by purchase, the Brahmans will hold by a permanent grant as long as sun and moon endure

42

Date 1519 A D

Handāśa Pūnta son of Kuṁṭṭapāṇṭa, of the Kaṇṭha-gōṭra, governor of Toragale durgā, for the sake of Gopāla Kṛṣṇa set up in front of the god Pīśunna Mūdhava of Bellūr, a festival *manṣapa*, a pullaḥ rights, and an altar for offerings

43

Date about 1680 A.D

Prusa of the Jina śāsanā Obeisance to Simantabhadra-muni.

On the land granted by Deva Raja Vodeyar of Masur, by the advice of Lakshminisena Luattāraka, lord of the thrones of Dilli, Kollapara, Jina-Kaūchi, and Penugonda, his disciple Sakkare-Setti, son of Doddadanna-Setti, son of Hakkal Padumana Setti, for the increase of his welfare, had the Vimala natha *chūtya* erected, to continue as long as sun and moon endure

44

Date 1663 A.D

The god Visvesvarā was set up

45—46

Date 1663 A.D

The service (gift of pillars) of Lingayya Tipuṇṇa, and Hanayampati sons of Nāṇṇa Vellāra-
Hūṇṇa, son of Hūṇṇa Hanyaparasā of Bellūr

47

Date 1193 A.D

comes from the Allāṣaṁudra tank, we have cultivated the rest. And Perumāḷe Dēva-danuvāyaka having spent much money and caused that Allāṣaṁudra to be rebuilt so as to endure, we have taken from the land under that tank certain land (specified), west from the old branch which Perumāḷe Dēva-danuvāyaka has repaired, measuring 48 *laṁba* according to the pole of 52 paces, for which we will pay to the Brahmans of Beḷḷū a sum total of 12 *gaḷyāna* a year.

Whoso transgresses this settlement falls under the order of the pratāpa-chakravartti Hoysaḷa vīra-Nārasimha-Dēva.

49

Date 1270 A D

Obedience to Kṛṣṇa and Śiva

While (with usual titles), the pratāpa-chakravartti, the Hoysaḷa strong armed vīra-Nārasimha-Dēva was in the capital Dōrasamudra, ruling the kingdom of the world in peace and wisdom — of the lands which the pratāpa-chakravartti Hoysaḷa vīra-Nārasimha Dēva bestowed of his favour upon the great minister Perumāḷe Dēva-dannayaḷa, — Trikūṭa . . . of Beḷḷur, Lakṣmi-Nāriyān-dēva, Gōpāla-dēva, Kōḷi Mithara dēva Tambrayanna, son-in-law of . . . nambū, and Tiruvārāḍi-Perumāḷe-nambū, — in the presence of the Śrivaishnavas of Tiruniriyāmpura, which is Mēḷugōṭe, of Lalshim-Nirāyana dēva of Tonduūr, of the Śrivaishnavas of the Dīvara temple, of the Śrivaishnavas of the god Chennai-Kṛṣṇa of Nāgamaṅgala, of the Brahmans of Badiga and the Śrivaishnavas of the god Chennai-keṣava there, and of all the others the Śrivaishnavas of the 18 nāḍa, — made an agreement with all the Brahmans of the all honour d āgrahara Uḍḍiṁṇa-Narasimhapura which is Beḷḷū, and gave them a *śāstana* as follows — Perumāḷe Dēva-dannayaḷa having expended much money and ensured a permanent supply of water in the channels of the rice fields of Uḍḍiṁṇa-Narasimhapura, which is Dīḷur, of Allāṣaṁudra Arveḷaḷe and Tagachigere, — we have relinquished our dry fields which come in the way of those embankments and channels, and have in lieu thereof taken other fields. And from this time forth, in accordance with the former custom, we will pay 4 *hana* per 1 handiṭṭa a year for the lands and privileges attached (specified). The others give similar undertakings (specified) in regard to separate lands held by them.

Whoso breaks this agreement will fall under the orders of the pratāpa-chakravartti Hoysaḷa vīra-Nārasimha Dēva, and of the Śrivaishnavas of the 18 nāḍa.

50

Date 1270 A D

An agreement exactly similar to the foregoing. Entered by other persons affected.

51

Date 972 A D

While Sōṭṭayalāḷa Kongummaṇṇa dharmma-nāḷi-yidḷurāṭṭi, boon lord of Kavalāṭṭa purā, lord of Nambū, an arch of energy, Nalimbikāntalāḷa Perumanni having extracted the thorns from the Guṇṇaḷi Ninety six Thousand, was undisturbed in the residence of Rajarājā in Mēḷḷānḍi, ruling the kingdom of the world in peace and wisdom — thus wel of wisdom illumined and glorifying himself with true valour, his good life a model of virtue ever protected (his country) as if his will were a lot as if it were a nāḷi, who will not admit that this saying was what he ever exemplified Perumāḷe? While many were thus extolling and praising the *g*uṇṇa Gāṅḡa who could not pass the friend of the kingdom, the high minister Mithiyāyā

Who so accepting this (order), causes it to be carried out, acquires unending merit. Who so runs it, incurs the sin of destroying tanks, groves, Prayers, Bimbis and cows.

Ādayva of Ā lapa caused this to be made

53

Date - 1654 A D

Patrayana Vodeyar granted to Kanyar-Vodeyar the village of Chabanasalli belonging to the Belur-sime as an *umbali*, with the approval of the Hebbars, gaulas and *senabors* of the Belur-sime (Belur here no doubt means Bellur)

54

Date: 1699 A.D.

The service (in altar) of Yangatappa, son of Tamarappa was

55

Date 1243 A.D.

While, (with usual titles), the pratīpa chakravartin vira Saṁśvara-Devī was in the residence of Kannanūr, putting down the evil and upholding the good, and ruling the kingdom in peace and wisdom.—Hiraja, son of Honnacharyy, son of Botakacharyy, the equal of Vānu, Vāya and Vīra, karman, beloved by all the people and farmers, set up (an image of) the Sun, and washing the feet of Para Jyoti made a grant for it of one pāśa's dues.

56

Date 21071 AD

W. H. Hyslop Dea. went against dajinwaka Masamaya and fought with him in the hope of
 r. r. Hadwaki Masamaya having slain many, killed and attained to the world of gods. On which his
 elder brother, botto ri caused this man to be erected as Hattiya Masamaya.

57

Drac 1181 i D

While (with usual titles) the strong-armed Vira Gunga, perhaps Vira-Ballala Deva was in the residence of D. Vasumadri, ruling the kingdom in peace and order, — during the government of 1088-1091 of all titles the great feudatory, a son to the archers' lord of Kanaravali a minister skilled in signs, chief of the warriors, breaker of charms' worship of the fétter of the god Nalakautha son of Kunera Bhiru Viraala, the samanta Ballala Vyala, — was this *Virrala* it is at an auspicious moment and conjunction.

Prais of Hallelu-Hallel was w^t Daul-Jand als ~ H r G d show many
n to me the cross, and Rom-Garth th H lvald so at a l t h rld f g l

Who was in habit and spoil who fills upon the celestial plains what fear the Lord of death
in war to him who for a moment seeks the close encounter?

The moon is the lamp of the night, the sun the lamp of day, and the lamp of the three worlds
so a good son is the lamp of his family.

Mūche Gardi, the elder brother, and Jakkeya Kaley, the younger brother, of caused this
 6 r 1 lal to be set up Biahma Deva wrote it Nāyē Kētoja prepared it, and his son fixed it

58

Date 1545 A D

The first portion corresponds with that of No 30, Gundlupet taluq, except that after stating (l 19 21) that Pippay and Nagala Deva bore to Narisa the sons Nissunliandra and Krishna Raya, it adds that Ūhambika bore to him two sons, Raṅga kṣatindira and Achyuta Deva Raya Also, after the death of Achyuta, (l 57) continues—

And his son Venkata Deva Raya next came to the throne, but owing to the misfortune of the people he soon died Then Sadasiva maharaya, son of Timmamba and Ranga kṣatindira was mounted to the throne by Rama, the ruler of the great Karnata kingdom and husband of his (Sadasiva's) sister, and by the chief ministers Prases of Sadasiva among which he is said to have subdued all the enemies in Surugu and brought the whole land from Setu to H madu into subjection to his commands Also that the Kumbhōja Bhoja, Kalinga maharaja and other kings acted as servants for his female apartments

In the 5th year reckoned by *turajana anja, vela* and *milu* (1467) the year Visuvanasa, &c, on the banks of the river Padgabbadi, in the presence of Vithalaśvara—on the application of Chervana Venkataraya son of Knucha kenli bhupala and Allama—Sadasiva maharaya made a grant to Brahmans of various gotras (details given) of the village of Honnayanahalli otherwise called Venkatadrisamirra and of other villages connected with it (names and boundaries given) belonging to the Brahmans of the Mysaraud of the great Candanur kingdom, together with all the rights and privileges pertaining to them (as usual)

By order of Sadasiva Raya this copper *basana* is composed with pleasant and soft expressions by Sabhapati And it was engraved by the carpenter Virajacharya son of Vama

(Signed) Sri Virajapalshu

59

Date ? 1484 A D

Virajapalshu Danna, house minister of the maharajah vijaya charya over the mist charya of the whole *liphaditara*, Shiva Narayana Raja Velajana, ruler for the whole Candanur Bhavara grant of the village of Chinnahalli in the Annasahya, gave it also the name of Virajapalshu free of caste and all impost

60

Date about 1210 A D

Hirayama Nayaka's friend for his younger brother Chikka Moya Nayaka (Larger and 13) village son of Echajra

61

Date? 1365 A D

62

Date 1205 A.D.

While the pratāpi chakravartī vira-Ballala-Devarāsa was ruling a peaceful kingdom — Rameya-Nayaka, — son of the lord of Chanchaichalli, champion over chiefs who violate the truth, protector of refugees, . champion over chiefs who meet in idle assemblies, Santa-Nāyaka, — fighting with Rāchala Nayaka of Udavara ., in Beluhur, died. On which Hiriya Gōi-Nāyaka and Chukka Ma-Nāyaka set up this *biragat*

63

Date ? 1692 A.D.

The service (? a pillar) of Haranātha Gurahā for the god Rāmanātha of Chūñchanagiri, on account of the lord of Kurukshētra.

64

Date ? 1674 A.D.

Nagēsvara-Dēsi caused the Muda-mantapa to be erected. Puṭṭaya built it. The writing of Sōmanātha.

65

Date 1138 A.D.

While, (with usual titles) the strong armed Vira-Ganga Vishnuvardhana-Poysala-Dera's victorious kingdom was extending on all sides, to continue as long as sun moon and stars — and the bright sun in the great sky of the Śiva samaya, a perpetual generous donor to manna, an earring of propriety to Sarasvati, panther of his gotra, a son to the lions the Gīrandakula, Chima Givanda's son Binnavili was governing Miligere, — his grandmother, his grandmother, and his mother Chinnave having gone to *svargga* b ., he put up the *albas* (? the seven mothers) above the tank set up a linga, and giving it the name of the god Garadjeswari, granted for it certain lands (specified) making them over to Soranātha pandita, and on the death of that pandita, to his son Rā pandita. who had a stone temple made. The stone mason Ketōya engraved (this)

66

Date ? 1063 A.D.

Poysala-Dera granted Magiyamarisunkere for the *basadi*

67

Date ? about 1060 A.D.

Turned upside down with fear at the roaring of the tigers, not venturing to come out of the cave, he remained within, astonishing the earth with his strength of mind, Gohaya bhāttaraka. Fasting for a fortnight, of a form destructive of sin, dweller in a cave, of unbroken character thus did the world praise Gohaya-bhāttaraka. Nōjambirali as well as this Dāḍigavādi received him while all the world fell at his feet for the penances which did not destroy merit, the famous Gohaya bhāttaraka.

Written by Bindavya, lay disciple of Ēlichāryya-dēva

68

Date ? 1528 A.D.

To Sidahalli Dīsa Rāsta, on his stabling Dāḍi Myalāra, son of Chūñcha-Gauja, son of the hotel brewer Veñḍilāra, a *kirita* of 3 *spas* and a *loḍḍa* were given to him. Imprecation. Witness. Honnākalasa's writing

Date 1178 A D

Praise of the Jina śasana

The metrical part at the beginning is the usual account of the rise of the Hoysala kings, with laudation of those who are mentioned. Saḷa, by slaying the tiger at the bidding *poṃ* Saḷa of the muni, became Poṃsaḷa. In his line arose Vinayaditya, whose wife was Keḷeyabharasī. Their son was Eṇeyanga, described as the right hand of the Chalukya emperor. To him and to Ēchala-Dēva were born three sons,—Ballāḷa, Vishṇu and Uḍiyaditya. Of these the middle one became the chief, and extended his dominions from the eastern to the western ocean. Banavāsī pura, Virāṭṭi-nagara, Ballāri, Vallūti, the powerful Irungola's fort, Karuka's cliff, Kummata, Chūṇchilu, Peimma's Rāchavār, Mudugaṇūr, these and numberless other fortresses did he capture with a frown. So many hill-forts that sheltered powerful enemies did he take, so many hostile kings did he smite down with his sword, so many who submitted did he raise to high rank by his favour, that even Aḷyabhava (Brahma) could not reckon them up. He granted numbers of agrahāras, constructed multitudes of charitable tanks, and built of temples that pierced the sky so many that to look at them . . . such was the glory of Uṭṭi-Dēva. His chief queen was Lakshmi Dēvi, and their son was Nārasiṃha. His wife was Ēchala Dēvi, by whom he had a son Viṇa-Ballāḷa. Among other conquests he captured Vijaya-Pandya's fortress of Uchchaṅga.

While, (with usual titles), the niśṅka pratāpa Hoysala viṇa-Ballāḷa Dēva was righteously protecting the region of the south, and ruling the kingdom in peace and wisdom in the residence of Dorasamudra—the dweller at his lotus feet,—was the king of the south, Narasīṅga-Nayaka.

His dependant was Sōvi-Setṭi, whose descent was as follows.—Celebrated as having created a basadi, a tank, a temple, a warehouse, and (? sculptures of) the story of the wars of gods and giants in Mudavola, was Eṇeyanga. From him was descended Bummi Setṭi, whose wife was Māchuvakk. Their son was Gandhi-Setṭi, whose wife was Mākave, and they had a son Sōma. This pāṭṭana svami Sōvi Setṭi had for wife Maru-Dēvi, and their sons were Gaṇḷjaga, Narasīṅga, Singana, and Bāchana.

He caused three tanks like seas, and a Parsva-Jina temple, to be erected in a town named after himself, and fulfilled his desires.

In the sri-Mula sangha, Dēsiya gana, Pastaka-gachcha and Kundakundānva, was Gupachandra-siddhānta-dēva's son Nayakirti-siddhānta-dēva. His disciple was Damanandi-travivida, whose younger brother was Balchandra muniendra, worshipper of the feet of Chandraprabha.

The pratapa Hoysala-pāṭṭana svami Sōma-Setṭi, for the eight kinds of ceremonies of the god Jina Parsva which he had set up, for the temple repairs, and for the food of the Jina munis, made grants of certain lands (specified) with the approval of the lord and farmers of Chūṇḡara and śimranta-Narasīṅga-Nāyaka. And in order that the kingdom of viṇa Ballāḷa-Hoysala-Dēva might prosper, washing the feet of his own guru Bālachandra Dēva, made over to him certain other land (specified).

By order of Mādhava Danḍanayaka, the ferryman Narana Verggide granted, for a perpetual lamp and the eight kinds of ceremonies, one oil mil and 2 one tenth of the customs on loads.

72

Date 1526 A D

While Kriṣṇa Dera maharaja was ruling the kingdom of the world — by the hands of Choḷa-paya of Melugote a grant of land (specified) for the service of Cheḷapile was made to the south of Kalinganmahalli

73

Date 1526 A D

While Kriṣṇa Dera maharaja was ruling the kingdom of the world — the office of *sēnabhāga* in Kāḷigāṇamahalli was granted to Hiriya Tirumala deva

74

Date about 1285 A D

The great minister Perumale Dera-dannāyaka's *godige*, within whose boundary was this village of Kalegaravanahalli

75

Date ? 1555 A D

The village of Kīrabiyal, which Rāja had granted to Jagade Rāja Vodeyar, was, by order of the king, given to Chikkarasa Nayaka, son of the watchman Disappa Nayaka, as a rent free estate for his staff (of office.)

76

Date 1145 A D

Praise of the Jina 'isana, and of the doctrine of Parśvanātha.

Praise of the king Poysala, and of the king Viśnu, who was the capturer of Lalakāḷ, the pursuer of the Tigulaṭṭuṇṇi, the chopper off of the heads of kings who opposed him, and the subduer of mighty kingdoms with the edge of his sword. From Talemale onwards the mighty spreading Ghats he trod to powder with the tramp of his armies, and crossing over and taking them, pulled up the groves of areca palms, teal and cocoanut, as if plucking out the moustaches of Koṅgu and Beṅgiri.

While, entitled to the five great drums, the mahā-manalādevaṛi boon lord of Dravaraṭipuri, sun in the sky of the Yādava race, a head jewel of chiefs by worship of the feet of Achyuta having acquired the fame of a conqueror, of a valorous disposition able in surpassing the prowess of the regents at the points of the compass, the deep sound of whose conch shells causes the wombs to fall of the wives of hostile kings, having obtained a boon from the goddess Vasantikā, having satisfied his ancestors, gods and priests, with the *haranyagarbha*, *śulapuruṣa* and a thousand other great sacrifices, a resplendent Viśnu victorious with unequalled warrior qualities a Viśnu o vira vijaya-Nāmarupura and other cities, of unnumbered temples, chains of mountains, and the Yādava ocean possessed of the earth as far as the limits of the ocean, a flawless Chaturanana free from passion, a Śaśānana in the assembly adorned with the learning of the four vedas, a gazer on the sun, thus instantly countervailing (the sin of) his gazing upon the faces of the wives of the hostile kings subdued in the face of war; of a pure life rendered permanent by the praise of Anṣimha, a son to the wives of others, possessed of long life health and prosperity through the daily just benedictions bestowed upon him by all people, rejoicing in the wealth of horses, elephants, and all manner of jewels, acquired from the merciless destruction of the wicked Akrapati, Gaṇapati and other royal lines by the putting

forth of his power in the game of war; an abode of Sarasvatī, a Bhūmava of the last day to the Chōla race; a lion to the royal elephant Chērama, a submarine fire to the ocean of the Pāṇḍya race, a forest fire to the sprouts of the creeper the fame of Pallava; a *Sarabha* to the lion Narasimha-varman; his unshaken bravery a flame into which fall the winged white-ants the Kalapāla and other kings, destroyed by his general of Jananāthapura, of a merciful glance able in removing the poverty of the world, a veritable Padmākshana; a favourite of Lakshmi, beloved by all the world bounded by the four oceans, unassailable by fear or avarice, with these and other titles,—the capturer of Kañchi, Vikrama Gaṅga, vira-Vishnuvarddhana Dēva, was ruling the Gangavādī Ninety-six Thousand, the Nolunbavādī Thirty-two Thousand, the Banuvase Twelve Thousand, and the Halasige Twelve Thousand, as far as the two Six Hundred, punishing the evil and protecting the good —

After him, as if stamped with the impress of his father, Narasimha was king. In removing all enemies from Hima to Sētu, he slew Changālva in battle and seized his elephants, horses, gold and new jewels. Thus, while surrounded by all the chiefs, feudatories, generals and his attendants, seated on his lofty throne in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom—the dweller at his lotus feet—(with praises) the great minister, of the Kaushika kula, the bolt in the hand of the new Bharata—Vishnuvarddhana-Dēva, was Dēva-Rāja. The descent of whose guru was as follows —

Praise of Varddhamaṇa Jinendra, whose feet were worshipped by gods and serpents. In the holy line of that Varddhamaṇa svāmi were the *kēvals*, *śrutakēvals*, and many learned munis who attained perfection. After the power of that line had been increased a thousand-fold by Samantabhadra svāmi, Akalanā deva, Griddharapūchhāchāryya and many other *śrutadharas*,—in the Mūla sūngra, Kōṇḍakundanniya Dēva-guṇa and Pestaka gachcha, Sīgaranandi siddhānta-dēva was reckoned a new *ganaḍhara*. His disciple was Aithaandi-muni. His disciple, a son to the lotus garden of logic, grammar and philosophy, was Nārindrakṛti-iravidya-dēva. His colleague, adorned with the jewels of the thirty-six qualities, devoted to the five manner of observances, was Munichandira-bhāttārāḍa.

The worshipper of whose feet, (with praises) was his disciple Dēva. The descent of that tree of plenty was as follows — Many illustrious ones were descended from Kaushika-muni, among whom (with praises) was Deva-Rāja, whose wife was Kāmikabbe. Their son was Udeyāditya, whose wife was Kūraganabba. They had three sons,—Dēva Rāja, Sōmanātha and Śrībhava. Among them the chief was Dēva-Rāja of Kadich wife,—whose wife was Kāmala dēvi.

On him, Deva-Rāja, like a jewelled vase shining on the pinnacle of the Hoysala kingdom, Hoysala, pleased with his meritorious wisdom, and his faithfulness to his master, bestowed Sāravallī.

And he there erected a Jina temple, to the merit to accrue to his father and to his mother. And Hoysala Dēva being pleased with that Parāva-Jina temple, to provide for the eight manner of offerings, and for the distribution of food granted for it 10 *hou* from the first 40 *hou* of Sāravallī, establishing it as Paṇḍapura. And Dēva-Rāja, washing the feet of Munichandira-dēva, made to him a grant of land (specified)

77

gā Rāja Rājya, united to Nāga-Volār the enjoyment of . . . otherwise called Basavaraṇḍa

78

Date 1471 A D

Obsequence to Rīmuniya.

Chikka Allapa Niyaka, son of the mahā nīvakāchāryya, tiger of the plains, Halikāra Lakshma-Niyaka, made a grant of land as follows — To the Śrīraushava Kōṇḍēri ayya, devoted to faith

in Vishnu, promoter of the *Mushika dvaram*, servant of the feet of the god Chakrapati has visited the holy place of the hill station of Meligute which was the earthly Vaikuntha, the Vardhamana kshetra, the eight fold residence Narayana-parvata, the Yathigiri sthana,—for the service in his house of the god Gopinatha,—under the old tank of Divalipura, which belongs to our office of Nayak, have we given a garden of 400 areca nut trees (boundaries specified), together with all rights pertaining thereto,—with the consent of the Brahmans of Divalipura the residents of the village, the officials and *śāhōra*, &c.,—with settlement (thereon) of ryots, at the meritorious time of the moon's eclipse, in the presence of the god Lakshmi-kanta

79

Date 1394 A D

In Divalipura, which the maha-mandaleswari champion over the mustaches of the world, Kathiri Sulira Narasingappa Deva maharaja had granted to Chikka Allappa Nayaka, son of Hajikara Lachchu Nayaka,—at the time of making the great gifts prescribed for destruction of all old sins, in the presence of the god Lakshmi-kanta who had been there for thousands of years, in order to secure all wealth and fortune, we have set up a dipavali pillar, and a door frame. Obeisance to Lakshmi-kanta

80

Date ? about 1300 A D

While the pratapa (chakravartin), viri Ballala (Deva) was ruling the kingdom of the world -

81

Date 1513 A D

Obeisance to Ganadhpati Praesa of Srinibha and Ganesa. A grant by Krishna Raya. Praise of Siva and the Boar

As in the Solar race of old Dasaratha was born so in the Lunar race was born the king Suigama (His prausa) His son (?) was the king Nrisimha worshipper of the feet of Siva whose wife was Gauri. Their first son was Krishna who reigned the empire in succession to king Nrisimha. He made the *haima dāna* (gift of a golden horse) at the title of Viribhadra (Vishnu) in the Pampakshetra in the presence of Parabrahma (Siva). And at the same time as a gift of land to accompany it, made a grant to Brahmans of the village of Malanapura and Malligere as agraharas giving to them the name of Krishnarajapura (Boundaries and other details specified)

(signed) Sri Virupaksha

82

Date ? 1521 A D

All the Brahmans of the immemorial agrahara Bhutya-ratnakara, which was Nāgamangala granted to Vithanna, son of Jannikuchuga of this town a rule as follows —For the construction of a tank at the point in the river to the east of our Hoshahalli where the 3 Jasmin rapids of the Marina halla and Navala halla unite, have we given this. On his constructing this tank we grant to Vithanna as a *hara-gadāya*, and the twister water of this Mayi Devi tank, and under the sluice, however many paddy fields there may be out of so many one share out of four. Written at the instance of these Brahmans by the *śāhōva* Srinivasa Deva, son of Kulaganni Appayya

Be it well Success through the adorable Padmanabha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jahnavi (or Ganga)-land, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kanyasinasagotra, was śrīmat *Konganivarm na-dharmma-mahādhirājah*

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practice the science of politics, author of a treatise on the law of adoption (*dattaka śāstra*) was śrīman *Madhava mahādhirājah*

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrīmad *Harvarmma-mahādhirājah*

His son, devoted to the worship of Brahmins, gurus and gods, praising the feet of Nityanar, was śrīman *Vishnugopa mahādhirājah*

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, duly eager to extricate the ox of merit from the thick mire of the Kali yuga in which it had sunk, was śrīman *Mādhava mahādhirājah*

4 His son, the beloved sister's son of *Kṛṣṇavarma mahādhirājah*—who was the sun to the firmament of the auspicious *Kadamba kula*—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrīman *Kongan mahādhirājah*, named *Appala*

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for *Anda*, *Ālattur*, *Lerulige*, *Pelnagara* and other places, author of a commentary on fifteen *sarggas* of the *Kirātārjjunya*,—was named *Durvinila*

7 His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named *Mushara*

His son of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practice the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, had the illustrious name *Srivikrama*

His son, whose broad chest bore on itself the emblems of victory in the shining scars of wounds received in many battles inflicted by the junks darting like lightning of huge elephants, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and duly increasing glory, was named *Uttarama* Who, moreover, had conquered the Pallayandra, narapati in a terrible battle in (the place) named *Vijanda*, trodden to powder by the feet of a hundred elephants maddened with the streams of blood issuing from the door of the breasts of the warriors forced openly all manner of weapons, called the sun *Srivallabha*, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of great kings bending down before him, the self-chosen lord of Lakshmi, was named *Nara-Kama*, beloved by the good (*śiṣṭa priyah*), his fame in destroying the hosts of his enemies the theme of song

Of that *Kongani maharaja* whose other name was *Suamara*, the grand-on the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Narayan, raging with fury in the front of war horrid with the assault of heroes, horses, men and elephants, terrific in anger (or *Bhīma kṛpāh*), no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or *Raja kṣatri*) Moreover, a sun greatly illumining the clear firmament of the *Gaṇa* race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all the kingdoms, ever victorious is the raja *Srimyusha*, a head jewel among princes. To women a *Kama* (Cupid), in the use of the bow, the son of *Dacaritha* (Rama), in valour the son of *Jamadagni* (Parau Rama), in great alliance *Balari* (Indra) in great glory *Bavi* (the sun), and in government *Dhanesha* (Kubera), of a mighty and splendid energy, the benefactor of all things living, whom the poets daily praise as the creator *Brahma*, the master of his people

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts, whose first name was *Śrīparusha*, by *Irithuni Konjani maharaja*,—ninety-eight beyond six hundred Śaka years having passed, (and) the fiftieth year of his increasing and glorious reign being current,—residing in *Munyakapara*, from his victorious camp —

Delighting the original in *Mūla-gaṇa* was the *Nandi* vaṅghri, descended from which in the *gaṇa* named *Eregittūr*, in the *Pulikal* gaṇachēra, like a second moon (*chandra*) rejoicing all the world with the combination of the rays of his pure qualities, was the guru named *Candragandi*. His disciple, whose energy was able in protecting the assembly of the learned like a second *kumara* worthy to rejoice the heart of *Paramesvara* (or the greatest sages), was the munipati named *Kumarabandi*. His disciple, famed for having acquired the essence of all sciences by which he stored the learned with wealth, was born the great muni named *Kirttirandyacharya*. His dear disciple, the opener of the lake of lotuses the disciples, a sun in the sky of true religion destroying the darkness of false faiths, arose *Janachandricharya*

By the religious instruction of this great preceptor (having become) the confounder of the *Brahma*-Jala, a flood of the great river of penance, the sceptre in whose powerful arms had broken down the groups of trees his enemies, was born *Danda*, so first named, the *Nirggunda* *Nirvāṇa*. His beloved son, who through his knowledge of politics had destroyed with an exception the hosts of his enemies of a character pleasing to the world, gracious and attractive, making good use of thought word and deed, was born *Lakṣma Gula*, so first named, the *Prithvi* *Nirggunda* *Pura*.

(From *Pallavaridhi* ya's beloved daughter, by the ornament of the *Sagara* *kula*, *Maharajama*, was born *Bandichchi*, and she became his wife, living in her husband's house. By her, ever promoting works of merit, a *Jina* temple named *Lok* it *śaka* having been erected, adorning the north side of *Nirvāṇa*,—for repairing cracks therein, for new construction, for promoting the worship of the *gaṇa* and for gifts and works of merit, on the application of *Prithvi-Nirggunda* *Nirvāṇa*, to the *maharajadhiraja* *Prithvi-Nirvāṇa*, together with *Sriya* (or *Śrī-Nirvāṇa* *Dura*) was granted the village named *Ponnalli*, included in the *Nirggunda* country, free of all imposts.)

Its boundaries —East, the hillock of white rocks at *Nolikhiri*, south east, *Panyangere*, south, the junction of *Belgallu* creek and of the watercourses leading to it, south west, the hillock of white

rocks at Jandarāḷa, west, Poṅkera Pattuvaya tank, north west the heap of rocks at Punuso and Goṭṭala north the great hall in the Śāma, to water course, north-east, the Kāṣambetti dam

The following other lands were also granted —In the Duḷḷasamudra plain, for a small grove, twelve landugas of land, the village waste land of Paḷi-Irenillār, one landuga, west of Śrīvura Dan in Gummāḷa's garden, one garden, in the Śrīvura plain, two landugas of rice land in Kammarggutti, under the big tank, six landugas of black soil, the Kojilgoda place of Puligere, twenty landugas of dry field, in the north west corner of Śrīvura, in the Devaṅḡūrī, one *mada* house and a site for thirty-one houses

Witnesses to this grant —The eighteen existing officials

(blank space)

Witnesses to this grant —The existing officials of the Ninety six Thousand country

Whoso resumes this through avarice, ignorance, or frenzy, incurs the guilt of the five great sins
Whoso maintains it will acquire merit

Moreover these are the verses uttered by Manu —

Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years To make a grant oneself is very easy, to maintain another's is difficult, but of giving or maintaining (another's gift), the maintaining (another's) is superior The earth has been enjoyed by Śaṭra and many other kings, whosoever is at any time the land, he is then the fruit Land given to a god is a terrible poison, call not poison poison, poison kills one man, but the property of a god (if resumed, kills) son and grandson

By the doḷ of all learning (or arts), skilled in painting pictures, Viśvakarmāchāryya, was (his name is written) So much land only as requires four kanilā of rice for sowing with two landuka of dry field (was given to him) this also should be protected as if a grant to a Brahman

87

Date 1529 A D

Virupanna Nayaka son of the mahā nayakāchāryya tiger of the plain, Avaregere Guriyanna Nayaka treasurer to Tipaṣi-Raya made a grant of 14 varaha from the customs-dues for building a temple in the goddess Lakṣmi, and for providing incense, lights and offerings

88

Date 1537 A D

While the rājādhirāja rājā paramesvara vira pratiṣṭhā vira-Achyuta Deva maharāja was ruling the kingdom of the world —a grant of the customs dues of Ammanapurī an endowment of the people of Devalapurī belonging to the Pura magini of Venkatadri Nayaka

89

Date ? 1441 A D

The champion over three kings a male *bhṛūṇa* Nīrasūgiri Dēva and Nāgana Nāyaka made a grant of land for the god Tirumala of Melanayakanaḷa belonging to Devalapurī to Andama, priest of the god Tirumala son of Tipaṣamma

All his victorious wars (Hysajir viru Nuvusirha Deva) was grant of Hysajirage to Ballijir. Jijir having been lost, in the treasury, that Hysajirage was granted to Ballijir Jijir's sons. But the share grant at the end of the former surnam will not go to his sons.

94

Date 1142 A D

Truce of the Jina Samant.

While (with usual titles) the strong arm of Vir Gung Hysajir Vishnuvaddhana Deva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars. — The dweller at his lotus feet, — was this Samanta-Soma, (his praises)

When Vir Gung Perumadhi was marching along the bank of the Kadule stream at Hruduvir. Iers in order to attack Chola, a wild elephant rushed out and fell upon the army, seeing which, Aykana slew it with his arrows, and the ruler of kalukani nad bestowed on him the title of Kary-Aykana (elephant Aykana) ¹

Kary Aykana's eldest son was Naga, whose eldest son was Sugga Gunda, whose son was the samanta Soma. His wives were Murayir and Machale (then praisers). Murayir bore many daughters, but Machale had sons the elder of whom were Chajir Deva and Kali Deva.

The devoted Jaina (with many titles) Samanta-Surya Chajir, ruler of Kalukani nad, lay disciple of Bhadracharya-siddhi vir deva, erected a lofty chajiraya in Hab T-dimayyad, and setting up the god Pārva, to provide for the service and decoration of the god, for distribution of food and for temple repairs, made a grant of Aruhanahalli, washing the feet of Brahma deva of the Sri Vinaya sangha and Sārasta gana. (Boundaries of the village)

95

Date ? 1147 A D

The Jinalaya was named this Chajir Jinalaya of Kalukani nad. The sculptor Machajir, the rich man of kalukani nad, the Visalakarma of the kali yuga, (built it)

96

Date about 1150 A D

The further glory of Samanta Soma, ruler of Kalukani nad (with several other titles), was as follows —

A verse praising Soma. His son (with praises) was Mata Deva, whose wife was the maha sati, Mahadevi. She from love to her husband, went to sargya with him, and he gained the world of gods.

97

Date ? 1160 A D

While (with usual titles) the pratapi chakravarti viru Narasinga Deva was in Dorasamudra, ruling the kingdom of the world — when marching against the Male army, the ruler of Kalukani nad

98

Date 1329 A D

Udalambada or the 1st of the Lunar race, the Yadu kula, and the Hoysala kings, down to Somasvara (corresponding with M.D. 121)

First fighting against the famous Krishna khalanka, who like you penetrated into the Chola country and subdued it, who by his valor pursued after the Pandya king and captured his elephants, Somasvara, who of the kings of the Somavamsa established Chola in his territorial kingdom. Bounded east by Kanha, west by the shining Velavara, north by the Peddore (the 13 river, i.e., the Krishna) south by the beautiful (or warlike, *ununda*) Bayalnal, within these limits the Chola land did he bring under his control, how shall I describe Somasvara with other kings who among all the kings can compare with the ornament of the emperors of the south?

While, (with usual titles) the hoe to the root the Kalava king, splinter of the skull of the Marga king, a valiant arm to smite down the pride of the Sevala king, the setter up of the Chola king, akin to the serpent the Pandya king, the mistaka pratapa-chakravartin Hoysala vira Somesvara Deva, was in the residence of Dorasamudra, ruling the kingdom of the world in peace and wisdom.

Like a Meru among the Kommevar, promoters of merit, were Mada Gauda, his younger brother Hemma Gauda, and his younger brother Madi Gauda. The sons of these three having set up their family god Kommevar, made grants of land (specified) for it. The worship, ceremonies, daily offerings and perpetual lamp will Echa Jiva and Sankha-Jiva, sons of Mada-Jiva, carry on without intermission, so that that there may be no interruption in this work of merit.

99

Date about 1860 A D

Nagara Chennavira king set to the nadas and castles of the petty (or raket towns) in the Mysore State, a cap (for receiving contributions in kind) is given to him. The great valour of the 16 countries should give effect to this.

100

Date 1143 A D

Praise of the Tirtha and

[While the various kingdoms of the maharajaditya parama ara parama kula are glorious of the Satavahana kula, origin of the Chalukya, . . . was increasing on every side, to continue as long as sun moon and stars —

Praise of the king Vishnu

While, (with usual titles, and other epithets) . . . was protecting the kingdom — he dethroned his lotus feet — the great minister, a boon to the eyes of Vishnvardhana Deva's kingdom, reverencing the feet of Antaka bhittarika, was the accountant Madhava or Mahabha who was the son of Vijayavara and Madhava's wife was Umayavara or Umayakka.

The descent of his varu-jala was as follows —

Even the tongue—clear, quick and voluble—of Dharmajati turns back hastily into its cavity, the speaker Samantabhadra being in the assembly what manner of court is this, O king?

¹ Most of the verses which follow correspond with portions taken in a summarized manner from those in S. Varaha Purana 2. 2. 54.

He by whom I am, secretly born in the earthen pot, was vanquished, together with the Baudhās, together of the false professors, doing reverence only to the gods, he who forced Sugata as penance for his faults to perform ablation with the pollen of his lotus feet, such was Devakāmalapāradhā, to whom is he not a refuge?

With the sword the prince of Bhāgavālaśhata, vouchsafed by him, did he cut through the stone pillar of the hostile army dully smitten, and had not his disciple obtained it from that Śiṃhavarādhimuni, how by him (or, it) was the stone pillar, which like a bolt prevented the entry of the Laśshmu of empire, cut through?

The opposite (or antitheses) of a proposition (or thesis) advanced is *parā*, those who argue for it are *parāh* the refuter of such is *parādharmī* and that name is my name say the learned

.., in fine Dharmakṛti, in eloquence Suraganu, .., were all the *gurus* of the *saṃyakt* collected into one, he would represent them all, the deva Vādāṅga

The follower of Kapāla retires into a corner, the Saugata looks on him as death, the Mimamsā and others what can they do here? .. by whom those who speak contrary to the forms of the *śāstra*, the upholders of false pride, the arguers according to false logic, these truly

In the victorious camp of the Chāḍilja emperor—a birth place for the Speech-goddess—dies the kettle-drum of the victorious Vādājyā wander about with its pleasant sound proud speaker, yield, learned man, desist, man eager to dispute, shut up, poet of sweet sounding verses, be silent

Not with the desire of erasing pride, nor through enmity, but through sympathy for the people beggled wretchedly by the teaching that there was no Spirit (or God) did I, O king in the court of Himantala overcome all the learned proud Baudhās and spurn Sugata with my feet

In Patali steps Vyādhya famed for his thousand tongues, unable to come out of Śrīga is Dhishana, whose disciple is Varabhrī, by the fortune of their places they continue to live of other speakers who are those that have not given up their pride and done obeisance in the royal assembly to the victorious Vādājyā?

The Speech goddess, full of all embracing affection, does Vādājyā take from my side, oh, oh, look, lo! is this right for a *yati*, who may not be put to death?—such are the holy words of Īrātānāmuni (or Bāhmī) may they protect you

Praise of Devā (the verses are mutilated)

The guru, a guru of qualities pre eminent devoted to the practice of supreme yoga caring not a straw for those who blame the gods that shine in the three worlds firm, versed in ethics, a commentator on all sciences the sun of Antiseṇayogśrīrādo I revere

A lion in splitting in two the lusty elephant Smara eager to swallow up the power of the world, his feet adorned by the heads of lions, in form of the twice six qualities, a rising sun in devotion to penance, the guru Vallishēṇa Mālāhar Devā, may he have favour on me

Who for the purification of the world covered his body with mire, to enrich all the three worlds became poor, to remove overwhelming trouble performed penance surrounded by fires, a mountain of mines for the jewels good qualities,—by whom is he not revered Vallishēṇa guru, by the example of whose character the earth is made holy

Praise of Śrīpālā, a lion standing on the summit of the *śyālvada* mountain, for the destruction of the elephant proud opponent speakers

Semantabhadra svami, Al-Jnaka Deva after him .., after him Vāṅgrivacharya,

praised by Devendra, after him, Kṛnāl deva (and) Vādājyā, Saṃyaktā muni, the favourite of

fortune, Ajapala Natha, after Vidirya deva was Ajitasa's second Akalmi, after him Kunjaraswami, after Mallishena bhattaraka.

Praise of Sripala traya, who in prose and verse had with the arguments of the six schools of logic, refuted the propositions of , a moon in raising the tide of the poetry of good poets a lion to the elephant's all manner of logicians a sea to the lotus garden of grammarians

Praise of the lord Padmanabha.

In the line of Sumantabhatta was ever celebrated the Dramla sangha in this world

For the Srikarava-Jinalaya which the beggar Madarva had made on the bank of the Tungabhadra, (on the date specified) Harsala Deva made a grant of Bhavarati with pouring of water (its boundaries)

May it increase the Jaina Sasana

101

Date 1301 AD

Ravippa Rauta's in master Benakirasi granted a *lodaga* to Kottirappa for the tank

103

Date about 1120 AD

Praise of the Jina Sasana.

While (with usual titles) Vishnavardhana Porsala Deva was ruling the kingdom in peace and wisdom —

Jina his glorious god Ajita manipati his guru, Porsala his lord Echale his mother how exalted was Jakka Setti, the purifier of the Atreya gaura.

The line of gurus of that famous Jakka Setti was as follows — In the Dravida sangha was the srami Samantabhadra — after him Bhut Lalanka, Hemasena after him Vidirya, Atasena the disciple of the supreme monist stover of Sena, Mallishena Maladhara.

Further praise of Jakka Setti / This Jakka Setti caused to be made at his village of Sakladare [a *lasati*] and on the south east a tank. And for the support of the *bazari* and the tank made a grant of land (as in d) together with the small tank on the south west the *gola* *Tilaga*, the dues on local and manure pits and half a maund of oil from oil mills to provide for the c remonies and for the distribution of food and made them over to Divapala Deva.)

Further praise of Jakka Setti and his younger brother

105

Date 1195 AD

Verses describing (as usual) the merits of the Hovdha Most of the inscription is defaced

106

Date ? 14th AD

Peri Ja Mallara Naraka, son of s hanupati Chikka Mallaya Naraka of Bijile varipari which was Machanahatta, male to Chakravarti Bhattopadhyaya, son of the rajaguru the omniscient Vishnu Bhatta Yuga a grant of 15 houses a garden of cocoanut and areca palms and certain other land (all specified) with the consent of his wife sons relations and heirs and of his own will all the eight rights of full possession informing his son Chikka Mallaya, and washing the feet of his guru With...

SERINGAPATAM TALUQ.

159

Date 1791 A.D.

When the king laid the foundation of this fort, the year was Zaharyad,¹ and the month Khusravi,² one thousand two hundred and nineteen reckoned from the year of the *maulūd* (birth) of Ahmad (Muhammad) the full moon. The date was the ninth, and the day Tuesday, the auspicious time when Jupiter was in the ascendant. Sigtarrins was rising, and in Labra twilight encircled Venus and Jupiter. Mercury and the Sun at the head of each month were auspicious in the sign Virgo. The moon was in Capricorn, Mars in Scorpio, the tail (of the Dragon) was in Pisces, while Saturn was in Aries. The portent of such a time, bethink you, is that the fort is well equipped in everything. May it remain secure and free from calamity, through the favour and mercy of the Creator.

160

Date about 800 A.D.

Do it well—Success through the adorable Padmanātha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament at the Jāhnavi (or Gaṅga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kanvāyana-gōtra, was śrīmat Koṅḍupavarmanma dharmma mahādhirājat.

His son was Mādharva, and then (followed) Harivarmanmā, Dīshnugōpama, Mādharva, and Anvasta, and Durvinita, Mushikara, and Srivikrama, and Dugga, Sivamāra, Sīparusha, (and) Sivamāra-Dēva.

His son, the dust (or pollen) of whose lotus feet is darkened with the bees the jewels in the diadems of chiefs prostrate before him; by him, whose other name was Loka-Trinetra, who had received the rank of Yuraraṇi, by the bountiful one, whose mind was like a bee at the lotus the feet of the thousand eyed (the Sun),—by permission of Mārasinga-Peyyappa—

Do it well—His chest, which was adorned with wounds gained from blows in many battle-fields, the refuge of the goddess of Victory, of the Pallava line, Kālī Nōlambādhirāja, Kōlīyasa, together with his son, a true Rama, noted for justice,—gave Tipperūr as a grant for a Brahman to Ponnadiga, the chief of Āppole, of the Kaulika gōtra.

Witnesses to this—Gōyindayya, the Brahman of Sandigāl-Ajavar and Kallarnūli, Mārasiṅga-gāmunḍa of Madugippe, Eregaṅga-gāmunḍa, Uklāne-gāmunḍa of Maravūr Dhāma-gāmunḍa, Sriya-gāmunḍa of Bāllimūḍi, Mūlāra of Kuppāl, Uttama-gāmunḍa of Perblāl, Kanda-gāmunḍa, Prithuvi-gāmunḍa of Saṅgama, Ripurāma-gāmunḍa,—these being the human witnesses he received it.

The boundaries—west, the hārvē, Settigere, coming thence the group of white rocks. looking south, the Konjari kong tree, Mādāgere, the inner tank of Niyāgere where the boundaries meet. (Usual final verses)

¹The name for Virōdhi is T'ra's second scheme of the calendar

²In the manuscript, T'ra's name for the seventh month, Ār'sya.

NAŪJANGŪD TALUQ.

200—265

Date about 1756 A.D.

The service of Naūja-Rajaya, son of Kaḷale Vira Rajaya, and grandson of the Mahasū daḷavāyi, Doḷaya :

Nandinī	Rudrapasūpati	Pratāpasūtra
Sundara	Nanda	Atibhakta
Kamalinī	Chandīśvara	Manadhana
Appa	Kulapanksha	Kāṇṇi
Manikyavachaka	Vichāravanta	Pañchapāda
Svayānansamandha	Vidyāsūtra	(Dharmabhakta)
Trisahasabhisura	Putavati	Ganōllabha
Nīlakantha	Abhūti-chara	Avikāri
Mahadhana	Nīlanagna	Abhūrama
Māra	Navanandi	Nirvachana
Satyārtha	Kālikāma	Mārkhabhakta
Varamūda	Srimōla	Dbanadha
Amaraniti	Saktinātha	Yatidhara
Darukā	Dandabhakta	Sāhasapriya
Yēnāḡh nātha	Marasōmayāyi	Kirttirakha
Kāḷinātha	Śakyanaṭha	Sūryavāghra
Kaunappa	Nirudhasardāla	Sambhuchitta
Manakāya	Charabhōpati	Sukumāra
Sankulādāya	Gaganātha	Kirttikathampita
Ganūtha	Parantaka	Lohitaksha
Mārtinātha	Satyadasa	Gitakara
Bhadrabhakta	Dharmatana	Manadhana

266

Date 1529 A.D.

For the off rings to the great god of gods, the god Nāyūṇḍēśvara, the maharājadhīrāja rajaparamēśvara lord of the jewel throne, ... made a grant of Bovanahalli and Volehalli ... together with the customs on bullock loads, and all other local customs dues, asking mahārāja and the elder brother of Vāranisi Kempi Devarasa, —in order that the world of unending merit may accrue to Tirumale Rāya-mahārāja

Such was the stone kīrtana of the villages granted, to continue as long as sun and moon (Usual final verses) The treasure-trove within the four boundaries will also belong to the god Nāyūṇḍēśvara.

267

Date 1758 A.D.

In the Śahrāhana Śāra (year) 1680, a deed of promise (bhāṣḍa patra) between the Maṣūr kings and the Kaḷale kings, as follows —

In the year Bahadhūnya, Āśvīja bahula 8 — Maṣūr Kṛṣṇa Rāja Wodeyar caused to be written and given to Kaḷale Nāḷya Rājaya māyāyi the following deed of promise —

This is engraved on the pedestal of each of the images.

Whereas from the first our ancestors were ruling the government of Maisûr, and from the first your ancestors were ruling the government of Kalale, and were of equal rank,—And after ours had taken possession of Sirangapatnara from the Pâya, they took possession of your Kalale and destroyed the fort,—And in order that we might further take the country into our possession, made an alliance with yours, and entrusting the command of the army to yours, continued to employ you in the command of the army ever since, not giving the command of the army to any others, but repeatedly giving it to you, (and) were continuing in this manner —

And whereas of late, by the faults of men on both sides, a quarrel has sprung up, which if it continues may give occasion for slander—firmly deciding that the maintenance of our own opinion should not be considered as the chief object, (and) rectifying matters through the medium of Haidar Ali Bahadur and Khabde Rao, we again by mediation decide upon the following agreement —

That we and those of our family carry on the government, and as your sons have the command of the army, in proportion to the receipts and expenditure of the State you may yourselves enlist horses and men —That for the pay of horses and men according to the revenue, districts after you approve, be assigned, the cultivation and the revenue of the districts so assigned being managed by you for the *tiddu*, *tirju*, *larana*, *elilale* and pay of the horses and men —In this matter, for the pay of 700 horse, 2000 barr, 500 karnatakas, 500 jâjalu, 106 guns (*pirangi*) and 10 *parangi* (Europeans), *kâper* (kaffirs), *karegara* and others, for service under you,—224000 kanthirâya varaha,—and for your household expenses, 42000 kanthirâya varaha,—both together, two lakhs sixty six thousand Kanthirâya varaha,—after your approval, districts according to their revenue will be assigned.—If besides the country and lands now belonging to the palace, further country and lands are added, horses and men will be added to your force in proportion.—You may erect a fort to Kalale and enjoy the government of it as of old. Whether you are in the city or in the districts, we will continue the command of the army in your possession and that of your sons and grandsons.—If disaffection throughout the country under the palace should require public action, finding out its strength and weakness, you will do what is demanded in accordance with its strength, and be yourselves responsible, or send those of your family or other fit persons and act according to circumstances. In case of sending a force for public action, you will retain a sufficient number of horse for your own body guard. In case of your personally going to attend to it, you will leave the proper number of horse and men at your station. You will proceed by the roads in the districts assigned to you and to the commander of the army, and on no account by those in districts under the palace. With the managers appointed by the palace those appointed by others will have no concern.—You need not employ persons whom you have in *idde chidat* —If a force be sent on matters of the palace, in the ordinary charges for *tiddu* and *tirju* a difference of days more or less will not be reckoned.

If through us or through the words of any others injustice is done, or there is failure to act according to this agreement, or an intention to treat it with disrespect, or set it aside, they will incur the guilt of killing a thousand twenty cows and a thousand Brahmans in Kasi.

Thus with our full mind, and the witness of our favourite god, have we caused to be written and given this deed of promise, signed with our own hand.

Witnesses to this —Hari, Hara Brahma, &c., the eight regents of the points of the compass, sun and moon, the *yasis* of the three sects, Brahmans also are witnesses

If this agreement is not acted on, no blame attaches to the mediators. The responsibility rests with us² and not with you³ (signed) Sri Krishna Raja.

¹ O these terms — dis means adjustment of revenue final settlement; d means list of the troops

² The contracting parties.
³ The mediators.

Date 1758 A.D.

S'ri-Krishna-Rāja-Vadēraiya, in the year Bahadhānya, Āśvīn bhāṣṇa 8, issues to the honourable our lords and kings (*prabhugaṇa arasugaṇige saha*) the following faithful order (*nambiga nirūpa*):—

Kajale Nāṇja-Rājaiya-māvāji and others of the Kajale family, whether in the city or in the districts, we will make no objection to your giving or receiving wives.¹ From the relationship and custom between you and them, of Nāṇja-Rājaiya-māvāji or their respective families, wherever may be in this place, the estates you respectively hold will be resumed by the palace, and equivalent estates will be given near the districts assigned for the horse and men under the commander of the army.—If public necessity arise, the money of whosoever estate is taken, from your several estates the same amount will be returned.—Those who are employed in government will deduct from the money hitherto forwarded from their district to the palace the amount for the pay of the horse and men under the commander of the army.—For the revenue of the districts assigned for the commander of the army we will allow to your palace an equal amount of revenue, and you will continue in your respective governments. And in this manner will we do with your sons, grandsons and posterity. (Usual conclusion, as in 267.)

Witnesses to this:—the Ś'na-kāntararu; the eight regents of the points of the compass; sun and moon; the *yatis* of the three sects; Brahmins also are witnesses

(signed) ś'ri-Krishna-Rāja.

¹ That is, to intermarriages.

INSCRIPTIONS IN THE MYSORE DISTRICT.

(PART II)

CHÂMARÂJNAGAR TALUQ.

ಮೈಸೂರು ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಶಾಸನಗಳು.

(೨ನೇ ಸಂಚಿಕೆ.)

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೂಕು.

1

ಉಮ್ಮತ್ತೂರು ಮೋಟೆ ಉಮ್ಮತ್ತೂರು ಗ್ರಾಮದ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಾಲಯದ ನೆವರಣೆ
ಮಂಟಪದ ಕಂಠದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಕೀರ್ತಿದಾಪುರಯವಾ
2 ದಶಾರಿವಾಪನಕವಮನ ಗತಿಂ
3 ವತಕವಾಕಕ್ಕೆ ಸಲುವವರಸಂವತ್ಸರದ
4 ಪ್ರವೃದ್ಧಿ ೫ ಗುರುವಾರವಾರಸಂವತ್ಸರ
5 ಂತಿಪ್ರಾಣಾಬದಲುಕ್ರಮಂಮಾ
6 ದಕ್ಕಪ್ಪರಾಯಮಾಪಾರಾಯಣಕಾ
7 ದ್ವೈಕಾರ್ತಕಾರವರಮಾಳ
8 ಶಿಕಾರಿಪಟ್ಟದ್ವೈಕಾರವರಗಿವೈ
9 ವಾಗವೇಂದ್ರಗುಣನಾಯಕರಕುಮಾರ
10 ದಳನಾಯಕರವರಂಪಾಯಕರು
11 ಕಾನೀಪ್ರೇಕ್ಷಕನವನವಾಪತಿವಮ
12 ಕೂಡಲಗಿವತ್ಸ(೧೦)ಭಾಗವುಮ್ಮತ್ತೂರು
13 ರುಗ್ರಾಮವಮಾಪದೇವನ
14 ಪೇಶ್ವ ಮುಗ್ರಂಗಳಂಪಾಧವೇವರಿ
15 ಗುಂಮವೇಶ್ವರಿ ನಯವೇಶ್ವರನ
16 ಪುನವಂತಾ(೧)ಕೋವೈ ಬಿ
17 ಗಿ ವವಲಾಕ್ಕೆ ನೈವೇಶ್ವರವರ
18 ವವಾಕ್ಕೆ ೪.೫. ಕ್ಕೆ

19 ಕೂಟ್ಟಿ.....ಉಮ್ಮತ್ತೂರು
20 ವ ಯೋಗನಾಯಿಬಿ
21 ತನಕ್ಕೆ ಕೂಟ್ಟಿ . ಉಮ್ಮತ್ತೂರು
22 ಪೂಜಾಪಟ್ಟವನೊ. . ೨೦೦೦
23 ಭೂಮಿಯವಮಾಪಕನೊ
24 ಕ್ರಂತಿಮತಿವನೇಪ್ರಾಣ
25 ವಾಗವೇಂದ್ರಮಾಪದೇವನ
26 ಭುಕ್ತವತ್ಸವಮ್ತಕಾರ್ಥಮ್ತಕ
27 ಮತ್ತೊಂದು ವತ್ಸವಲ್ಲಿ
28 ನುಪವನೇಶ್ವರನುಪತಿ
29 ಕಾರಿಗೋಡವನೇವೇಶ್ವರಿ
30 ಭವ್ಯವನುಪತಿಬಿ
31 ರಿಗೇವಮ್ತಕವಾಗವಾರುಣ
32 ನುಯತಿವಮ್ತಕ.ಯಿತ
33 ದೇವೇಶ್ವರನುಪತಿ
34 ಕೂಡಲವನೇಶ್ವರಿ
35 ವರು || ಸ್ವದತ್ತವಿವಿಗೊಂ
36 ಪೂಜಾಮವತ್ಸಕುನುಬಿ.ಲನೊ

2

ಅದೇ ದೇವಸ್ಥಾನದ ಗುರುತಕಂಛದ ಕಳಗ ಬರೆದಿರುವದು.

¹ಚನ್ನಪ್ಪನವನು...

3

ಅದೇ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಪತಿ ಪಂಡಿತರ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5 6' x 1 2

¹ ಸ್ವಸ್ತಿಶ್ರೀಮ	⁴ ಮೊನ್ನೆ	⁷ ದಿನದ
² ಕೆ. ಪು.	⁵ ಮುನ್ನವೂ	⁸ ಪದ್ಮಯ್ಯ
³ ಭಟಾರು	⁶ ನಡೆಯುವುದು	⁹ ನಿಜವು
		¹⁰ ದಂಪತಿಗಳು

4

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಮಂಡಿಟ್ಟ ಕಟ್ಟನೆಯೇ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1 6 x 6"

¹ ಸ್ವಸ್ತಿಶ್ರೀ	⁵ ಮುಂದೆ	⁹ ಯ್ಯನ
² ಮಾತನ	⁶ ಗೊಂಡು	¹⁰ ಲಿವು
³ ಪ್ರದಕ್ಷಿಣೆ	⁷ ದಕ್ಷಿಣ	¹¹ ನಿಜ
⁴ ಸಂಗದ	⁸ ಯ್ಯನ	¹² ಮುಖ

5

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಸಮಮಾತೃಕ ದೇವಾಲಯದ ಮುಂದೆ ತೋರಣ ಬಾಗಲಿನಮೇಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿಶ್ರೀಮದ್ಭಗವದ್ಗುರುತನವನು...
²ದಿನದ...

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಕಾಣುವುದಿಲ್ಲ)

6

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 6" x 2

¹ ಸ್ವಸ್ತಿಶ್ರೀಮದ್ಭಗವದ್ಗುರುತನವನು	² ಯ್ಯನವನು...	³ ನಯ ...
(ಮುಂದಕ್ಕೆ 6 ಪದ್ಯ ಅಕ್ಷರಗಳು ಕಾಣುವುದಿಲ್ಲ)		

7

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವಿನೋಬಾ ಸುಬ್ಬರಾಯರ ಮನೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 2 6

¹ಸ್ವಸ್ತಿಶ್ರೀಮದ್ಭಗವದ್ಗುರುತನವನು...
²... ಕೆಳಗಿನವುಗಳೇ...

3... ಪರಮೇಶ್ವರವಿರಪ್ರಕಾಶಪ್ರಜ್ಞರಾಯ . . .

12 ಜವಳಿತೆಂಬರಾಜಪ್ರಜ್ಞ

13 ಮದಿ ಜೈರಂ.. ಸರ್ವಕಾಲಿವಿರಂ .

14 ರಾಜಪಂಚ .. ಮುತ್ತುಲವಸರಪದ

15 ವ ರಸ್ಯಯ್ಯನ(ವ)ರನಿರೂಪದ್ರೋಕ್ತಪ್ರಜಾಯದಿವರ್ಮಾಶೀರ್ವಯಾಗದೇಕಂಧು

16 ಲಕ್ಷ್ಮೀರಂಜನಿತಿ ಮಹಾಜಗದಗುಪ್ತಪುನಕನಾಪೂಜಲರಚೇರ್ನಾರ್ಥಾರವ

17 ನೂಮಾಡಿವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

8

ಅದೇ ಹೋಬಳಿ ಎಲ್ಲಾರು ಗ್ರಾಮದ ಭುಜಂಗೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಬಲಗಡೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6 x 7

ಮುಂಭಾಗ

1 ಸ್ವಸ್ತಿವಿರಪ್ರಕಾಶನಿಂಗದೇವತನಾ ಪ್ರಧೀರಂ

2 ಜ್ಯೋತಿಯುಯ್ಯಂಯಿರಂ ಸ-ವರಂ

3 ವ ೧೦೦೦ ಸಂವದಿಮಸಂವತ್ಸರ

4 ದಜೈಯಿ ತ್ರೈ ೫ ಸಿ ಮನಾ

5 ರವಲುಮರಕೂರಭಃ ಗೀತ್ಯ

6 ರದಿ ವರಗಿಯೊನ್ನ ರತಿ ಸಂಧಾರ

7 ಲೀರಗವುಪನಮಗವಪನಗವುಪ

8 ಅಳಗಿಮು[ಗವುಪ]ಗವುಪನಮಗರಂ

9 ಯಗವುಪಮಲ್ಲಿಗವುಪನಮಗವುಪ

10 ಗವುಪನಂಕರಗವುಪನದ ಗವ .

11 ರುನಗವುಪನೇಮತವ್ಯನಮಗ

12 ದಿ-ಯ-ಯ-ವನಮಸ್ತ-ಗವುಪ

13 ಬಿಜ್ಜಧಮ್ಮದವ್ಯವನವೇನರಗಿವಿರ

14 ಮುನೂಸಲುಪಾರಂ ಬಾರಿವಿಗಿ

15 ೧ ಸಂಧಾನೇಲು ೧೦ ವುಪಯದ

16 ಲೀದಿಗಿ ೫ ಪ್ರಭಾ ೧ ವರಗಲ

17 ಪಟ್ಟತೋಗಿ ೧ ಭೂಪತೇರಿದಿಪ

18 ಗಂಟೆಜಾಗಟಿವ ದ್ವೈರವ

19 ಂರದೇವಿಗಿಎಂಟಿವಿವಕ್ಕೆ ಒಂದು

ಹಿಂಭಾಗ

20 ಸ್ವಪದಂಭೀನೀಗಿಬಂಜೆವಿಧಿಗಿ

21 ಯಜಮನ್ಯು ನಿಕರಯಿದುರಿಯದಿ

22 ಯುಂವಿಲ್ಲದವೆನುಕರುಯಿವ

23 ರಗೇರೂಯುಯ್ಯಯಸೋಬಗಿ

24 ತಮಾಲವು ರೂಗಾಲರ್ವವಾಸ್ತು

25 ದಂವರ್ತುಪಅವಿವವಗಿಗಿ

26 ಯರೂಯುಂವಿಲಯಕೋದ

27 ಬ್ರಹ್ಮವೈಯಲೂಜೋಪರು

28 ಸ್ವಪತ್ತಾಂವದತ್ತಾಂವಾಂಜೋ

29 ಹೇರೂಮನು ಭಾಂ | ಸ್ವಪ್ಪವ

30 ವನವಸ್ತುಲವಿಪ್ಪಯಾಂ

31 ಜಾಯತ ಶ್ರಮಿ !

9

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮಕಡೆ ಮೊಗುಕಟ್ಟೆಯ ಕಲ್ಲಿನಲ್ಲಿ.

ಪಳಗನ್ನಡಪರ — ಪ್ರಮಾಣ 2 6" x 2

1 ಅತೋ ಭತ್ತಯೇನಯಪ್ರಜೋತ್ಸ

2 ನಡಿಗಲಿದಾ ದಿವ್ಯನಂಕಾದಿವರ . .

3 ಜಗಮೇನಿಲಾಪ್ತವಿದಿತಕಪನಯ

4 ವಿಕೂರಯವನೇಕೂತ್ತನಗಿಂಪ್ರಗಿಂಕಿತಕ್ರಾಯನಾ

ಶಾಸ್ತ್ರಲಿಖ್ಯೋದಮಂಪ್ರಕಟಮ್ನೋನಿರಾಕೀರ್ತಿಸ್ತೋದಮಂ

⁶ ತ್ವಜಾಧಿಪ್ಯಸಮಾಜನೋಪ್ಪನೋಮಾಪ್ತಾಽಂತಃಪುರ

⁷ ನವಂಪ್ರವೃತ್ತಿಯುಳ್ಳವನು ಲೈಕತ್ವನಿಮಿತ್ತವಾಗಿ ಮನುಷ್ಯನಾದನು

⁸ ಬೋಧಪ್ರದವ್ಯವನು ಮನುಷ್ಯನಾದನು ದೂರವಿಲ್ಲದಿರುವ 10 ವನಬಾಹ್ಯನ

⁹ ಶರಣೋದವಾನ್ಮಂತ್ರಂಪ್ರವೃತ್ತಮುಪ್ರಾಪ್ತವ್ಯವಾಗಿರುತ್ತದೆ

¹⁰ ಮೂಢನು ನುಸುಳುವಂವಾಗುವುದು ತಪ್ಪಿತನು ಸರ್ವವಿಧವಾದ

¹¹ ಗೋಪ್ಯವಾದವುಗಳನ್ನು ಮುಖ್ಯವಾಗಿ ಕೃತವ್ಯವಾದವುಗಳನ್ನು

¹² ದೂರವಾಗಿರುತ್ತದೆ ಆಶಾಪೂರ್ವಕವಾದವು

¹³ ಯಾವುದಾದರೂ ಲೋಕದಲ್ಲಿರುವುದು ಅದರಲ್ಲಿರುವುದು

¹⁴ ಲಿಪ್ಯವು ಪ್ರಸಿದ್ಧವಾದುದು

¹⁵ ಲವಕೂಟಂ 1 ಪಟ್ಟಣ

¹⁶ ಸಿಲವಂ-ಲವಂ 1 ಪ್ರಮಾಣವು ರಮಣ

10

ಅದೇ ಗ್ರಾಮದ ಉಪರಿಗೆ ಬಸವನ ಗುಡಿಗೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ವಳಗವುಳ್ಳವರ - ಪ್ರಮಾಣ 3 x 2 6

¹ ಸ್ವಸ್ತಿ ಸಕಲವ್ಯವಾಹರಾಣ್ಯಾಣಾಂ ವತ್ಸರ

² ಸತಂಗಳಿಗಿರುವುದು ಉಪಪತ್ತಿವ್ಯವನು

³ ವಿಶಾಲವಾದವುಗಳನ್ನು ಸುತ್ತುವರಿಸುತ್ತಿರುವುದು

⁴ ಮುಗ್ಧವಾಗಿರುವುದು ಮುಗ್ಧವಾದವುಗಳಾದವು ಆ ದಿವಾ

⁵ ಲೋಕವು ಉಪಪತ್ತಿವ್ಯವಾದವುಗಳಾದವುಗಳಾದವು

⁶ ತಾಂತ್ರಿಕವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁷ ಭವಿಷ್ಯವು ಗಮ್ಯವಾದವುಗಳಾದವುಗಳಾದವು

⁸ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁹ ಪ್ರದೇಶವಾದವುಗಳಾದವುಗಳಾದವು

¹⁰ ಲೋಕವಾದವುಗಳಾದವುಗಳಾದವು

(ಅನ್ನು 7 ಪಟ್ಟಣಗಳಾದವು)

11

ಅದೇ ಹೋಬಳಿ ಹೆಂಡ್ರುಗಳನ್ನು ಕುರುಹಾಗಿರಿ ಹೊಲದ ಮಧ್ಯೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5 x 3 6

¹ ಬಹುಧನವುಳ್ಳವನು ಉಪಪತ್ತಿವ್ಯವನು

² ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

³ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁴ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁵ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁶ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁷ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁸ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

⁹ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹⁰ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹¹ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹² ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹³ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹⁴ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹⁵ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹⁶ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹⁷ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

¹⁸ ಸಮಗ್ರವಾದವುಗಳಾದವುಗಳಾದವುಗಳಾದವು

12

ಅದೇ ಗ್ರಾಮದ ವಿವಿಧವರ ಕೇಳಿಯ ಪ್ರೇಮಿಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 6" x 4' 6"

- 13 ಯವನ ಸಮಸ್ತ
 14 ಕುಲಕ ನಿಲಿತವಾದಕೂಳು
 15 ಗಣಿ ಕವಗಿಕೊಳುವುದು ಕೊಟ್ಟಿಲ್ಲಾಣನ
 16 ಮನವು ಇಂದಿ ತಿರಾಯಿತ್ತಿರಗನಮ
 17 ದಪ್ಪದ ಕರಗಿಹತ್ತಿದುಪ್ಪಿಸ್ತವತ್ತಾಂವದತ್ತಾಂವ
 18 ದೋಷವೇತವಸುಂದರಾಂ | ಪಟ್ಟವಪ್ಪ-ಸಹಸ್ರಾಣಿವಿಪ್ಪಾಯಿವಾಯಿತೇಕ್ರಮಿ || ಸಾ
 19 ಮನೋವಿವಿಧವ್ಯಕ್ತವಾಗುವಾಗಲೇಕಾಂತಿಮಾನೋಭವವ್ವಾ : 1 ಸಮ್ಯಕ್ತಾನ್ವಯಿವಿ
 20 ಮರ್ಧವೇದ್ರಾನೇಭೂನೋಭೂದೋಯಾತೇಯಾವದ್ರಾ : || 2 ಅಲ್ಲಾಳವದ
 (ಮೇಲಾಂಕ 12 ಪಟ್ಟಿಗಳು ಹೋಗುವ)

13

ಅದೇ ದೋಷ ಅಲವರು ಗ್ರಾಮದ ಕಂಠುಲಿಂಗೇಷ್ಟರ ಬೇವಾಲಯದ ಪ್ರಕಾರದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 6" x 2 9

- | | |
|----------------------------------|-------------------------------------|
| 1 ಪ್ರೇಮಸ್ತ ಸಮಸ್ತ ಭವನಾಶ್ರಯೀ | 10 ಗದೇವರಸುಮಿವಾಚ್ಯವೇಯುತಿ . ಸ |
| 2 ಪ್ರವಿವ್ಯವಂಮುರಾಣಧಿರವ | 11 ಕವರವನ ೧೦೦೦ ಸಂದರ್ಶಿವನವತ್ಸ |
| 3 ವರವೇಸ್ವರಂದ್ರಾಶ್ರಮತೀಶ್ವರವಾಧೀಸ್ವ | 12 ದವಾತ್ರಿಕಸುಪ್ಪ ಪಾಡಿವನುಕ್ರವಾರಕ್ರೀಮ |
| 4 ರಂದ್ರಾಶ್ರಮಕುಲಂಬರದ್ವಿಮಣಿಸವ್ಯಕ್ತ | 13 ನುಮಾಪ್ರಧಾನವರವನುಕುಲದ(ವ)ರಂತ್ರಿ |
| 5 ಕೋಶಮಣಿಮಲೇಯರಾಜಮಲೇಯರ | 14 ಯಕರಮಗಲಕುಮಿವಾಯಾಣದೇವದಂ |
| 6 ಕೋಶಮಣಿಮಲೇಯರಾಜಮಲೇಯರ | 15 ಇದ್ದ ಯಕರವರವೇಸ್ವರದೇವರಂಗವೇಸ್ವರವಾ |
| 7 ಕನಕಾಯಾಸೋರನನಿವಾಸರನ್ನಿಗುರುಗರ್ಗ | 16 ಸ್ವಯಾದವ್ಯಕ್ತವನುಅಳುತದವತಂಮದೇಳು |
| 8 ಮುನ್ಯುರಾಧಿಕಾರದವ ವರವೇಸ್ವ | 17 ತಾಡೇಳುನುಸರಕಳಿಕವದ . ಗಂಗೆ |
| 9 ಕಪು ವೀರನ ರ | |

14

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನಾಯವ್ಯ ತಾಯೂರಿಗೆ ಹೋಗುವ ಹೀಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 3 6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೇಷ್ಠಯಾಧ್ಯಾಧಾರ್ಯ. ಲಿವಾಹನರ ಕವರವೇಯುತಿ
 2 ಸ್ವಸ್ತಿ ಶ್ರೇಷ್ಠಯಾಧ್ಯಾಧಾರ್ಯ. ಲಿವಾಹನರ ಕವರವೇಯುತಿ
 3 ಸ್ವಸ್ತಿ ಶ್ರೇಷ್ಠಯಾಧ್ಯಾಧಾರ್ಯ. ಲಿವಾಹನರ ಕವರವೇಯುತಿ
 4 ಸ್ವಸ್ತಿ ಶ್ರೇಷ್ಠಯಾಧ್ಯಾಧಾರ್ಯ. ಲಿವಾಹನರ ಕವರವೇಯುತಿ
 (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

ಅದೇ ಗ್ರಾಮದ ಅಂಕದಬಾಗಲ ಬಳಿ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 4'.

- ¹ ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಯೋಗ್ಯವಾದುದು ಲಿಖಿತವಾಗಿರುವುದು
 - ² ಸಂಧ್ಯಾರ್ತಮಾನವಾದ ಸಂಧ್ಯಾರ್ತಮಾನವಾದುದು
 - ³ ಸ್ವಾಮಿಯವರು ಹಾರಾಡುವುದು ಲಿಖಿತವಾಗಿರುವುದು
 - ⁴ ಮಹಾರಾಯರು ಪ್ರಾರ್ಥಿಸುವುದು ಲಿಖಿತವಾಗಿರುವುದು
 - ⁵ ಮಹಾರಾಯರು ಲಿಖಿತವಾಗಿರುವುದು ಲಿಖಿತವಾಗಿರುವುದು
 - ⁶ ಪೂಜೆ ಆಡುವುದು ಲಿಖಿತವಾಗಿರುವುದು
 - ⁷ ರಾಯರನ್ನಿರಿಸುವುದು ಲಿಖಿತವಾಗಿರುವುದು
 - ⁸ ಅಲಹದರ ಗ್ರಾಮದ ಬಗ್ಗೆ
- (ಮುಂದೆ 9 ಪಟ್ಟಿಗಳು ಕಾಣುವುದಿಲ್ಲ.)

ಅದೇ ಹೋಬಳಿ ಮೂಡಲಗ್ರಹಾರ ಗ್ರಾಮದ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲಿನ ಮೇಲೆ.

- ¹ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ² ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ³ ಮೂಡಲದ ಮೇಲೆ

ಸಂತೇಮರಹಳ್ಳಿ ಹೋಬಳಿ ಬಾಗಿಲಿನ ಗ್ರಾಮದ ಭೂಮಿಗೇ ಸ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 5'.

ಮುಖ್ಯವಾಗಿ.

- ¹ ಸ್ವಾಮಿಯವರು ಹಾರಾಡುವುದು ಲಿಖಿತವಾಗಿರುವುದು
- ² ಸಂಧ್ಯಾರ್ತಮಾನವಾದ ಸಂಧ್ಯಾರ್ತಮಾನವಾದುದು
- ³ ಸ್ವಾಮಿಯವರು ಹಾರಾಡುವುದು ಲಿಖಿತವಾಗಿರುವುದು
- ⁴ ಮಹಾರಾಯರು ಪ್ರಾರ್ಥಿಸುವುದು ಲಿಖಿತವಾಗಿರುವುದು
- ⁵ ಮಹಾರಾಯರು ಲಿಖಿತವಾಗಿರುವುದು ಲಿಖಿತವಾಗಿರುವುದು
- ⁶ ಪೂಜೆ ಆಡುವುದು ಲಿಖಿತವಾಗಿರುವುದು
- ⁷ ರಾಯರನ್ನಿರಿಸುವುದು ಲಿಖಿತವಾಗಿರುವುದು
- ⁸ ಅಲಹದರ ಗ್ರಾಮದ ಬಗ್ಗೆ
- ⁹ ಮೂಡಲದ ಮೇಲೆ
- ¹⁰ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹¹ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹² ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹³ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹⁴ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹⁵ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹⁶ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹⁷ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹⁸ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ¹⁹ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ
- ²⁰ ತಿರುನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮೇಲೆ

18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತವಜ್ರಮಹಾವಿಮು
⁴
¹³ ಲ್ಯಮಂಶಿವ ಕಾಲಾರಿಯಾಗಿ
¹⁴ ದಿಯಾಗೆವಸ್ತ್ರ ರಮಂಗಟ್ಟಿ
¹⁵ ಗಂಮನೆಗಂಮದ್ವಿ ನಾತ್ಯ ಬತ್ತಿ ಲ್ಲ ಪದ್ಧಿ ಗಂಮವ್ಯತುಮನಮು
¹⁶ ಉತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿಯೊಳಕುಂಚಿಭಟ್ಟಿ ರಕಕಾಲದ್ವಿಧಾರಯು
¹⁷ ಬಿಟ್ಟು ಕೊಟ್ಟು ಬಿಡಿವತ್ತ ಪದ್ಧಕ್ಕಿಕ್ ಯಮನ
¹⁸ ಕನ್ನ ಹಿರಿದಾನದಕ್ಷಿ ಸಲ್ಯದು
¹⁹ ರಮುಪ್ಪ ಮಿನ್ನು ಕೊ ರಮೂಲಿ ವಿಜನಾಪಟ್ಟಿಗೆ
²⁰ ಜಗದ್ವಿಧಿ ಗಳುವದವಿಜಗದ್ವಿಧಿ ಕೊದನಕರವಿಗು
²¹ ಶ್ವೇತವಯಂವದಮೂಲಮುಂನಾಪ್ತಿಕ್ ಶ್ರೀದಬ್ಬಿಲಮುಂ
²² ವಾರಣಸಿಯುಂಕುಬಿಲಮುಂನಾಪ್ತಿಕ್ ಮುಕುಂದವಜ್ರ
²³ ಮುನಾಪಾತಕಂ | ಸ್ವದತ್ತಂಪದವತ್ತಂವದೋವರೇತವನುಸ್ಥರಾಂ | ಪಟ್ಟಿನ
²⁴ ಪೂಜನಸ್ರೋವಿವಿಧ್ಯಯುಂವದಾತೇಶ್ವರಿಃ | ದಾನವಮಂಜರದೇವೀ
²⁵ ಗ್ಗಸ್ತನುಪ್ಪಕವಟ್ಟಿಜಾನು ಶ್ರೀ |
 (ಆಕ್ಷರ ಬಿಡಳ ಸವಿಧು ಚನ್ನಾಗಿ ಕಾಣುವದಿಲ್ಲ)

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 5" x 5'.

- | | | |
|--|--|---|
| ¹ ಸ್ವಸ್ತಿ ಪ್ರಸ್ತಿ ಸುತಂತ್ರೀಮತು | | ³ ಲ್ಲಿ. ಗೆಯುಂ ಮದವ್ವು
⁴ ವಸ್ತ್ರವಿಗರ ಯು ನ್ನಿಯಮು |
| ² ತವಿಕಾನುಮು | | |

20

ಅದೇ ಗ್ರಾಮದ ಈಡಿಗೆರೆಯ ಬೀದಿ ಮಧ್ಯೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8' 6" x 5' 6".

- ¹ ಶ್ರೀ ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತವಜ್ರಮಹಾವಿಮುಂನಾಪ್ತಿಕ್
² ಉತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿಯೊಳಕುಂಚಿಭಟ್ಟಿ ರಕಕಾಲದ್ವಿಧಾರಯು
³ ಸಮ್ಯಕುರತೇನಾಪಾತಕವಿಜಗದ್ವಿಧಿ ತಳ
⁴ ಕಾಡುಗಂವದಾಪಿವಿಜಗದ್ವಿಧಿಮುಂನಾಪ್ತಿಕ್
⁵ ನಂಲಿ
⁶ ವ ಮುರಾರಾಧಾರಾಜ

⁷ಪ್ರವೀರ

⁸ವ್ಯಾಪಕ ಭು-ಭುಸಿ ಸಂವತ್ಸರದ ಬಾಹ್ಯದ ಸುಪ್ತ ಭುಪ್ತ ರಾಯ

⁹ನ ಸಂಕ್ರಾಂತಿಯಿಂದ ಬಿಡುಬಿಡುಗೊಳಿಸುವ ವಂದನಾಂಜನ

¹⁰ ನಮಗಾಗಿ ಮಗುವೊಂದಿಗೂ ಮಗುವೊಂದಿಗೂ

¹¹ ನಾಡೊಳಗೆ ಬರುವ ನಾಡೊಳಗೆ ಬರುವ ನಾಡೊಳಗೆ

¹² ಯ ನಾಡೊಳಗೆ ಬರುವ ನಾಡೊಳಗೆ ಬರುವ ನಾಡೊಳಗೆ

¹³ ಮುಕ್ತಿ ಕೊಡುವ ಮುಕ್ತಿ ಕೊಡುವ ಮುಕ್ತಿ ಕೊಡುವ

¹⁴ ಮುಕ್ತಿ ದಿವಸವೆಂಬ ಮುಕ್ತಿ ದಿವಸವೆಂಬ ಮುಕ್ತಿ ದಿವಸವೆಂಬ

¹⁵ ಬಿಡುಬಿಡುಗೊಳಿಸುವ ಬಿಡುಬಿಡುಗೊಳಿಸುವ ಬಿಡುಬಿಡುಗೊಳಿಸುವ

¹⁶ ಮುಕ್ತಿ ಕೊಡುವ ಮುಕ್ತಿ ಕೊಡುವ ಮುಕ್ತಿ ಕೊಡುವ

¹⁷ ಸ್ವಾಮ್ಯದ ಕೊಡುವ ಸ್ವಾಮ್ಯದ ಕೊಡುವ ಸ್ವಾಮ್ಯದ

¹⁸ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ

¹⁹ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ

²⁰ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ

21

ಅದೇ ಗ್ರಾಮದ ನಾಯಕರಾದ ದೇವಸ್ಥಾನದ ಮುಖ್ಯಾಂಗ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5 × 3 6

¹ ತಲುಗೊಡವೊಂದಿವನ

² ಯವಗೊಡವೊಂದಿವನ

³ ಕಾವಗೊಡವೊಂದಿವನ

⁴ ಮೊದಲೊಂದಿವನ

(ಮೇಲ್ಕೊಡವೊಂದಿವನ ಬಂದ ಬಿಡುಬಿಡುಗೊಳಿಸುವ ನಾಯಕರಾದ ದೇವಸ್ಥಾನದ ಮುಖ್ಯಾಂಗ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ)

22

ಅದೇ ದೇವಸ್ಥಾನದ ಕಲ್ಲಿನಲ್ಲಿ ಗ್ರಾಮದ ಗಿರಿಜಾಸುತನಾದ ದೇವಸ್ಥಾನದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 × 3 6

¹ ಪ್ರಮಾಣ

² ಬಸವಸ್ಥಾನ

³ ಬಸವಸ್ಥಾನ

⁴ ಬಸವಸ್ಥಾನ

⁵ ನವರಸಾಂತಿಮಾಲದ

⁶ ಗೋಪಾಲಪುಂಜನ

⁷ ಸ್ವಾಮ್ಯ

⁸ ಯವಗೊಡವೊಂದಿವನ

⁹ ವೀಣೆಗಳೊಂದಿವನ

¹⁰ ಕೊಡುವ ಕೊಡುವ

¹¹ ವಿಲಾಸವೊಂದಿವನ

¹² ಸ್ವಾಮ್ಯದ ಕೊಡುವ

23

ಅದೇ ದೇವಸ್ಥಾನದ ಕಲ್ಲಿನಲ್ಲಿ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 6 × 3

¹ ಸ್ವಾಮ್ಯದ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ

² ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ ಕೊಡುವ

- ¹ತಾಪಘೋಷಗದೇವಮಹಾರಾಜರುಪ್ರಾನ್ತಿರಾಜ್ಯಂತ್ಯಯುಕ್ತರಲ್ಲದವನು. ಬೇರೊಬ್ಬರೂ ಮಹಾಜೈಯ್ಯದೇವಮಹಾರಾಜರು
⁴ ಕುಲಪ್ರಾಧಿಕಾರವಹಿಸಿದುದಾದರೂ ಕೂಡ ಕೊಟ್ಟಿಲ್ಲವೆಂಬುದಾಗಿರಬಹುದು. ಸಾಸನಕ್ರಮವೆಂ
⁵ ತ್ತೆಂದರೆ ನೆಮಿಘೋಷರಾಜನು. ಕಳ್ಳ ಸಲುವುಂ ಮತ್ತೊಬ್ಬರೊಡನೆ ಮುಖ್ಯವಾಗಿ ಕಾಂಕುನಿವೆತ್ತಿ. ಇವನು ಕಾಪ್ಪನಿಗೆ ಉಂಟಾದಾಗ
⁶ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟಿರುವಾಗಲೇ ದಿವರಂಗಾಪುರವೂ ಕಪಾಲದಾಗ್ನಿ ೧ ಉಪಮಾಂಗ್ಯಮಾಡಿದರಂತೆ
⁷ ರೂಪೇಶ್ವರಗಣನಿಗಿತ್ತೇವೆಂಬುದಾಗಿ ಅಕ್ಷರೀತನಾದಿವೆ. ಸುಧೈರಾಗಳೆಂಬಿಷ್ಟ. ಘೋಷದ್ರಾವ್ಯಮೃಗಸು
⁸ ನಿಮಿಪುತ್ರರೂ ಮಹಾರಾಜರೊಡನೆ ಮಹಾಜೈಯ್ಯದೇವರಾಜನು. ಅಕ್ಷರೀತನಾದಿವೆ. ಸುಧೈರಾಗಳೆಂಬಿಷ್ಟ. ಘೋಷದ್ರಾವ್ಯಮೃಗಸು
⁹ ದೇವರಾಯವಿಷ್ಟದ್ರಾವ್ಯವರ್ಷವ್ಯಸ್ಯಸೂನವಾ ಮತ್ತೊಬ್ಬರು ದಿವರಂಗನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ
¹⁰ ಗ್ರಾಮದಾನ || ಮಲ್ಲಾಘ || ರಾಜರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ
¹¹ ಬಾಲ ಸ್ವರಾಜ್ಯವೆಂಬುದಾಗಿ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ
¹² ಸ್ವರಾಜ್ಯವೆಂಬುದಾಗಿ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ

24

ಆದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 2'.

- | | |
|--|---|
| ¹ ಸ್ವರಾಜ್ಯವೆಂಬುದಾಗಿ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ⁸ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ೧ ೫ |
| ² ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ⁹ ಸಂಕನಾಪುತ್ರದೇವರಾಜನೊಡನೆ |
| ³ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ¹⁰ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ |
| ⁴ ಸಂಕನಾಪುತ್ರದೇವರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ¹¹ ಸ್ವರಾಜ್ಯವೆಂಬುದಾಗಿ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ |
| ⁵ ಸಂಕನಾಪುತ್ರದೇವರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ¹² ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ |
| ⁶ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ¹³ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ |
| ⁷ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ¹⁴ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ |

25

ಆದೇ ದೇವಾಲಯದ ಮುಂದೆ ಬಲಿಪೀಠದಲ್ಲಿ.

- ¹ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ೧೫೫ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಾಜನೊಡನೆ
² ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ
³ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ

26

ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶ್ವರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3 x 3.

- | | |
|--|---|
| ¹ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | ⁶ ಕಂ ೫೦೦ ಬಂದಿರಾಜ್ಯ |
| ⁴ ಬಂದಿರಾಜ್ಯ | ⁷ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ |
| ³ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ ಮಹಾರಾಜನೊಡನೆ | |

27

ಅದೇ ಹೋಬಳಿ ಹೆಗ್ಗವಾಡಿ ಗ್ರಾಮದ ಕಂಭುಲಿಂಗ ದೇವಸ್ಥಾನದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರಣಜ್ಜರ — ಪ್ರಮಾಣ 4' x 2' 6".

28

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 2' 6".

¹ವಿಕ್ರಮಸಂವತ್ಸರದ ಭಾದ್ರಪದದ ಸು ೧೫ ಸುಮಾರು

²ಮದೇವರಾಯನವರವರು ಬ್ರಹ್ಮರಾಜ್ಯದಿಂದ

³ಉತ್ತರ ಭಾಗದಿಂದ ಬಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ

⁴ಸಂಧ್ಯಾವಾರದಿಂದ ಬಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ

⁵ಕನಾಡಿನಿಂದ ಬಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ

29

ಅದೇ ದೇವಸ್ಥಾನದ ತಳವಾಡಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರಣಜ್ಜರ.

30

ಬೊಂಗನೂರು ಹೋಬಳಿ ಮೇಲುವಳದಲ್ಲಿ ದೇವಸ್ಥಾನದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3 x 2'.

¹ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

²ದೇವಸ್ಥಾನದ ಬಳಿ

³ಯಸವಂತರಾಯನವರವರು

⁴ಸಂವತ್ಸರದ ಭಾದ್ರಪದದ ಸು ೧೦ ಸುಮಾರು

⁵ಮದೇವರಾಯನವರವರು ಬಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ

⁶ಉತ್ತರ ಭಾಗದಿಂದ ಬಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ

⁷ಬ್ರಹ್ಮರಾಜ್ಯದಿಂದ ಬಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ

⁸ಉತ್ತರ ಭಾಗದಿಂದ ಬಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ

⁹ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹⁰ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹¹ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹²ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹³ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹⁴ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹⁵ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹⁶ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

¹⁷ಬೃಹದೇವಸ್ಥಾನದ ಬಳಿ

- ¹⁶ ಖಾಲಿ ನಡುವಿನ ಕೊಡುಮಾಡುಮಾಡು ಕೊಟ್ಟುಕೊಡು
¹⁷ ನನ ! ಫಲಗ್ರಂಥ ! ದಾನವನವನೋರವಾಧ್ಯದಾಧ್ಯದೋ
²⁰ ನುಮಾಲನಂ ! ದಾನಾತ್ಮಗಮವಾತ್ಮಗಮಾಲಾಪ್ಯಸ್ವರೂಪತಂ !
²¹ ಇಂದ್ರಿಯವನಾಹಾರಯಿಕವೇಪ್ಪು || ಶ್ರೀ ಶ್ರೀ
²² ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಜಂಗಮಕೊಡವದಿಡು
²³ ಗದ್ದಯಕೊಟ್ಟವಗವಂತವತಯಿಕೊಟ
²⁴ ಬೈದುಬೈವರೋಕವುಪ್ಪಿ ಯಾಗವೇಕುಮಂ
²⁵ ಬುಕವನಿಡು ! ಅವನುಬಳಸುವನಾ
²⁶ ಹಗ್ಗುಗೋಲುಕಾಡುರಿಕೊಡವ
²⁷ ಪಕಪೋಪನು

31

ಆದೇ ಹೋಬಳಿ ಬೇರವಾಳು ದನಮನವುರದ ಪನೆಯಾಲವ ಮರದ ಬಳಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

¹ . ನನವನವುರ | ² ದಾಗು 1 ತಾ | ³ ಬಸವರಾಜವಚನ !

32

ಆದೇ ಹೋಬಳಿ ಇರಿಸವಾಡಿ ಮಾರಿಚಾವಡಿ ಮುಂದೆ ಇರುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 4'.

- ¹ ಕಾರಿವಾಜನನಕವರುಷ ಲೀಲಾಕೆ ಸಲುವಿಳಂಬಸಂವತ್ಸರದವನಗ
² ದೇವರು ಇವವಿವಾರವೆಲ್ಲರಿಗಿರಪ್ರಕಾಶತಮವಾರಾಯ
 (ಮುಂದೆ ಕಲ್ಲು ನಮೆ ಒಂದೊಂದು ಅಕ್ಷರವಾಗ್ರ ಕಾಣುತ್ತೆ.)

33

ಆದೇ ಹೋಬಳಿ ನಂಬರಾಜವುರದ ಕನ್ನೇಗಿರತನ ಯೊಂಬಟ್ಟಿರುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 4'.

- ¹ ಕುಳಮನು
² ಹೋರಂಥದು . ನಬ್ಬಣನನಂಬಿಟ್ಟುಕೊಡಿ ! ಕಾರಿವಾಜಕಾಡ್ವೈಪ್ಪುಧೂ . ವಿವಂಘ್ಯ
³ ಕಾಡ್ವೈ ! ಚಿತ್ತಾರಿವೇಶವನೋಕೊಟ್ಟರಾವೈವತ್ಸರೇ ! ನೂರಂಜಿತಿಮಾಲಸ್ಯತಮೋಜೋ
⁴ ನತ . ನಿರಃ ! ತಸ್ಮಾತ್ಪದಾಪ್ಯವೈರಾಯ ಚತುರ್ವೇದಿಮಾಗ್ಗ .
⁵ ಭೂತಕರಣವುರನಾ ಅನೇಕೇದಧಿಮಾಗ್ಗ
⁶ ಯಂತಂದಿಬಾಯ್
⁷ ತಾನಿನಯ್ಯದ್ವೈ
⁸ ತತ್ಪರವಪುರಸ್ಕೃತವನಾ
⁹ ಮದಿವರಂಕಧಮಿದ್ಯಂತೇಬ್ರಹ್ಮತಃ . ಕೃಷ್ಣರಾಜತಃ
¹⁰ ಮದಗಮಾಗ್ಗತಿ . ಪ್ರರಾರಾಮವುರಮತ್ತರಮಾವಮಾಗ್ಗ . ರಾಮವನಾ

- ¹¹ಲೂಕಾಂವ್ಯಮಂ ರೋಕಾಂವಂಭೂತಮೂಲಕಲ್ಯಾಣಕ್ಷೇಮಂ | ಪರಿತಸ್ತುಂ
¹²ರವಾಮನಮಾಪ್ತಾಃ ಸ್ವಾಸ್ಥ್ಯಂ ತೇಭೂತನಿಧ್ಯಾಪ್ಯಪ್ಪುಷ್ಕಲಗೀತೇಜಸ್ವಾಮ್ಯುಬನಿವಿಗೇರ್ವಮಾ
¹³ಸ್ತವಾಗಿಸಲಾಪ್ತಮಾ ಕೋಗೇಶವಮನೇರಾಹರಂನಿರಂಜಿತಗ್ರಾರದಣ್ಣ
¹⁴ಪೂಜಿತಗೇಶರೂಪಿನೇರಾಹರವದಿಯಾ ಯಾಕಲ್ಲುಕಟ್ಟೆಯಕಾಲುಬೆ
¹⁵ಯನೀರುನಿರಂಜಿತಗೇಶಗೇ ಸಲುವೆ ರಾಜಲಗ್ರಾ
¹⁶ರಲಕ್ಷ್ಮೀಯಾಪ್ಯು ಟಪ್ರಜಗೇಗೇಮಗ್ನಾನದೇಶನುಂ
¹⁷ಕಪ್ಪೇಶವಾಪುನಿರಂಜಿತ ಕೇಶಲಾಪ್ತಮಾನೀರಾಹರಕಾಲುಬೆದಾಣಮಾ
¹⁸ಮಿವಿವಿವ್ಯವ್ಯಮಯಾಹೇಸಲಾಪ್ತಮಾಪ್ತೇತ್ರವಸನೇಶವನಸಮಂಭ್ರಾಸವಾಗುತಂ
¹⁹ರಮ್ಯತ್ರಯವಿತ್ತಿ ಯಮಾಹಿತನುಭವಿಕೇಶಯುವಿತ್ತಿ ವಂತರವಿವರ | ಭಟ
²⁰ಯಗೇಗೇವಿತ್ತಿ ಬು ಯಗೇಗೇ ೧ ಅನಂತನಾರಾಯನಸ್ವ
²¹ಯುಗೇ ಗೇಗೇ ೧ ಗೇಗೇ ೧ ಬೇವರಾಜ
²²ದ್ವಿನವರಮಕ್ಕುಬ್ರೂರಂಗರಾಜಲರಸುಗೇಶವಮೇಯಂಗಳಬೇವರಾಜ

ಹಿಂಭಾಗ.

- 23
 24 ಉಪೇಶ್ವರಗೋಪಮಜೇಶನ || = ತಿರುಮಲಾಜಗ
 25 ಮಹರತಂಮುಂಗಾರಿವ ಸುನಾರಿಗೇಶಮುಂಗಾರಿ

(ನಗರಾಕ್ಷರದಲ್ಲಿ)

- ²⁶ಸ್ವಪತ್ತಾಂವರದತ್ತಾಂವಾಹೋದೇಶನುಂಭರಾಂವಪ್ಪಿರ್ವಪ್ಪ
²⁷ಸಪಸ್ತಾಂವಿವ್ಯಾಹರಾಂವಾಹೇಶ್ರಿಮಿ ||

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ಹೊಂಗನೂರು ಗ್ರಾಮದಲ್ಲಿ ಅರ್ಕೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಜೊಲದಲ್ಲಿರುವ ಗಾಣದ ಕಲ್ಲಿನಲ್ಲಿ.
 ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ.

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಅಪ್ಪರೈಕಟ್ಟಿಗೆ ಪಶ್ಚಿಮ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.
 ಪ್ರಮಾಣ 2' x 1' 3".

¹ವಿಜ್ಞಾನಸಂವತ್ಸರದಭಾಷ್ಯ²ಪದ್ಮ ೪೮ನಂಬರಾಹವ³ಶಯಾರೂಪೇಶಮಲ್ಲಿಕಾರ್ಜುನ⁴ನವೋದಯಗೇಶಕಟ್ಟಿಕೊಡಗಿಮನ

36

ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.
 ಪ್ರಮಾಣ 3' x 1' 6".

¹ಕರಿಮುಗಿ ೪೭೦೦೦೬ ಸಂದಮ ೪೧೭೦೦೦೬²ವಿಜ್ಞಾನಸಂವತ್ಸರದಭಾಷ್ಯ(ಬದು ೧೦ ಗೋಮಾರಾ³ಬಲವಾರಾಹನಿಲಾಚಾರ್ಯ ಗುನವನವ್ಯವಸ್ಥಾಪನಾ⁴ವಾಗಿಸಲಾಪ್ತೇತ್ರವೋಗನೂರರಿತಂ ವಂಚಿಪ್ಯಾಪಂ

⁵ಮೂಲೆವಂದಿ ೧೧೧ ನ ಗಿವ್ಯಯಿವಿ ೧೧೧ ಅಂಕನಪ
⁶ಶೃಂಗನಪ್ಪಯನಪುನಾ ಉಪ್ಪುಪುಪಿ
⁷ಗನುಮುಳುಪಿಃಗಿವಿ ೨೦ ಶೃವ್ಯಪ್ಪ
⁸ನಕವಲಿಯುಸು-ವರ್ತ-೧೧೧೧೧೧
⁹ಯಲಿವೆದ್ದಲು ೫೦ ಯುಪ್ಪುಪಿ ೧೧೧೧ ಮುಖಿ ಎಕ್ಕ

¹⁰೧೧ ಲಚಿರದಾಡಿವೆವಿವಿವಿವಿ ೧೧
¹¹ಗದ್ದ 1 ಮಿಕ್ಕಾಡಾಯವನವೇರಾಂತರಾಜ್ಯಕಾರಿ
¹²ಶೃವಾಗಿಯಿರದೆಫಿರಾಯವೆವಿವಿವಿವಿವಿವಿ
¹³ಗಾಯವರವ್ಯವನವಿವಿ ಗನುರಮುಖ
¹⁴ಜಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ

(ಮುದ 2 ಪುಟಗಳು ಇರುತ್ತಿ)

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ಅದೇ ಗ್ರಾಮದ ಮೂಲೆ ತಿಟ್ಟಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾ 2 3 x 2 6

¹ಶೃವ ಪುಟ್ಟುಮಿವನವಪ್ಪರವವಿವಿವಿ ೫೦
 ಶೃವಪುಟ್ಟುಮಿವನವವಿವಿವಿವಿವಿವಿವಿ
²ದನ ೪ ವಾ ೧ ರಾಜಯನವರಾಜಿವಿವಿವಿವಿವಿವಿ
³ವ ದವ್ಯವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
 ಟ್ಟಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁴ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁵ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁶ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁷ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁸ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁹ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ

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ಅದೇ ಗ್ರಾಮದ ಮೂಲೆಬಾವಿಗೆ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿದ್ದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾ 3 9 x 2

1 ಭೃವಯ ಲವಾ
 2 ಷಿವಿ ಕಿವಿವಿವಿವಿವಿವಿವಿವಿ
 3 ನವಿ ೧ ಲಿವಿವಿವಿ
⁴ನವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁵ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁶ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁷ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁸ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
⁹ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ

¹⁰ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
¹¹ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
¹²ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
¹³ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
¹⁴ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
¹⁵ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
¹⁶ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ
¹⁷ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ

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ಅದೇ ಮಾರಿಬಾವಿಗೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾ 2 9 x 2

¹ಯಿವನವಪ್ಪರ
²ವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿವಿ

ಉತ್ತರ

³ಯಿವನವ

⁴ಯಿವನವವಿವಿವಿವಿವಿವಿವಿವಿ

⁵ವರುನೆಯಗೀಮೆಯು
⁶ಅಂಕಣಕಂಪುಳದ ಮನೆಯು
⁷ಮೂಡಲುಅಯಿಯು ಯಂಪತ್ತುಅ
⁸ಂಕಣಮನೆಯಗೀಮೆಯು ತೆಗೆದುಕೊಂಡು
⁹ಪ್ರತಿಯಾಗಿಕ್ಕೊಟ್ಟವನೆಯು ನಂದೇವೇಪನವರು
¹⁰ಕಳಳ ಯತೆಅಲ್ಲದೆ . ಎಷ್ಟೆದ

¹¹ತಲೆಯುಕ್ಕೊಟ್ಟುಮೊಟ್ಟಿಸಿದ . . . ಮನೆಯು
¹²ಹತ್ತು ಅಂಕಣಗೀಮೆಯನುಮರುವರ್ಗನೆಯು
¹³ಗಿಕ್ಕೊಟ್ಟವಾಗಿನೀಲುಅಡಂಬ್ರಕಪ್ಪುಅ
¹⁴ಯಾಗಿಅನುವವಿಸುಬಿದಲ್ಲಿ
¹⁵ಅವರು

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ಅದೇ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 × 1' 3'

¹ ಒಳಕ್ಕುತುಸಂಪ	² ಯನುಮಲಿಯೂ	⁷ ಯರಕುಮಾರರುಅರಾವ್ಯ
² ತನ್ನರಾಯತ್ರರು	³ ರನೀವವಪ್ಪುಡೆಯರ	⁸ ಪ್ರಾಚೆಯರಿಗ್ಗಿ ಪ್ಪು ಮಡಿ
³ ಅಲ್ಲವೀನೋನು	⁴ ಕುಮಾರರುಮುಅಬ್ಬಿ ದ	⁹ ಕೊಟ್ಟವರುಅವರವರು

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ಅದೇ ಗ್ರಾಮದ ವರದರಾಜ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ಇರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2 × 3'

¹ ತುದು	⁶ ಮಾಳಗೊಂಡರಗಾಗಿಯನಬದವಾ
² ಕುಳಿಕ್ಕಿ	⁷ ಪಕ್ಕ ಸ್ವರವಂಧವ್ಯದ್ದಿ ಯಕ್ಕು ಸರಿ
³ ದಾಕೊಟ್ಟಿರಬದವೊಳುವ	⁸ ಗೊಂಡು ಕೊಟ್ಟುಯಗೂಮಾರಿಪ್ಪಗುಪ್ಪುಮ
⁴ ಅವರಾರವನಾಂಕಿಡಿಬೊಳುವಕನೊಂದಿನ	⁹ ಉರಬದಗುಮಿವಾಳು ಸ್ವ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ವೀರಬ್ರಹ್ಮೇಶನ ಕೊಳವ ಮಯವ್ಯ ಮೂಲೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3 × 2

¹ ರಾಜವರಮೇಲ್ವರವೀರಪ್ರತಾಪ್ರಾ	¹⁴ ಮಾಡಿಮಾರವನವೈವೇದ್ಯವೀರಪ್ರವರ್ಣಕ
² ವೀರಕಂಠರವನರಸರಾಜಮಹೀಪಾಳ	¹⁵ ರಾತ್ರಿಕವನಾಳವೈವಾಳವನಾಳ
³ ನುಗ್ರೇವಗಪಟ್ಟಿರಬದವೊಳುವಾಧೀ	¹⁶ ಯದಲ್ಲಿದ್ದು ಸದಾನವ್ಯದಲ್ಲಿದ್ದನೊಂದಾಂ
⁴ ಸ್ವರನಾಗುಬದವೊಳುವಿನಾಮಾಧ್ಯಂ	¹⁷ ಪ್ರಾಚೆಯರಿಗ್ಗಿ ಪ್ಪು ಮಡಿ
⁵ ಗಿಯುತ್ತಿ ರುವಪಟ್ಟಿರಬದವೊಳುವಾಧೀ	¹⁸ ಗಿವರ್ಣಕನವ್ಯಯಾಗಿಯದ್ದಿಮಾಳವನ್ನನ
⁶ ದಮಗಗಳನ್ನು ನವಯುವವಕ್ಕೊತ್ತರ	¹⁹ ಅಲ್ಲಮಾಂವಾಳವನಾಳವನಾಳ
⁷ ಮಾಳಗೊಟ್ಟರಂಮದಿಕ್ರಮಾಂವಾಧೀ	²⁰ ರವಾಗಿಯಾಗೊಂಡುಯಕ್ಕುಳವನ್ನು ಸು
⁸ ದಿದಾ.ವೊಳುವಯಾಗೊಂಡುಯಕ್ಕುಳ	²¹ ರಾತ್ರಿಕವನಾಳವೈವಾಳವನಾಳ
⁹ ದೇವಾಲಯವಕ್ಕುಮವೇವೇವಯಿ	²² ಪ್ರಾಚೆಯರಿಗ್ಗಿ ಪ್ಪು ಮಡಿ
¹⁰ ದನವಲ್ಲದಾಳುವನವಪ್ರರಾಳವೇವಯಿ	²³ ಪ್ರಾಚೆಯರಿಗ್ಗಿ ಪ್ಪು ಮಡಿ
¹¹ ಧಟ್ಟರಮಾಂವರವಾಗೊಳುವಯಿಕ್ಕಿ	²⁴ ಉಗ್ರಾಂವಾಗಳವನಾಳವನಾಳ
¹² ಪ್ರಾಚೆಯರಿಗ್ಗಿ ಪ್ಪು ಮಡಿ	²⁵ ಗೊಂಡು ಕೊಟ್ಟುಯಗೂಮಾರಿಪ್ಪಗುಪ್ಪುಮ
¹³ ದೇವಾಲಯವಕ್ಕುಮವೇವೇವಯಿ	²⁶ ಪ್ರಾಚೆಯರಿಗ್ಗಿ ಪ್ಪು ಮಡಿ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಬಳಿಕೆ ಕಟ್ಟೆಯನೇಲೆ ಅಂಜನೆಯನ ಗುಡಿಯೊಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಅರವ್ವರ — ಪ್ರಮಾಣ 2 9 × 2

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ಅಲಾರು ಗೋಳು ಗ್ರಾಮದಲ್ಲಿ ಜನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನಕ್ಕೆ ಬಲಕಡೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ — ಪ್ರಮಾಣ 6 6 × 3 6

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಿದ್ಧ ಸುತಯ್ಯಾಚಾರ್ಯಕೃಷ್ಣಪ್ಪ

² ದೇವನಗಿರಿಯಲ್ಲಿ ಉಳಿದಿರುವ ಸುತಯ್ಯಾಚಾರ್ಯನು

³ ರಸಕವಿ ಎಂಬುದು ಜಯಸಂಪತ್ತರ ಪತ್ನಿಯು

⁴ ಪ್ರಸಿದ್ಧ ಸುತಯ್ಯಾಚಾರ್ಯನು ಅದೇ ಸಮಾಜದವರು

⁵ ನಾಯಕನಾಗಿದ್ದು ವಾಚನದಿಂದಲೂ ಅರವ್ವರವರು

⁶ ದತ್ತಾತ್ರೇಯಸುತಯ್ಯಾಚಾರ್ಯನು ಅದೇ ಸಮಾಜದವರು

⁷ ಅರಸುಗಂಟಾಪುರದವರು ಅದೇ ಸಮಾಜದವರು

⁸ ರವಾನಗರದವರು ಅದೇ ಸಮಾಜದವರು

⁹ ರವಾನಗರದವರು ಅದೇ ಸಮಾಜದವರು

¹⁰ ನಾಯಕನಾಗಿದ್ದು ವಾಚನದಿಂದಲೂ ಅರವ್ವರವರು

¹¹ ಸ್ವಪ್ರಸಿದ್ಧ ಸುತಯ್ಯಾಚಾರ್ಯನು ಅದೇ ಸಮಾಜದವರು

¹² ದೇವನಗಿರಿಯಲ್ಲಿ ಉಳಿದಿರುವ ಸುತಯ್ಯಾಚಾರ್ಯನು

¹³ ರವಾನಗರದವರು ಅದೇ ಸಮಾಜದವರು

¹⁴ ಗ ೧೩೩ ಪ ೩೩ — ನಾಯಕನಾಗಿದ್ದು ವಾಚನದಿಂದಲೂ

¹⁵ — ಗುಡಿಯಲ್ಲಿ ಉಳಿದಿರುವ ಸುತಯ್ಯಾಚಾರ್ಯನು

¹⁶ ದಿವ್ಯ ಸಮಸ್ತ ಬ್ರಹ್ಮಸಂಪತ್ತರ ಪತ್ನಿಯು

¹⁷ ದೇವನಗಿರಿಯಲ್ಲಿ ಉಳಿದಿರುವ ಸುತಯ್ಯಾಚಾರ್ಯನು

¹⁸ ಪ್ರಸಿದ್ಧ ಸುತಯ್ಯಾಚಾರ್ಯನು ಅದೇ ಸಮಾಜದವರು

¹⁹ ಗುಡಿಯಲ್ಲಿ ಉಳಿದಿರುವ ಸುತಯ್ಯಾಚಾರ್ಯನು

²⁰ ಸ್ವಪ್ರಸಿದ್ಧ ಸುತಯ್ಯಾಚಾರ್ಯನು ಅದೇ ಸಮಾಜದವರು

²¹ ಪರಮಸಂಪತ್ತರ ಪತ್ನಿಯು

45

ಅದೇ ಗ್ರಾಮದ ದೇವಲಿಂಗ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 8 ೯ × 3 6

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಿದ್ಧ ಸುತಯ್ಯಾಚಾರ್ಯಕೃಷ್ಣಪ್ಪ

² ದೇವನಗಿರಿಯಲ್ಲಿ ಉಳಿದಿರುವ ಸುತಯ್ಯಾಚಾರ್ಯನು

³ ರವಾನಗರದವರು ಅದೇ ಸಮಾಜದವರು

⁴ ದಿವ್ಯ ಸಮಸ್ತ ಬ್ರಹ್ಮಸಂಪತ್ತರ ಪತ್ನಿಯು

⁵ತೀಪು ಗಾಂಧೀನಂದಸ್ವಭಾವನುಸಂವತ್ಸರ⁶ತಿ⁷ಕೆಳು
⁶ಗುರುದಾರದದಂತೆ⁸ನಯಕಾವ್ಯಯೋಜರಲೂರನಮ
⁷ಸ್ತಾನದದ ಕ್ಷಮಾಡಿ ಜನಪತಿಪಾಡನೈಯ
⁸ರಾಜಪ್ಪ⁹ಗನುದಾವೀರಜನತಾ
⁹ಮತಿಯನಾಯಕವರ
¹⁰ತುರಾಯರಚರವಂಪಯನಾಯುನಮಗವ
¹¹ಯನ್ನಿಮಂ ಕಂ |
¹²ಗದ ಪಾಪವ್ರಯ
¹³ನಾಯ
¹⁴ನಾಯನ
¹⁵ನುಂವೊಚ್ಚೆಯನಾಯಕನಮಗರೇಂಗೆ
¹⁶ಯ್ಯನುಂಕತ್ತಿ ನಾಯಕನಮಗವೀರನೋಮಯನಾಯಕ
¹⁷ವಿಷಮಯಕಾಯನಮಗಧರೇನುಮಿತ್ತಯನಾ
¹⁸ಯ್ಯನುಂ | ಅಂರನುಳುಮಂದಿವಾಯನ ದಿಗಳಂ ||
¹⁹ನಂಭಗವ್ರದನಮಗ ದೇನಾಧ
²⁰ದೇವರಪಾತ್ರಭೂಗಕ್ಕೆ ಆಲೂರಲುತಮ್ಮಗನಲುಪ
²¹ಗೈಯುನೂ ಗ್ರೀಷ್ಮಗದ್ದೆಯುಂ
²²ನಾಳಾ
²³

²⁴ಡಿಮದ ಹೂಂಜುಕಕ್ಕಾಯುಂ ಬಿಡಿ
²⁵ಗಾಂಧೀನಂದಕಂ
²⁶ಗ ಕ್ಕೆಂ || ೧ ||
²⁷ಗಾಂಧೀನಂದದಲ ಪಕ್ಕಿಂಪತ್ತು ಹೊಂನುಅಯುಮ
²⁸ದಣನನುಸರ್ವ್ಯಗಾನ್ಯವಾಗಿದೇನಾಧದೇವೀಗಿಂತ್ರ
²⁹ಮೋಕ್ಷೋಪಕಂದಾಕ್ಷಗನೈಯನಾಗಿನಡೆಬಂದೆ
³⁰ಗಾಂಧೀನಂದದಲ ಪಕ್ಕಿಂಪತ್ತು ಹೊಂನುಅಯುಮ
³¹ವ ವನುತವನೊಬ್ಬನಿಂದವನುಂಗೆಯ
³²ತಡಿಯಲುಕವಿಲಯಂ ಪ್ರಾಂತ್ಯಗುರುಮಂಕೊಂ
³³ದಪಾತಕನವನು || ಸ್ವದತ್ತಾಂವರದತ್ತಾಂವಾಯೋ
³⁴ದರೇತವನು ದರಂ | ಪಕ್ಷಿವ್ಯಕ್ತರುದನಹಸ್ರಾಣಿವಿ
³⁵ಪ್ರಾಂತ್ಯಾಂಜಾಯ (ಪ್ರಿಮಿ) | ಕಂ || ಚಂದ್ರಾರ್ಕರು
³⁶ವರಗಂಕಾಂದದಲ ಪಕ್ಕಿಂಪತ್ತು ಹೊಂನುಅಯುಮ
³⁷ಪ್ರಾಂತ್ಯಾಂಜಾಯ (ಪ್ರಿಮಿ) | ಕಂ || ಚಂದ್ರಾರ್ಕರು
³⁸ಧನ ಪಕ್ಷಿವ್ಯಕ್ತರುದನಹಸ್ರಾಣಿವಿ
³⁹ಸುರಜನವೀರ
⁴⁰

46

ಆದೇ ದೇವಸ್ಥಾನದ ಮುಂದೇ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾ 4 3 x 2

¹ಪ್ರಾಂತ್ಯಮಾನ್ಯಜಯ
²ನಂದಸ್ವರದವರ್ಗ
³ಕುಂಭಾಚಾರಿ
⁴ನೈವೇದ್ಯವೇದ್ಯವಾ
⁵ದೇವಾಧೀಶವರನಿ
⁶ರೂಪದ ದೇವತಾಚರ
⁷ನುಂಜೇರುಅದಿವರದ

⁸ಮಾಹಾಪತಿಗೆಕೊಟ್ಟುಸ್ವಾತಿ
⁹ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ
¹⁰ಪ್ರಾಂತ್ಯಮಾನ್ಯಜಯ
¹¹ಅಗುಮದಿ ನುಭವಿಸೊಂ
¹²ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ
¹³ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ
¹⁴ಗಾಂಧೀನಂದದಲ ಪಕ್ಕಿಂಪತ್ತು ಹೊಂನುಅಯುಮ

47

ಆದೇ ಗ್ರಾಮದ ಮುಂದೇ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾ 2 9 x 1 6

¹ನಂದಸ್ವರದವರ್ಗ
²ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ

³ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ
⁴ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ

⁵ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ
⁶ದೇವಾಧೀಶವರನುಮಗದ್ದೆದದ

48

ಅದೇ ಮೋಯೆ ಮಂಗಳ ಗ್ರಾಮದಲ್ಲಿ ಪುಟ್ಟಮದೇಗೋಡನ ವಸೆಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' x 3' 3".

¹ಸ್ವಸ್ತಿ ರಕವುಪಮೋದನಾಂ
²ಗೃಹ್ಯೇತೇನಯೋಧ್ಯಾಧವನಂ
³ವತ್ಸರವದಗ್ಗೇವಮನ
⁴ವಪುಗ್ನ ಮತಲಿವನವನ
⁵ಗೇವ್ಯವಾಪ್ಯವದನೇನ
⁶ದೇವ್ಯವಿದೇವ್ಯವಿದೇವ್ಯ
⁷ತಿರೇಗ್ಗೇವಮಾಪ್ಯವದ
⁸ಗೇವ್ಯವೇವ್ಯಗೇವ್ಯವೇವ್ಯ
⁹ವೇವ್ಯ... ಸ್ವಸ್ತಿರಕವುಪಮೋದನಾಂ

¹⁰ಸ್ವಸ್ತಿರಕವು... ಅರುಕಿಗವೇವ್ಯವನ
¹¹ವು... ಸ್ವಸ್ತಿರಕವು... ಗಮೀ
¹²ಸ್ವಸ್ತಿರಕವು... ಸ್ವಸ್ತಿರಕವು...
¹³... ವದನವೇವ್ಯವನ
¹⁴ವದನವೇವ್ಯವನ... ಅರುಕಿಗವೇವ್ಯವನ
¹⁵ವದನವೇವ್ಯವನ... ಅರುಕಿಗವೇವ್ಯವನ
¹⁶ವದನವೇವ್ಯವನ... ಅರುಕಿಗವೇವ್ಯವನ
¹⁷ವದನವೇವ್ಯವನ... ಅರುಕಿಗವೇವ್ಯವನ

49

ಅದೇ ಗ್ರಾಮದ ಅಲ್ಲೆರಕಟ್ಟಿಗೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಭೋಗೇಡರ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದ ತಳೆಮದಿ ಕಲ್ಲಿನ ಮೇಲೆ.

¹ಶ್ರೀಮಂಗಳವನು... ಸ್ವಸ್ತಿರಕವು...
²ಶ್ರೀಮಂಗಳವನು... ಸ್ವಸ್ತಿರಕವು...

³ಸ್ವಸ್ತಿರಕವು... ಸ್ವಸ್ತಿರಕವು...

50

ಅದೇ ಗ್ರಾಮದ ಬನವ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅನುಷ್ಠಾನ.

51

ಅದೇ ಗ್ರಾಮದ ಮೋತಿ ಕಲ್ಲು ಕೋಡ ಬಿಡೆಮೇಲೆ.

ಪೂರ್ವದ ದಿಕ್ಕಿನಲ್ಲಿ ಪ್ರಮಾಣ 4' x 2' 6".

¹ಭವ್ಯಮನು... ಸ್ವಸ್ತಿರಕವು...
²ಶ್ರೀಮಂಗಳವನು... ಸ್ವಸ್ತಿರಕವು...
³ಭವ್ಯಮನು... ಸ್ವಸ್ತಿರಕವು...

⁴ಭವ್ಯಮನು... ಸ್ವಸ್ತಿರಕವು...
⁵ಶ್ರೀಮಂಗಳವನು... ಸ್ವಸ್ತಿರಕವು...

52

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಭೋಗೇಡರ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅನುಷ್ಠಾನ.—ಪ್ರಮಾಣ 2' 6" x 2' 6".

53

ಅದೇ ಗ್ರಾಮದ ಕೇತೇದೇವರ ಗುಡಿಯಿಂದ ದೈವಸ್ತಂಭದ ಜಗಲಿಗೆ ದಕ್ಷಿಣಕಡೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರವಾಕ್ಷರ

54

ಅದೇ ಜಗಲಿಯಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರವಾಕ್ಷರ.

55

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಶಂಕರೇಶ್ವರವೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಗವೀಮರದ ಮುಂದೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ.

¹ಬುಧಮಸ್ತು ಗಣಧಿಪತಯೇನಮಃ | ಸ್ತುತಿಃ ||

²ಬುಧಾಭ್ಯುದಯೋಲಿನಾಪನರಕವಮ್

³ಗೌರವರ್ಚನಂದವರ್ತಮಾನವಾದಕುಕ್ಲ

⁴ನಾಮಸಂಪತ್ಸದವಮಾಘಮಾನದಬುಧಮಸ್ತು ಪಾರಾಜಧಿಪಮಾಪಾರಾಪ್ರಾಪ್ಯದ್ಧಾ

⁵ದಾಜೈಯದ್ರುಧ್ವಿಸಾಮ್ರಾಜ್ಯಾಗ್ಯಯಾತ್ತಿರಬರಾಜಗ್ರಾಂಭ್ಯಾಽಲರೇನವರೂತಂದ್ರ

⁶ಭುವರ್ಚದಗ್ರಾಮಮಂಗಲಕ್ಕೆ ಚಿತ್ತೈಯದ್ರಾಗ್ಯಮಾಘರು ೧೫ ಪರ್ವಪೂಜಾಂಶ

⁷ದಬರಾಜಗ್ರಾಂಭ್ಯಾಽಲರೇನವರೂತಂದ್ರವತಿಸಮೇತವಾಗಿಕರೇಶ್ವರಸ್ಮಾಮಿಸೇವೆವೆಟ್ಟಕ್ಕೆ ಚಿತ್ತೈಯ

⁸ಶ್ರೀಸ್ವಾಮಿಯವರಪದಕ್ಕೆ

⁹.... ಸ್ವದತ್ತಾಶ್ರಿತಗುಣಂಪೂಜ್ಯಂಪರದತ್ತಾನುಮಾನಯೋಬಿಕ್ಷಾಂಕಾರ್ಥದಿಂದ

¹⁰.... ಈರ್ಥಮಿಯನೇನೇತದ್ರಾಸ್ಥಾನಿಯಗಿನದದುಪುತ್ರಪರಂಪರೆಯಾಗಿನಪತ್ನಿವೊಂದಿವಪುತ್ರ

¹¹ದಾನಾತುವಿರಾದಾಪ್ರೀತೇತು

56

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ಬುಧಾನ್ಯನಂವತ್ಪರದ್ವಯಮಂಗಲವಚರೂಪವಿರದಾಗಮ

²ಯೆಟ್ಟುಗೊಡಪ್ರವೇಗವುಮರುಪತ್ಯಗಾರುಗ್ರಾಂನಾಭಗರು

³ಸಪದ್ವಿಶಂಕರೇಶ್ವರಸನ್ನಿಯವರಗವಿಮರಕ್ಕೆ ಸಂಗಾಹ್ಯ

⁴ಸಕೋಪ್ಪಲಮೂಲಕುಕ್ಕೆ ಹಾಗೆವಾಸವಮೇರಯಲ್ಲಾಕೂ

⁵ದಬುಧವರೂಪಮುರೇಕೊಟ್ಟರಾಸನಯಿಧವ್ಯಾಕ್ಕೆ

⁶ಯಾವಮನುಷ್ಯನಾವರೂಪದ್ವಿವಾದಿವರಕಾಪಿಯಲ್ಲಿ

⁷ಬ್ರಹ್ಮದ್ವ್ಯಾಗೋಪತ್ಯಮಾದಿವರವಕ್ಕೆ ಬೋಧನುರದಕ್ಕೆ

⁸ಸಾಪ್ತಿಕರೇಶ್ವರಸನ್ನಿಯಾಚಂದ್ರಪುಷ್ಕರಣಿ ಸೂರ್ಯ

⁹ಪುಷ್ಕರಣಿ ಶ್ರೀನಂಜುಂಡ

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ಅದೇ ಹೋಬಳಿ ಕಿರಗುಸೂರು ಬದನೇಹಿತ್ತಲು ಹೊಂದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ ೮'x ೨'.

¹ಪ್ರವೋದೂತನಂ

²ವತ್ಸರವದೇಷ್ಟನು ೧

³ಉಗ್ರವತು... ಅರಿ

⁴..... ಸಂಕರಗಣ

⁵..... ವರಗವಮ

⁶ದೇವರಸಮಾಧಿಗಿ

⁷ಗೋಪಾಲರೂಪ

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ಅದೇ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 x 2.

¹ ಪ್ರವೇಶಿಸುವವನು		⁸ ದೇವರಿಗೆ
² ಫಲಗುಣು ಒಂದು ಗ್ರಾಮದ ಸುಖನ		¹³ ದೇವರನ್ನೆತ್ತಿ ಯುತನುಭವಿಸಿಕೊಳ್ಳು
³ ಒಂದು ಕುಳಿವಾರನ		¹⁴ ಯೋಗ್ಯವಾದ ದೇವರ ಆಗ್ರಾಮದ ಮುಖದ
⁴ ಪತಿಮಾ	ಇಗದ	

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ಅದೇ ಹೋಬಳಿ ದೇವಸ್ಥಾನ ಗ್ರಾಮದ ಮೂರನೆಯ ಹೋಬಳಿ ಉತ್ತರ ಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 2

¹ ಉಳಿದವರು (ಸ್ವ) ಸ್ವೀಕರಿಸುವವರಾದವರು		³ ಶ್ರೀಮನ್ಮಹಾ
² ದೇವಸ್ಥಾನದ ೧೫೦೦ ಸಂವತ್ಸರದ ಸಂವತ್ಸರದ ಮೂಲದಿಂದ		⁴ ಪ್ರತಿಪದ್ಯದ ದೇವರು ಮೂಲದ

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಸುತರಾಂ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಕೊಡಗು ಗ್ರಾಮದ ಬೆನ್ನಿನಿಂದ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವ ಕಡೆ ನೆಟ್ಟಿ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 x 2

¹	ಹೋಬಳಿ
²	ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
³	ರಮಣಿ ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
⁴	ಸವದೇವರ ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
⁵	ಲಕೃಷ್ಣದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
⁶	೧ ಲಕ್ಷ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
⁷	ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
⁸	ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
⁹	ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ
¹⁰	ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ ದೇವಾಲಯಕ್ಕೆ

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ಅದೇ ಗ್ರಾಮದ ರಂಗಭಟ್ಟಾಚಾರ್ಯರ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 6" x 1 6"

¹ ಗುತ್ತಿಗೆಗೆ ೪೬೦ ಲಕ್ಷ		² ಸುಂದರ ಹಣ
³ ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ		⁴ ಪ್ರತಿ
		⁵ ದೇವಸ್ಥಾನದ ಮೂಲದಿಂದ

(ಇವೆರಡು ಅಕ್ಷರಗಳು ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಸ್ವರ ಗ್ರಾಮದ ಪಶ್ಚಿಮಕಡೆ ಅಂಕದಬುಗಲು ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 1' 6".

- ¹ಕುಳಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಚಯಾಭ್ಯುದಯ
- ²ಶಾಲಿವಾಸನಶಕವರುರ್ಧ್ವ ಲೋಕಸಂಧ
- ³ಕೋಶ್ರೀಸಂವತ್ಸರದಮಾಗ್ನಿ ಗುನಸುಧ ೧೦ ಸೋ
- ⁴ಲುಕ್ರೀಮನ್ಯ ಶಾಕುಂಡಲೇಶ್ವರಶ್ರೀವೀ
- ⁵ರಮೇಣತಿಂಮರಾಜಯ್ಯನವರಕುಂವಣರು
- ⁶ವೆಂಕಟಪತಿರಾಯರುಪುರೈಯ್ಯರಾಜ್ಯಂಗಯ್ಯರಿ
- ⁷ಪದಿನಾಚೇಮೆಯನಾಲ್ವಚಂನಂಜೆ
- ⁸ಯರಕುಮಾರನಂಬಾರವೊಡೆಯರು

- ⁹ಲಂಮತ್ತೂರಿನಿಂಹಾಸಕಕ್ಕೆ ಕತ್ತರಾ
- ¹⁰ದೊಡ್ಡ ಮಲ್ಲಕ್ಕಾರ್ವನದೇವರಿಗೆಪರದನಪ್ಪ
- ¹¹ಯಮವನನುಮುಲ್ಲುಪುರದಪತುಸ್ವೀಮೆಯ
- ¹²ನುಪತ್ತಿ ನೂಡಿದನಿಲಾಶಾಸನಯಿಗಧರವಾಕುಂ
- ¹³ಘಟದವರುಮಾರಣ್. ಸಿಂಗಂಗಯ್ಯತಡಿಯರಿತ
- ¹⁴ನಮನಾತುಪತ್ತಿಗಳಮುಕುಲಿಯನುಕೊಂದವಂ
- ¹⁵ಶ್ವ ಹೋಪರುದಾನಪಾಲ

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ಅದೇ ಹೋಬಳಿ ಹೊಂಮ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿಯಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಛೇದದ ಪಳಗನ್ನಡಪ್ಪರ.—ಪ್ರಮಾಣ 3' x 2'

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣ ಲಿಮುತ ರಸಶ್ರೀಪುರ
- ²ಪಮಾಜಾ(ಜಾ)ಧರಾಪರಮೇಶ್ವರ
- ³ಭಟರಪ್ಪಧರಾಪ್ರಕಾಶಕುಂಭೋದಿನಿ
- ⁴ಶೇಷರಕ್ಕುಳಂಕಸ್ವರಾಪರಕುಂಭೋದಿನಿ
- ⁵ಯುತೊಟ್ಟಕ್ಕ ದೇವೇಂದ್ರಕುಂಭೋದಿನಿ
- ⁶ರಂಗೇಟ್ಟಕ್ಕ ದೇವೇಂದ್ರಕುಂಭೋದಿನಿ

- ¹ಲಿಕ್ಕೇಣ್ಣ ವಾಣಿಕೇಶ್ವರೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ²ವಿನಿಶ್ರೇಷ್ಠರಕ್ಕುಳಂಕೋದಿನಿ ರಮಾಪರಮೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ³ರಟ್ಟೇಶ್ವರ ಕುಂಭೋದಿನಿ ರಮಾಪರಮೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ⁴ರಂಗೇಣ್ಣ ರಾಜೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ⁵ರಂಗೇಣ್ಣ ರಾಜೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ⁶ರಂಗೇಣ್ಣ ರಾಜೇಶ್ವರ ಕುಂಭೋದಿನಿ

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ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರನಲ್ಲಿ ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4' x 3' 6".

- ¹ಶ್ರೀಮದ್ವೇದೇಂದ್ರದೇವೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ²ತತ್ವವಿದ್ಯಾಪ್ರದೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ³ಶ್ರೀಮದೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ⁴ಶ್ರೀಮದೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ⁵ಶ್ರೀಮದೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ⁶ಶ್ರೀಮದೇಶ್ವರ ಕುಂಭೋದಿನಿ
- ⁷ಶ್ರೀಮದೇಶ್ವರ ಕುಂಭೋದಿನಿ

- ¹¹ ಲಸ್ಯನಮಸ್ಯ ರಗ್ರಹಾರ ಕಳದುಬಹುದೆಂದು ಅಂಶದೊಳಗೆ
¹² ವದೇವರಿಗಿತ್ತಿಹಾಗೆ ವಿಷಣಾ ಹಾಗೆ ೧೩೩ ಪಳಿಸು ಕಳದುಬಹುದೆಂದು ಅಂಶದೊಳಗೆ
¹³ ಯನೊಡುತಾನವನವೆತ್ತಿಹರು | ತ್ರೀವೀರವಲ್ಲಾ ವದೇವರಸವನವೆತ್ತಿಹರು ನವಿತ್ತಿಹರು ಕಂಪುಂತಿಗರು
¹⁴ ವದೇವನಾಡವತೊಪ್ಪಿನ ಪತಗನೊಡುಮೊಗಗರು ಮುಖ್ಯವಾದವನೊಲ್ಲಾ ವದೇವನವೆತ್ತಿಹರು
¹⁵ ಉಡುಗಲು ಅಂಶದೊಳಗೆ ಅಂಶದೊಳಗೆ ಯನೊಡುತಾನಾಡುತಾನವೆತ್ತಿಹರು |
¹⁶ ತೊಪ್ಪಿನಾಡವನೊಡುಮೊಗಗರು ಮುಖ್ಯವಾದವನೊಲ್ಲಾ ಕಂಪುಂತಿಗರು ಅಂಶದೊಳಗೆ
¹⁷ ಅಮಹಾದೇವನೊಡುಮೊಗಗರು ಮುಖ್ಯವಾದವನೊಲ್ಲಾ ಕಂಪುಂತಿಗರು ಅಂಶದೊಳಗೆ
¹⁸ ಜಗದ್ಗೋಪಿನೊಡುರಕೊಡುಮೊಗಗರು | ಯನೊಡುತಾನಾಡುತಾನವೆತ್ತಿಹರು
¹⁹ ಬರಂಸಲು ವಂತಾಡುಮೊಗಗರು | ಪದಿನಾಲ್ಕು ನಾಡುಮೊಗಗರು
²⁰ ಸ್ವಪತ್ತಿ ಎರಡು ಪತ್ತಿ ಎ. ಯೋಪತ್ತಿ ವಸುಧಾ ಎ. ಪತ್ತಿ ಎ. ಪತ್ತಿ ಎ. ಪತ್ತಿ ಎ. ಪತ್ತಿ ಎ.
²¹ ಪುಟಾಣಿಯೊಡುಮೊಗಗರು : ||

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ಆದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 3.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕವರು ೧೦೮೮ ನೆಯವರು ವಸಂತ
² ಶ್ರೀಮತು ೧೦ ನೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರಕಾಶಕೃಷ್ಣರಾಯ
³ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ೪ ವರದೊಡುಮೊಗಗರು
⁴ ಯುಧಿಶ್ಠಿರನೊಡುಮೊಗಗರು
⁵ ಕರು

(ಮುಂದಕ್ಕೆ ಅಕ್ಷರಗಳು ಬೋಧನೆ)

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ಆದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅಕ್ಷರಗಳು — ಪ್ರಮಾಣ 6 x 1'

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ಆದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6 .

(ಮೇಲೆ ಭಾಗ ಬೋಧನೆ)

- | | |
|--|--------------------------------------|
| ⁴ ಈವರದೊಡುಮೊಗಗರು | ¹⁰ ವಿದ್ಯಾ ದಾಮರಾಯನ ಗೃ |
| ⁵ ಶ್ರೀವೀರನೊಡುಮೊಗಗರು | ¹¹ ಗೋಪಾಲನೊಡುಮೊಗಗರು |
| ⁶ ಯುಧಿಶ್ಠಿರನೊಡುಮೊಗಗರು | ¹² ವಸಂತದೊಡುಮೊಗಗರು |
| ⁷ ಕರು | ¹³ ಶ್ರೀಮತು ೪ ವರದೊಡುಮೊಗಗರು |
| ⁸ ದೇವಸ್ಥಾನದ ಮುಂದೆ ದಕ್ಷಿಣಕಡೆ | ಶ್ರೀಮತು ೪ ವರದೊಡುಮೊಗಗರು |
| ⁹ ಗೋಪಾಲನೊಡುಮೊಗಗರು | |

(೧೦೮೮ ನೆಯವರು ವಸಂತ)

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ಅದೇ ಹೋಬಳಿ ಅಲೂರ ಗ್ರಾಮದಲ್ಲಿ ದೇವೇಂದ್ರರ ದೇವಾಲಯದ ಬಳಿ ಯಿರುವ 5 ತುಂಡುಗಳುಳ್ಳ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅದರವರ್ಣನ.—ಪ್ರಮಾಣ 1 x 3' 6".

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ಕಾಗಲವಾಡಿ ಹೋಬಳಿ ನಾಗವಳ್ಳಿಗ್ರಾಮದ ಕಂಡಿತ ನೂವೆತ್ತನವರ ಮನೆ ಹಿತ್ತಲ ಬೇಲಿವೊತ್ತಿನಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

¹ ಶಿವಮುಕ್ತು 3 ಪ್ರವಚನಸಂವತ್ಸರ

² ರವಿವಾಲ್ಮನಕು 4 ಅಶ್ವಮೇಧಯಜ್ಞ

³ ವಜ್ರಮುರಮುಹೂರ್ತದ ದಿವ್ಯಾಶ್ವಮೇಧಯಜ್ಞ

⁴ ಈ ಅರಸನಿವಾಸದಿಂದ ಸ್ವರ್ಗದವರೆಗೆ

⁵ ವಜ್ರಮೇಧಯಜ್ಞದಿಂದ ದಿವ್ಯಾಶ್ವಮೇಧಯಜ್ಞ

⁶ ಸ್ವರ್ಗದವರೆಗೆ ಮುಗಿದುದು 37

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ
ಗ್ರಂಥ ಮತ್ತು ಅದರವರ್ಣನ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಸ್ಥೂಲ ಮೂಲದ ಚಾನರಾಜ ಮುಂದೆ ಇರುವುದು.

¹ ಶಿವಮುಕ್ತು ಪ್ರವಚನಸಂವತ್ಸರ

² ಸೌಮ್ಯನಕು 9 ಶಿವ.

³ ಯಾವಯಜ್ಞೋದಯ ..

⁴ ರವ್ಯನವಮುಹೂರ್ತದ ..

⁵ ನವಮುಹೂರ್ತದಿಂದ ಮುಗಿದುದು ..

⁶ ದಿವ್ಯಾಶ್ವಮೇಧಯಜ್ಞದಿಂದ ..

⁷ ಶಿವಮುಕ್ತು 9 ಶಿವ

⁸ ಶಿವಮೇಧಯಜ್ಞದಿಂದ ..

⁹ ಅಯುಧ್ಯಕುಲಯಜ್ಞೋದಯ ..

¹⁰ ಪರಮಮುಹೂರ್ತದಿಂದ ..

¹¹ ಅಯುಧ್ಯಕುಲಯಜ್ಞೋದಯ ..

¹² ಶಿವಮೇಧಯಜ್ಞದಿಂದ ಮುಗಿದುದು ..

(ಈ ಕಲ್ಲಿನ ಒಂದು ಪಾರ್ಶ್ವದ ಹೊರಭಾಗ)

73

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಲಕ್ಷ್ಮೀನರಸಯ್ಯನ ದೇವಾಲಯದ ಗೋಬ್ಬಳವರದ ಬಳಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3' x 1' 6"

¹ ಶಿವಮುಕ್ತು ರಾಜ್ಯಸಂವತ್ಸರದ ಪ್ರವಚನಸಂವತ್ಸರ

² ಶ್ರೀಮನ್ಮಹಾದೇವಯಜ್ಞೋದಯ

³ ... ದಿವ್ಯ ಅರಸನ ಗರ್ವಯಜ್ಞೋದಯ

⁴ ದಿವ್ಯಾಶ್ವಮೇಧಯಜ್ಞದಿಂದ ಮುಗಿದುದು ..

⁵ ... ನವಮುಹೂರ್ತದಿಂದ ಮುಗಿದುದು ..

⁶ ವಜ್ರಮೇಧಯಜ್ಞೋದಯ

⁷ ಗೋವಿಕ್ರಮಯಜ್ಞೋದಯ

⁸ ಪ್ರವಚನಸಂವತ್ಸರ ..

⁹ ವಜ್ರಮೇಧಯಜ್ಞ ..

(ಮುಂದಕ್ಕೆ ಬಹಳ ಅಸ್ಪಷ್ಟವಾಗಿರುತ್ತದೆ)

77

ಅದೇ ಹೋಬಳಿ ಪಟ್ಟಣಪುರ ಗ್ರಾಮಕ್ಕೆ ಅನ್ನೇಯ ನಾಗವಳ್ಳಿ ವಂದಿನ ಜೊಲವಲ್ಲಿಯವ ಕಣ್ಣಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 6" x 3

- ¹ ಒಂದು ಸುತ್ತು | ಸ್ವಸ್ತಿ ಸ್ತಂಭದ ಮಧ್ಯದಿಂದ
- ² ಕಿರಿವಾತನ ಕವರುಷ ಎಂಬ ಕೆಲವೆಂಬ
- ³ ವಸುಧ ವಸ್ತುವದಮಾಡಲು ೧೫ ಸೋಮವಾರದಲ್ಲೇ
- ⁴ ಮಂತ್ರ ಕಾರಣವಾದುದಾದ ಮಂತ್ರದ ಸ್ತಂಭದ ಪ್ರತಿಷ್ಠಾಪನೆಯಾದನವರು
- ⁵ ಹಾರಾದ ರುಪ್ಯದ್ವಯದಿಂದ ಮಂತ್ರದ ಸ್ತಂಭದ ಮೇಲೆ ಸ್ಥಾಪಿಸಿ
- ⁶ ಮಹಾಶಿವನು ಕುಳಿತುಕೊಂಡು ಪ್ರಾರ್ಥಿಸಿ
- ⁷ ದಾದಾರವನು ಕೊಂಡು ಕೊಂಡು ಪ್ರಾರ್ಥಿಸಿ ಕೊಂಡು ಕೊಂಡು
- ⁸ ಸ್ತಂಭದ ಮೇಲೆ ಕಾಕ ರುಪ್ಯದ ಗೊಂಡು ಕೊಂಡು
- ⁹ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹⁰ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹¹ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹² ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹³ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹⁴ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹⁵ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹⁶ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹⁷ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹⁸ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ¹⁹ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
- ²⁰ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು

(ಮುಂದೆ ಕಾಣುವುದು)

78

ಅದೇ ಹೋಬಳಿ ಜಂಡಕವಾಡಿ ಗ್ರಾಮದಲ್ಲಿ ಕಿರಾ ನೋಯ ಕಾನವೋಡ್ ನಂಬು ದಾಯನ ಜೊಲವಲ್ಲಿಯವ ಕಣ್ಣಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 2" x 1 6"

- | | | |
|--|--|--|
| ¹ ದೈವದಾಸ್ಯನವತ್ತೆಜ್ಜಿವು ೫ ಸು | \| | ² ಕಾಡಿಯಲು ಹೋಗುವುದು ೪ ದಿನ |
| ³ ಕ್ರಮತುಮದಲವನವೇವರು ೩ ದಿನ | \| | ⁴ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು |

(ಮುಂದಕ್ಕೆ 4 ಪಟ್ಟಿಗಳು ಕಾಣುವುದು)

- ⁹ ಬ ರೂಪದಿವ್ಯತರ | ಪರಮಪ್ರಭು ಪದವಿವಿವರಗುಣೋಬಿಧಿ ಗುಣೈರನುಸರಣಿ
¹⁰ ಭಗವಂತು ಗುಣೈರನುಸರಣಿ ಕಂಠವೇ ಗುಣೈರನುಸರಣಿ ಪರಗ್ರಹಣಿ ಉನೇನುಸರಣಿ
¹¹ ಮಂ ದಾರ ಸಮೀಪಿಣಿ ರೂಪದಿವ್ಯತರ | ಕಂಠವೇ ಗುಣೈರನುಸರಣಿ
¹² ಕಾರಪ್ರದಾನಿ (3 ಪದ್ಮಿಗಳಿ ಕಂಠವಿಲ್ಲ)
¹³
¹⁴
¹⁵
¹⁶
¹⁷
¹⁸

(ಮು ರುಕ್ಮಿ ಕಾಣುವಿಲ್ಲ)

82

ಚಾಮರಾಜನಗರದಲ್ಲಿ ವಿರೂಪಪ್ರಭೇವಸ್ಥಿಸಿದ ಮಹಾದ್ವಾರದ ವಿತುಲಗದ ಜಗದೀಶ್ವರಿಯವೆ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾ 6 x 2 9

- ¹ ಪ್ರಭು ದ್ವಾರಪ್ರಭೇವಸ್ಥಿಸಿದ ಮಹಾದ್ವಾರದ ವಿತುಲಗದ ಜಗದೀಶ್ವರಿಯವೆ ಕಲ್ಲಿನಲ್ಲಿ
² ಗುಣೈರನುಸರಣಿ ಕಂಠವೇ ಗುಣೈರನುಸರಣಿ ಪರಗ್ರಹಣಿ ಉನೇನುಸರಣಿ
³ ಮಂ ದಾರ ಸಮೀಪಿಣಿ ರೂಪದಿವ್ಯತರ | ಕಂಠವೇ ಗುಣೈರನುಸರಣಿ
⁴ ಕಾರಪ್ರದಾನಿ (3 ಪದ್ಮಿಗಳಿ ಕಂಠವಿಲ್ಲ)
⁵
⁶
⁷
⁸
⁹
¹⁰
¹¹
¹²
¹³
¹⁴
¹⁵
¹⁶
¹⁷
¹⁸
¹⁹
²⁰
²¹
²²
²³
²⁴

- 31 ಗುಣವುಳ್ಳ ಹೊಪ್ಪಿಗಾರನು ಒಂದು ವಸ್ತುವನ್ನು ತೋರಿಸಿದಾಗ 100 ಅಂಶದ ವಸ್ತುವಿನಿಂದ ಮೂರು ಸುತ್ತುಗಳು
 32 "ದ್ರವ್ಯವೆಂಬ ಒಂದು ವಸ್ತುವನ್ನು ತೋರಿಸಿದಾಗ 100 ಅಂಶದ ವಸ್ತುವಿನಿಂದ ಮೂರು ಸುತ್ತುಗಳು
 33 "ವಿಷ್ಣುವಿನಿಂದ ಮೂರು ಸುತ್ತುಗಳು
 34 "ಬ್ರಹ್ಮನಿಂದ ಮೂರು ಸುತ್ತುಗಳು

84

ಆದಂ ಬಸ್ತುಯ ಪ್ರಕಾರದಲ್ಲಿ ಪರಿಮಾಣ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 3 x 2 6"

- 1 ಮೂರು ಸುತ್ತುಗಳು
 2 ಮೂರು ಸುತ್ತುಗಳು
 3 ಮೂರು ಸುತ್ತುಗಳು
 4 ಮೂರು ಸುತ್ತುಗಳು
 5 ಮೂರು ಸುತ್ತುಗಳು
 6 ಮೂರು ಸುತ್ತುಗಳು
 7 ಮೂರು ಸುತ್ತುಗಳು
 8 ಮೂರು ಸುತ್ತುಗಳು
 9 ಮೂರು ಸುತ್ತುಗಳು
 10 ಮೂರು ಸುತ್ತುಗಳು
 11 ಮೂರು ಸುತ್ತುಗಳು
 12 ಮೂರು ಸುತ್ತುಗಳು

- 13 ಮೂರು ಸುತ್ತುಗಳು
 14 ಮೂರು ಸುತ್ತುಗಳು
 15 ಮೂರು ಸುತ್ತುಗಳು
 16 ಮೂರು ಸುತ್ತುಗಳು
 17 ಮೂರು ಸುತ್ತುಗಳು
 18 ಮೂರು ಸುತ್ತುಗಳು
 19 ಮೂರು ಸುತ್ತುಗಳು
 20 ಮೂರು ಸುತ್ತುಗಳು
 21 ಮೂರು ಸುತ್ತುಗಳು
 22 ಮೂರು ಸುತ್ತುಗಳು

85

ಬಾವುರಾನಗರದಲ್ಲಿ ಮುಂಗಡವಾಗಿರುವ ಪ್ರಕಾರದೊಳಗೆ ದಕ್ಷಿಣಕಡೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6 x 3 6"

- 1 ಮೂರು ಸುತ್ತುಗಳು
 2 ಮೂರು ಸುತ್ತುಗಳು
 3 ಮೂರು ಸುತ್ತುಗಳು
 4 ಮೂರು ಸುತ್ತುಗಳು
 5 ಮೂರು ಸುತ್ತುಗಳು
 6 ಮೂರು ಸುತ್ತುಗಳು
 7 ಮೂರು ಸುತ್ತುಗಳು
 8 ಮೂರು ಸುತ್ತುಗಳು
 9 ಮೂರು ಸುತ್ತುಗಳು
 10 ಮೂರು ಸುತ್ತುಗಳು
 11 ಮೂರು ಸುತ್ತುಗಳು
 12 ಮೂರು ಸುತ್ತುಗಳು

- 13 ಮೂರು ಸುತ್ತುಗಳು
 14 ಮೂರು ಸುತ್ತುಗಳು
 15 ಮೂರು ಸುತ್ತುಗಳು
 16 ಮೂರು ಸುತ್ತುಗಳು
 17 ಮೂರು ಸುತ್ತುಗಳು
 18 ಮೂರು ಸುತ್ತುಗಳು
 19 ಮೂರು ಸುತ್ತುಗಳು
 20 ಮೂರು ಸುತ್ತುಗಳು
 21 ಮೂರು ಸುತ್ತುಗಳು
 22 ಮೂರು ಸುತ್ತುಗಳು

87

ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಭಾಗದಲ್ಲಿ ಬಾಲಕೆಂಪೆ ನಂಜೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎಡಭಾರ್ವದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 2 3".

¹ಶಾಲಿವಾಹನಶಕವರ್ಷಗಳು ೧೭೭೫ನೇ ಸಂವತ್ಸರ
²ಮಾನವಾಧಿಕಾರಸಂವತ್ಸರದಘಟುಗಳು ೧೦
³ಗುರುವಾರದಲ್ಲು ಪ್ರಮಾಣಾಧಿಕಾರಮಾಡಿದರು
⁴ದೊಡ್ಡರಾದಮಹಿಮಾಧರಪುರಾಧೀಶ್ರೀಶೈಲ

⁵ರಾಜವಡಿಯವರಧರ್ಮ ಪತ್ನಿ ಚಂದ್ರನಿಳಸದಸಂಸ್ಥೆ
⁶ನಡಕುಮಾರಿ ದಾದೇವೆ ಪುಟಮಂಟಯವೆಂಬ
⁷ಪ್ರತಿಷ್ಠೆಯುಮಾಂಟಯವೆಂಬದ್ದು ||

88

ಅದೇ ದೇವಸ್ಥಾನದ ಬಲಭಾರ್ವದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6' x 3

(ಚಾಮರಾಜನಗರ)

¹ಶಾಲಿವಾಹನಶಕಾಬ್ದಿ ೧೭೭೫ ಸಂವತ್ಸರಮಾನವಾಧಿಕಾರಮಾಡಿದರು
²ಮಾನವತ್ಸರದಘಟು ೧೦ ಗುರುವಾರದಲ್ಲು ಪ್ರಮಾಣಾಧಿಕಾರಮಾಡಿದರು
³ಮಸ್ತು ಬೆರಗಾಂತರಾದಮಹಿಮಾಧರಪುರಾಧೀಶ್ರೀಶೈಲಾಧಿಕಾರದ
⁴ದೊಡ್ಡರಾದಮಹಿಮಾಧರಪುರಾಧೀಶ್ರೀಶೈಲಾಧಿಕಾರದ
⁵ಪ್ರತಿಷ್ಠೆಯುಮಾಂಟಯವೆಂಬದ್ದು ಪ್ರತಿಷ್ಠೆಯುಮಾಂಟಯವೆಂಬದ್ದು ||

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ಅದೇ ದೇವಸ್ಥಾನದೊಳಗೆ ಮುದ್ದು ಕೃಷ್ಣೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಾಗಲ ಮೇಲ್ಭಾಗದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 3" x 2' 9".

¹ಶಾಲಿವಾಹನಶಕವರ್ಷಗಳು ೧೭೭೫ನೇ ವಿಶ್ವೇಶ್ವರ ಸಂವತ್ಸರದಘಟುಗಳು ೧೦
²ತತ್ಸರದಘಟುಗಳು ೧ ಭಾನುವಾರದಲ್ಲು ಪ್ರಮಾಣಾಧಿಕಾರಮಾಡಿದರು
³ದರ್ಮಪತ್ನಿ ದಾದೇವೆ ಪುಟಮಂಟಯವೆಂಬದ್ದು
⁴ನಡಕುಮಾರಿ ದಾದೇವೆ ಪುಟಮಂಟಯವೆಂಬದ್ದು
⁵ಪ್ರತಿಷ್ಠೆಯುಮಾಂಟಯವೆಂಬದ್ದು

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ಅದೇ ದೇವಸ್ಥಾನದೊಳಗೆ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಾಗಲಮೇಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 2

¹ಶಾಲಿವಾಹನಶಕವರ್ಷಗಳು ೧೭೭೫ನೇ
²ಶಕಾಧಿಕೃತಸಂವತ್ಸರದಘಟುಗಳು ೧೦
³ನುಮಾರದಲ್ಲು ಪ್ರಮಾಣಾಧಿಕಾರಮಾಡಿದರು

⁴ದರ್ಮಪತ್ನಿ ದಾದೇವೆ ಪುಟಮಂಟಯವೆಂಬದ್ದು
⁵ನಡಕುಮಾರಿ ದಾದೇವೆ ಪುಟಮಂಟಯವೆಂಬದ್ದು
⁶ಪ್ರತಿಷ್ಠೆಯುಮಾಂಟಯವೆಂಬದ್ದು

91

ಚಾಮರಾಜನಗರದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಾಲಯದ ಮೊಮ್ಮಕ್ಕರದ ಗರ್ಭಾಗೃಹಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 x 1' 8".

ಮುಂಭಾಗ. | ¹ಪ್ರವರ್ತಕರಾದ | ²ರಾಮಕೃಷ್ಣದೇವ
³ಪ್ರವರ್ತಕರಾದ | ⁴ದೊಡ್ಡರಾದಮಹಿಮಾಧರಪುರಾಧೀಶ್ರೀಶೈಲ

6 ಉತ್ತಮೀರಸಕವರವ

7 ಒಂಕುಯವಿಮುಸ

8 ಎನ್ನರವಪುಷ್ಪಗು

9 ಂ ಆಉತ್ತರಾಯಣ

10 ಸಂಕ್ರಮಣವನುತ

11 ರಕೂತಾರವಪಿಟ್ಟುಗಳು

12 ಂಡದಸೆಗುಂಡನೊ

13 ಂಗಾದಸಮಸ್ತಗಳು

14 ಂಡಗುಂಟುಕುಲ

15 ಪುಮಿನಾರಾಯಣಜೀವ

1. ವೆಕ್ಕುಯಾ . .

17 ಗದ್ದೆಪಟ್ಟುಮಾನಿ

18 ಚಂಡಿಬೊ

19 ಮನೆವ

20 ಗದ್ದೆಯಾ

.

21 ಗಮನಗಮನ

22 ಕ್ಕತ್ತರವನಿರಬೊ

23 ಪುಟ್ಟುಳು . .

24 ಲಕಂವರ್ವಮಾನ್ಯ

(ಮುಂದೆ ಕ್ಷಣ ಒಡಮಡುಗಿಧ.)

25 ವಾಗಿಕೊಟ್ಟುಧವ್ಯು

26 ಸ್ವರತ್ತಂಜನವತ್ತಂಜ

27 ಯೋಪರಲಿವನುಧ

28 ರಸಪಿಪ್ಪರವನ

29 ಪಸುಗವಿಪ್ಪಯನಂ

30 ಜುದುತಕ್ರಮಿ . .

31 ತೂರುಗುಲಿಗನಂಜ . .

32 ಬಳ್ಳಿಯುಮನಿಗದ್ದೆ

33 ಆವುತಂಕಂ

92

ಚಾಮರಾಜನಗರದ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಆಗಮಿಕ ತಿರನಾರಾಣ್ಯಯಂಗಾರ,
ಪರದಲ್ಲರುವ ತಾಮ್ರ ಶಾಸನ.

೪ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ವರಾಹಮಂದಿ.

೧ದ ಹಿರಿಭಾಗ.

1 ಉಭಯಸ್ತು || ಪರೇರಿಗಲಾವರಾಪುರವಂಪ್ಪುರಂಜನಸಮಾತುಕು || ಜೇವಾ

2 ದ್ರಿಳಕಳಾಯತ್ರಾಪ್ರೀತೃಪ್ರಿಯಂವದಾ || ಕಲ್ಯಾಣಗುಣಪುರ್ಣಾಪು

3 ಕಮಲಾಗೃಹಮಂಧಿನಃ || ನಾಭಿನಾಭಿಕತೋಜಪ್ಪು ಬ್ರಹ್ಮಾ ರೋಹಿತಾ

4 ಮಹಾ || ಪಿತಾಮಹಾದತಿರತ್ತೇರಿದುರಿಂದೋಬಿಳಿಧೇನುಧಾತ || ಪುರೂರವಾ

5 ಸ್ತುತೃಯಾರಾಯುಷೋನಪುಷೋಜನಿ || ಯಯಾತಿರ್ನಪುಷಾಧಾನೀದ್ಯಯಾ

6 ತೇರ್ಯಮುಭೂಪತಿಃ || ದ್ವಾರಕಾಮಗೋಪಂತ್ಯೇನಂತಾತಸ್ಯಂತತಿ ||

7 ತಸ್ಯಂಕೃತಾವತಾರಾಃ ಕಲಿಚನಕನಾಳಟಿದೇವಮಾಜಾಃ || ಯದುಗಿ

8 ಂಕುರಾಭರಣಂಕುಲದೈವತಮಾಕ್ಷಿತುಂವನಗರಮಣಂ || ರಾಮಾಣೀ

9 ಯುಕಮಾರೋಹ್ಯದೇವಸ್ಯಸ್ಯನಮುತ್ಸುಕಾಃ || ಮಲಯಂತಾಪ್ರಜಾನ್ತೇ

10 ಸ್ತುತೃಪುರಾಪುರಾಪುರಾಪುರಾ || ತೇಷ್ವಾನೇ(ತ) ಪಟ್ಟುಚಾಮೇಂದ್ರಸ್ತು ಸ್ವಚಾನ

11 ಸ್ತುತೃವನಕಾಃ || ತಿಂಮುರಾಜೇಂದ್ರಸ್ತು ಸ್ವಚಾಮೇಂದ್ರಸ್ತು ಸ್ವಚಾನ

12 || ಚಾಮರಾಜಸ್ಯರಾಜೇಂದ್ರಪಟ್ಟುಚಾಮೇಂದ್ರಸ್ತು ಸ್ವಚಾಮೇಂದ್ರ

13 ದ್ರಚಸ್ತೇ(ಂ)ದ್ರಾವಿತತತ್ಪಾಪಾತ್ಮಜಾಃ || ಅಸ್ಯೇತಿರೇವದಾ

14 ಸ್ತುತೃವರಾಜೇಂದ್ರಸ್ತು ಸ್ವಚಾಮೇಂದ್ರ || ಚತುರೋಜಗ್ಯರೇವದೈವದ

15 ನಸ್ಯೇವನಂದನಾಃ || ದೊಡ್ಡವೇವರಾಜನಾಮಾತೇಜಃವನದೈವದ

16 ಧಾತೃವೇನಿಯತಂ || ಯದ್ವತ್ಪುಷ್ಪವನವಿಷ್ಣುತ್ಯೇವದೇವ

17 ದ್ರಾಪ್ತೇನೈವನುತ್ಯೇಃ || ನಿತ್ಯಂದೋಮಿಮಾದವೈಕುಂಠೋ

18 ಪಿಪ್ಪುಸ್ತುಧವರ್ಗಯಾಪ್ರೀತೃಪ್ರಿಯಂವದಾ || ಚಾಮರಾಜೇಂದ್ರ

¹⁰ ಪ್ರಾಣಪ್ರಕಾಶಃ ಸ್ವಾ ! ಪ್ರತ್ಯವಾಕ್ಷಿತಿ ಸ್ಯಾದ್ವಿಜಯನಕ

²¹ ಚಾಪಾಂವಿಶ್ವವಾಚನಾಶ್ಚ ನೇನ ಪ್ರಸಿದ್ಧೀಭವತು

²¹ ದಾಶೈವ್ಯವು ಪ್ರಾದೇಯವಾದುದು. ಛಾಂದೋಗ್ಯೋಪನಿಷತ್, ಪುಟ ೧೦೨.

ಸ್ವಸ್ತಿಶಾಂತಿಃ ಸುಖವಿವೇಕಃ । ಅಮೃತಸಿಂಹಪ್ರಭವಃ ॥

²⁷ ರೇವಮುಖವರ್ತಿ & ವತ್ಸನಾಥವಸಂತಪುಷ್ಪಸಿಂಹ

²¹ ಸಮುದ್ರವು : ಅಪ್ಯಾಸ್ತುರಿಸ್ತ್ಯದೇವೀಂದ್ರೋಮನೇವಸಿ

ಎನ್ನಿ ಪತ್ತರ ಮುಯ್ಯಾಳ

ಮುನಿಷ್ಠರು | ಪ್ರಾಚೀನವಾದುದಕ್ಕೂ ಹೊಂದಿವೆಂದು ತಿಳಿದು.

‘‘ಕವಿ’’ | ಪದವಿಶ್ರವಣಮುಖ್ಯವಾಕ್ಯವಾಚಕಃ | ಪ್ರತಿಪದ್ಯಾ

“ಕುಡಿಯುವುದು ಪ್ರವೃತ್ತಿಯವನಾದನು. ಸುಖವಿಲ್ಲದವನು.”

⁴ಹುಕ್ಕುಸ್ತು ಸಮಸ್ಯೆಗಳು | ಒಂದು ತಕ್ಷಣದ ಮಾನ್ಯತೆ ಸಿದ್ಧವಿದೆ

²ಬ್ರಾಹ್ಮಣವರಾಧಾನುಸಾರ : ಕವಿಕೃತಿಪದನಿರ್ದೇಶನ

⁵⁰ ತಾ-ಮುಕುಂದರವನೊಂದನೈತ್ಯು | ವೊರನಸಿವಾಶಾಸನವೆಂದು

31 ಮಂಜುನಾಥನು ಸಿದ್ಧನಾದನು | ಪುನಃ ಪೂಜಿಸಿದನು |

ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯ ಮೊದಲ ಅಧ್ಯಾಯವು ಮುಗಿತು. ಈ ಅಧ್ಯಾಯವು ಮಹಾಭಾರತದ ಮೊದಲ ಅಧ್ಯಾಯವಾಗಿದೆ. ಇದು ಮಹಾಭಾರತದ ಮೊದಲ ಅಧ್ಯಾಯವಾಗಿದೆ.

॥ श्रीगणेशाय नमः ॥

25. 30. 1941. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838

५३. *सर्वज्ञः सर्वशक्तिः सर्वेश्वरः सर्वभूतहिते रतः*

೧೭. ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯಲ್ಲಿರುವ ಅನೇಕ ಅಂಶಗಳನ್ನು ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಸಂಕ್ಷೇಪಿಸಿರುವುದು.

⁵¹ ಶ್ರೀಕಾಂತ್ಯಾಚಾರ್ಯರು: 1. ಪ್ರಗತಿವಾದವು: 2. ಮನುಷ್ಯ

³⁰ ಸ್ವಾಮೀಶ್ವರೇನುಪದೇಶಮಿತ್ಯಾದ್ಯಮು | ಯಾತೇಭ್ಯಾವರ್ತಮಾನೇಭ್ಯಃ ||

॥ श्रीगणेशाय नमः ॥

⁴¹ದ್ರವ್ಯದೊಂಕುಪಡುವೋನು | ವಿಶ್ವಪ್ರಭಾವಿವ್ಯವೇಯೋದ್ರಾಸ್ಯವ್ಯವಹರೇ

¹ಒಳ್ಳೆ | ಅತ್ತೆಮೇಲೆಹೊರಗಿವೆನೆಂದಾಗ್ಯಲಾದುದುತ್ಪದನ |

4. జాత్రుని వేషాద్యుపాసన దేవేంద్రనామః । క్రిందికి దేవ

41. ಪಾದೇ (ಪ್ರಾಂತ್ಯ) ಲ್ಯಾಂಗನಾಸಂಗಾಂ : 1 ಕ್ರಿಸ್ತಶಾಸ್ತ್ರದ ಪ್ರವೇಶಿಸ

[illegible]

1. *Chlorophyll a* (Chl a) is the primary photosynthetic pigment in most plants and algae. It is a green pigment that absorbs light energy in the blue-violet and red-orange regions of the visible spectrum. Chl a is essential for the light-dependent reactions of photosynthesis, where it converts light energy into chemical energy in the form of ATP and NADPH.

42. *ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆ* | ೧

⁴⁹ ಸಾಕ್ಷಾತ್ಕಾರವು ಸಾಮಾನ್ಯವಾಗಿ ಉಪಸ್ಥಿತವಿರುತ್ತದೆ | = ಚಿಹ್ನೆ

ಎಣ್ಣೆ ಪಾತ್ರದ ಹಿನ್ನೆಲೆ.

⁵⁰ಗದಪುನಮೇಕಂಪ್ರಶಿನಾವನ್ನು ಸಿಕ್ಕರೇವಮಾಪ್ತಂ | ಪ್ರತಿಪಾ

51 ವಗ್ನಾಕ್ರಿಯಾ ಪ್ರವೇಶಮಯಲ್ಯಾ ಜನಂಜ್ಞಮೇತಾವ್ಯಾ | ೨೫ಮಾತೃಪ್ರತಿ

⁵²ವಸಂತ್‌ಗೀಂವ್ರಪದಪಂಕ್ತಿಯನ್ನಾಧರಿಸಿ | ಶ್ರೀಮದನ್ನಾಡುಪುಣ್ಯೋದಯಃ

- ⁸⁸ ಇಲ್ಲಿಂದೆಂದು ಬಲುನಾಡಂಕಳೆವೆನ್ನೋಗರೆವಡುವನುಮುತ್ತಾ ಗ
⁸⁹ ಶ್ಲಾಕಪೂತಿ ನಕ್ಕಲ್ಲ ೧ ಇಲ್ಲಿಂದೆಂಬೆಗಲುಕುಲ್ಲ ನವಚಿಕ್ಕ ಬಳಸಿ
⁹⁰ ರವಮನಸಂತದ ಬಗೆವಡುವಲುಮುಂಡಕ್ಕಲ್ಲೋಯಿಹುಕಂದಾಗು
⁹¹ ಬದಲಿಗೆಮುದ್ರೆಕಲ್ಲೊತ್ತಿ ನಕ್ಕಲ್ಲ ೧ ಇಲ್ಲಿಂದೆಂತೆನಿಸ್ತುನಾಡಂಕಳೆವುಗುಡಿ
⁹² ಯುಅಲತ್ತಾ ಬದಲಾಗಿಬಿಗಿಗೊತನಕ್ಕಿ ತಿಪುಜ್ಜು ಒತಾಲವತ್ತಿನ
⁹³ ಕಲ್ಲು ೧ | ಯೇವಂವಿಧತೆನಿಸ್ತುಮಾತುಮೈವೇಕಮುಪಾಸಿತಾಃ | ನಿಧಿನಿಶ್ಚೇದನಲಿಲ
⁹⁴ ಪುಷ್ಪಾಪುಷ್ಪೇನನುಯುತಾಃ | ಆಗಮಿಸಿದ್ಧಸುಧಾಸ್ಥಿಭೂಲಾತಮುತ್ತ ಮಾಃ |
⁹⁵ ಅಮುಷ್ಯೈವೈವಧವಿವ್ಯಕ್ತಿರೇವಂತಕ್ರಿಯಾ ಯಜ್ಞವಃ | ಆಧೀಶ್ವರಯಸ್ಯಧಾತಸ್ಯ
⁹⁶ ಕವಾನಿಮಯಸ್ಯತಃ | ಅನನ್ಯಯಮೂಲಸ್ಯಯೋಗ್ಯಾಗ್ರಾಮವಿ
⁹⁷ ಮಾಕುಠಾ | ಯಮಾವನವನುಲವ್ಯಾಗ್ರಾಮಾಸ್ತಸ್ಯವ್ಯವಿಕ್ಷೇತಃ | ಪತ್ರ
⁹⁸ ಪುತ್ರಪ್ರಪಾತ್ರಾಪಿತ್ರೇಣಾಹಂಪ್ರತಾಕಂ | ಶುಭೋತ್ತರಂನಿಶಾಪಾಫಂಸು
⁹⁹ ಪೀಠಾನುಭವಂಪ್ರತಿ | ಆತ್ಮಯೋಗೋತ್ತರಾತೇವಮ್ಯಥಾಬಾವನಸೂತ್ರ
¹⁰⁰ ಣಾ | ಶುಕ್ಲಾವಿವಾಪವದಾಜಮಾತ್ರೇಣುಗುಣಾರಿವಾ | ದೂಷದೇವೇಪ್ರಪು
¹⁰¹ ತ್ರೋಚಿತ್ತ ದೇವದುಃಖೈಶ್ಚ | ಶ್ರೀವತ್ಸವಾಶ್ರಿನಿವಾಸರ ಶ್ರೀಕಾಯಯ
¹⁰² ಜಾರ್ವಿವೇ | ಶ್ರೀನಿವಾಸಾಯ್ಯಾಪತ್ರಾಯಾತ್ಮೀಮತೇಶ್ವರೈಶ್ಚಯಜ್ಞಸೇ | ಸಹರಣೈಃ
¹⁰³ ದೇವಾನಾಂವೈವೈಕಂಪದುಮಾವಿಧಿ | ವತ್ತಯೋಗ್ಯಾಮಯೋರೇಶಜ್ಞೇ

ಇನೇ ಪತ್ರದ ಒಂಥಾಗಿ

- ¹⁰⁴ ಯುತಾಂತಃಪ್ರಕಾಸನಾ | ಯಸ್ಮಿನ್ನಪಯನಗುರುಂವಿಸ್ತುಬುದಾನ್ವೇದಾರ್ಥ
¹⁰⁵ ಗುರ್ಭಾವಗುಣೈಃ | ಚಿಕದೇವರಾಜ್ಯಾಪ್ತೇನಾಸುಸ್ವರೂಪಮಿವಾಧ್ಯಾತ್ಮೀ |
¹⁰⁶ ತಸ್ಯಸ್ಯಕಾಶಿಕಾಸ್ವಯಸಿಂಧುವಿಧೋಲೇಗಸಿಂಹಾಯ್ಯಾಸ್ಯ |
¹⁰⁷ ತವಮಸ್ತುರುಮಲಯಾಯ್ಯೋವ್ಯತಾನೀಶ್ವಾಬ್ರವನವಲ್ಲೀಕಾಂ |
¹⁰⁸ ಯೇಕೈವಭಗಿನೀರೋಕೇವೈವಾಪೇವಭೂಮಾಂ | ಪುಷ್ಪಾಭ್ಯಾಕ
¹⁰⁹ ರಾಗ್ರಾಪ್ಯಾವಿಪ್ರವತ್ತಾಪನುಂಧಾಂ | ಸ್ವವತ್ತಾಂಪದವತ್ತಾಂಪಾಯೋತ
¹¹⁰ ರೀತವಸಂಧಾಂ | ಪಷ್ಪಿರ್ವರ್ವನವಸುಂವಿಮ್ಯದಾಪಾಯಾತೇಶ್ವ
¹¹¹ ವಾಃ | ಸ್ವವತ್ತಾ ದ್ವಿಗುಣಂಪ್ರಾಪ್ತವದತ್ತಾನುಮಾಲನಾ | ಪದವತ್ತಾ
¹¹² ಪವಾಣೀಸ್ಯವತ್ತೇನಿಷ್ಕಲಂಭವೇತ | ದಾನಮಾಲನಯೋರಾರ್ಥೈಃ
¹¹³ ಪಾಪಾಂಶ್ಚೇಯೋನುಮಾಲನಂ | ಪವಾಪ್ತೈಃಪವಾಪ್ತೈಃಪವಾಪದಪ್ರಾಪ್ತವದಂ |

೨೯ ಚಿಕದೇವರಾಜಃ. (ಕನ್ನಡಪದವಿ)

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ಚಾನುರಾಜನಗರ ಹೋಬಳಿ ಮಲ್ಲಯ್ಯನಪುರ ಗ್ರಾಮದ ವಸುಕೀಶ್ವರವಿಠಲಲ್ಲಿ ಪ್ಲಾಂ ಮ ಕಡೆ ಗೋದ್
 ಕೇರಿನುಮ ಕಟ್ಟಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 1' 9"

- 1 ಸ್ವಾಮೀಶ್ವರನು ಬರವನು
 2 ಸ್ವಾಮೀಶ್ವರನು ಬರವನು
 3 ಹರಿದಾಸನು ಬರವನು
 4 ಅಮರದಾಸನು ಬರವನು
 5 ನಂದನದಾಸನು ಬರವನು
 6 ರವಿರಾಜನು ಬರವನು
 7 ನಂದನದಾಸನು ಬರವನು
 8 ಬಸವರಾಜನು ಬರವನು
 9 ಬಸವರಾಜನು ಬರವನು
 10 ಬಸವರಾಜನು ಬರವನು
 11 ಬಸವರಾಜನು ಬರವನು
 12 ಬಸವರಾಜನು ಬರವನು
 13 ಬಸವರಾಜನು ಬರವನು
 14 ಬಸವರಾಜನು ಬರವನು
 15 ಬಸವರಾಜನು ಬರವನು

- 16 ಬಸವರಾಜನು ಬರವನು
 17 ಬಸವರಾಜನು ಬರವನು
 18 ಬಸವರಾಜನು ಬರವನು
 19 ಬಸವರಾಜನು ಬರವನು
 20 ಬಸವರಾಜನು ಬರವನು
 21 ಬಸವರಾಜನು ಬರವನು
 22 ಬಸವರಾಜನು ಬರವನು
 23 ಬಸವರಾಜನು ಬರವನು
 24 ಬಸವರಾಜನು ಬರವನು
 25 ಬಸವರಾಜನು ಬರವನು
 26 ಬಸವರಾಜನು ಬರವನು
 27 ಬಸವರಾಜನು ಬರವನು
 28 ಬಸವರಾಜನು ಬರವನು
 29 ಬಸವರಾಜನು ಬರವನು
 30 ಬಸವರಾಜನು ಬರವನು

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ಅದೇ ಹೋಬಳಿ ಮೂವತ್ತನೇ ಗ್ರಾಮದಲ್ಲಿ ಮೂವತ್ತನೇ ಪೂಜಾರಿಗಳಿಗೆ ಗೋಡೆಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಮಾತು 3 9 x 1 6

- | | |
|----------------------|-------------------|
| 1 ಸ್ವಾಮೀಶ್ವರನು ಬರವನು | 6 ನಂದನದಾಸನು ಬರವನು |
| 2 ಬಸವರಾಜನು ಬರವನು | 7 ಬಸವರಾಜನು ಬರವನು |
| 3 ಬಸವರಾಜನು ಬರವನು | 8 ಬಸವರಾಜನು ಬರವನು |
| 4 ಬಸವರಾಜನು ಬರವನು | 9 ಬಸವರಾಜನು ಬರವನು |
| 5 ಬಸವರಾಜನು ಬರವನು | 10 ಬಸವರಾಜನು ಬರವನು |

(ಮುಂದೆ 13 ಪುಟಗಳು ಸುತರಾಂಶವಾಗಿವೆ)

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ಅದೇ ಹೋಬಳಿ ಬೇರೊಂದು ಗ್ರಾಮದಲ್ಲಿ ಮೂವತ್ತನೇ ಪೂಜಾರಿಗಳಿಗೆ ಗೋಡೆಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಮಾತು 5 x 1 1

ಉತ್ತರಮುಖ

- | | | |
|----------------------|-------------------|-------------------|
| 1 ಸ್ವಾಮೀಶ್ವರನು ಬರವನು | 6 ನಂದನದಾಸನು ಬರವನು | 11 ಬಸವರಾಜನು ಬರವನು |
| 2 ಬಸವರಾಜನು ಬರವನು | 7 ಬಸವರಾಜನು ಬರವನು | 12 ಬಸವರಾಜನು ಬರವನು |
| 3 ಬಸವರಾಜನು ಬರವನು | 8 ಬಸವರಾಜನು ಬರವನು | 13 ಬಸವರಾಜನು ಬರವನು |
| 4 ಬಸವರಾಜನು ಬರವನು | 9 ಬಸವರಾಜನು ಬರವನು | 14 ಬಸವರಾಜನು ಬರವನು |
| 5 ಬಸವರಾಜನು ಬರವನು | 10 ಬಸವರಾಜನು ಬರವನು | |

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮೂವತ್ತನೇ ಪೂಜಾರಿಗಳಿಗೆ ಗೋಡೆಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಮಾತು 5 x 2 10

21 ತ್ರಿವಿಧಃ | ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ
 22 ಕರಣವಿಧಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ
 23 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

99

ಆದೇ ಗ್ರಾಮದ ವಿವರವು ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7 x 3

1 ಕರಣವಿಧಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

2 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

3 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

4 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

5 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

6 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

7 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

8 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

9 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

10 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

11 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

12 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

13 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

14 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

15 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

16 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

17 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

18 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

19 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

20 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

21 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

22 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

23 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

24 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

25 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

26 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

27 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

28 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

29 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

30 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

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ಆದೇ ಹೋಬಳಿ ಕರೀನಂಜನಪುರ ಗ್ರಾಮಕ್ಕೆ ಅಗ್ನೇಯದಲ್ಲಿ ನೋಡುವಲ್ಲಿ ಆರಳೀನುರದ ಬುಡದಲ್ಲಿ
 ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2 x 9

1 ಕರಣವಿಧಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

2 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

3 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

4 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

5 ಕರಣವಿಧಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

6 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

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ಅದೇ ಹೋಬಳಿ ಹೊಸಗುರು ಗ್ರಾಮದಲ್ಲಿ ನೋಡುವಲ್ಲಿ ಅರಳೀನುರದ ಬುಡದಲ್ಲಿ
 ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 x 2 3

1 ಕರಣವಿಧಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

2 ವಿಭಕ್ತಿವತ್ಪ್ರತಿಪದವ್ಯವಸ್ಥಾಪನಾ

3 ಮರವೇಶ್ವರನ ಪ್ರತಿಮಾ ಪ್ರತಿಷ್ಠಾಪನೆಯಾದ ದಿನದ ಪ್ರಾಂತ್ಯಕ್ಕೆ ಸ್ವಲ್ಪ ದೂರವಾದೆಡೆ
 4 ದಾನವರು ಮುಖಗೊಳಿಸಿದುದು. ರಂಗವಟ್ಟಣದ ಬುಡಕ್ಕೆ ಸಮಾನವಾದೊಡನೆ ಗುಂಪು
 5 ಪ್ರಾಂತ್ಯದ ಪ್ರಾಂತ್ಯದೊಳಗೆ ಬಂದು ಬಂದು ಮೊದಲನೆಯ ರಥದೊಳಗೆ ಬಂದು ೧೩ ರುಕ್ಮವಾರದ
 6 ಲುಹರದನವರ ಮೇಲೆ ಬಿಟ್ಟು ಅಂಕನವರ ಮೊದಲನೆಯ ಮೊದಲನೆಯವನು ಬಂದು
 7 ಮದಲನೆಯ ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು
 8 ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು
 9 ಗೋಪಾಲಕೃಷ್ಣನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು
 10 ಮುಂತಾಗಿ ತಂದೆ ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು
 11 ತಂದೆ ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು ಮದಲನೆಯವನು

(ಮುಖ 13 ಪುಟಗಳ ಕಾನೂನು)

102

ಅದೇ ದೇವಾಲಯವು ಈಶ್ವರನಿಗೆ ಸಮರ್ಪಿತವಾಗಿರುತ್ತದೆ.

ಪ್ರಮಾಣ 4 × 1' 6".

- 1 ಸ್ವಸ್ತಿವಿವರಣಾಪುರಾಣ
- 2 ಹನುಮಕವಿತಾ ಗೀತಾ ಸಂಪದರ್ಶ
- 3 ಮಗನವಾಚನವಿವರಣಾಪುರಾಣ
- 4 ವಾಲ್ಮೀಕಿರಾಮಾಯಣಸಂಪದರ್ಶ

[illegible]

(ಪ್ರತಿಷ್ಠೆ ಪ್ರತಿಷ್ಠೆ ಪ್ರತಿಷ್ಠೆ ಪ್ರತಿಷ್ಠೆ ಪ್ರತಿಷ್ಠೆ)

103

ಅದೇ ಹೋಬಳಿ ಬೆಟ್ಟಸೂರು ಗ್ರಾಮದ ಮರದಪಟ್ಟಿ ಹಿತ್ತಲಲ್ಲಿ ಕೇವಲ ಒಂದಿಬೇಲ ಮುಚ್ಚಿದುವೆ ಕಂಡೆನು.
ಪ್ರಮಾಣ 5' 3" x 2' 3".

1 ಸ್ವಸ್ತಿಗೀತೆಯು..... ಮಹಾಬಾ
 2 ಲಾಭವಾದುದಾದವುಗಳೆಂದವು
 3 ಕಾಮಕೀರ್ತಿಯು..... ಮಹಾಬಾ
 4 ಲಾಭವಾದುದಾದವುಗಳೆಂದವು
 5 ರಸಕವಿತೆಯು..... ಮಹಾಬಾ
 6 ವಸ್ತುಕವಿತೆಯು..... ಮಹಾಬಾ
 7 ಲಾಭವಾದುದಾದವುಗಳೆಂದವು
 8 ಗೀತೆಯು..... ಮಹಾಬಾ

(ಮುಖ 4 ಪಟ್ಟಿಗಳಿಗೆ ಸೀಮಿತವಾಗಿರುತ್ತದೆ)

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104
ಅದೇ ಜಗದ್ಗುರು ಅದೇವರ ಗ್ರಾಂಥಕ್ಕೆ ಸ್ತುತಿಯನ್ನಿಟ್ಟು ಪ್ರವಚನವನ್ನಿತ್ತರು.

1. బుద్ధుని పద్మరసమును గానము ౧౩
2. బుద్ధుని పద్మరసమును గానమును గానము
3. బుద్ధుని పద్మరసమును గానమును గానము

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

105

ಅದೇ ಹೋಬಳಿ ರಾಂಪುರ ಗ್ರಾಮದಲ್ಲಿ ಶ್ರವಣರಿಗೆ ಬಸವನಗುಡಿ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 2' 6".

¹ ವಿಜ್ಞಾನಸಂಪತ್ತರದಬಾಲ್ಕು ಉಬ್ಬು || ಶ್ರೀಮಂ |
² ಸ್ವಾಮಿಮಂಜುನಾಥಶ್ರೀವಿಠಲಪ್ರಭುರಾದಿಕೃತಮು |
³ಭಕ್ತಂಗೆಕೊಟ್ಟುಸಂ. ಸ್ಥಾಪನಾಕ್ರಮವಂ |
⁴ ತಂದರನೀಲಯ್ಯಾಳುಡವಪ್ರಭುಯವನು |
⁵ ವೇದಕಟ್ಟನವೇದವಾದಿನಯ್ಯಾಳುಡವಪ್ರಭುಯವನು |

⁶ ಮುರವನರಬ್ಬಿಪುರವಕಟ್ಟಿದನಂಮಂವಲು |

⁷ ದುಗುಲವನುಮಯಲುಕಟ್ಟನಡವಯ |

⁸ ಪುತಿನ... ದಾನದಗದ್ದೆಯವನಂವನವನು |

⁹ ಪುರವಪುನದಾರಿಂಬವಗಲುಗೊರವನು |

(ಮುಂದೆ 24 ಪುಟಗಳು ಕಾಣುವದಿಲ್ಲ.)

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ಬೇಡರಪುರದ ಹೋಬಳಿ ಹೆಗ್ಗೂರದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪಳೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 2'.

¹ ಸ್ವಸ್ತಿ ಸರ್ವಜಿತುಸಂಪತ್ತರದಬಾಲ್ಕು ಉಬ್ಬು || ಶ್ರೀಮತು.....

²ನುಮಾತೃಗೆಂಬಿಗ್ರಾಮದಹೆಗ್ಗೂರದಗೊರ... ..

³ . ಸ್ವಾನಿಕನಿಗಯ್ಯನಿಗರಾಮಯ್ಯರವರಶ್ರೀಕಾರ್ಯಕ್ರಮ.....

⁴ ಗೆಕೊಟ್ಟುಭಗವದ್ವಿಹರಕಂಠ ೫೦ ತೊಲವಕಲವಯ್ಯ... ..

⁵ . ತಿರುಕಂಠ ೫೦ ಗದ್ದೆ ಎರೆಯುಗಲ ಬುಕ್ಕ ಕೆಳಗಣಗದ್ದೆ ಬಿ ೧

⁶ ಸ್ವಾಮ್ಯದಾಸ್ಯದಾಸ್ಯದಾಸ್ಯನುಭವಿಸಿಕೊಂಡದೇವರಿಗೆ.....

⁷ . ತಿರುನಯವಪ್ರಭುರವನದಗೊರ.....ಕಾರ್ಯವನುಕಡಿ

⁸ ಸವನನುಗಣಿಯದನುಬ್ಬಿಗೊಳವಕೊಂದವನಕ್ಕೆ ಹೋವನು

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ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಬೇಡರಾಳ ಹೊಂಡರಬಾಳು ಗ್ರಾಮದ ಬೊಡ್ಡಕೆರೆ ಕೋಡಿ ಬಸವನಗುಡಿ

ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 3'.

¹ ಶ್ರೀಗಾಧಪತಮೋನಮಃ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ

² ವಿಜಯದೇವಯ್ಯರವರಕವರುಬದಲಿವಾಪನಂ

³ ಸ್ವಾಮಿಮಂಜುನಾಥಶ್ರೀವಿಠಲಪ್ರಭುರಾದಿಕೃತಮು

⁴ ರವಿ ೧೦ ಗುರುವಾರದಲಿ.....ಶ್ರೀಮಂಜುನಾಥಕೋಡಿ

⁵ ಶ್ರೀವಿಠಲಪ್ರಭುರಾದಿಕೃತಮು

ದಾಸ್ಯದಾಸ್ಯದಾಸ್ಯದಾಸ್ಯನುಭವಿಸಿಕೊಂಡದೇವರಿಗೆ.....

⁶ ದೇವಗುಂಡದವರಕವರುಬದಲಿವಾಪನಂ

⁷ ದೇವಗುಂಡದವರಕವರುಬದಲಿವಾಪನಂ

⁸ ದೇವಗುಂಡದವರಕವರುಬದಲಿವಾಪನಂ

- ¹⁰ ಉಳಿದವುಗಳಿಗೆ ಪದಬಲದೊಡನೆ ಹೇಳುವಂತೆ
 - ¹¹ ವರ್ಷದಾದ್ಯಂತ ಮಹಾಶಯವನ್ನೇ ಸ್ವೀಕರಿಸುವುದರಿಂದ
 - ¹² ದೈವಕೃಪೆಯಿಂದ ದಯೆಯಿಂದ ದಯಾಕೃತಿಗಳಿಂದ ತುಂಬಿದವನು
 - ¹³ ವ್ಯಾಪ್ತವಾದುದಕ್ಕಾಗಿ ಮನೆಯಿಂದ ಬರುವುದು
 - ¹⁴ ಸುಖವಾದುದು ಮನೆಯಿಂದ ಬರುವುದು
 - ¹⁵ ರವರನ್ನು ಸ್ವೀಕರಿಸುವುದು
 - ¹⁶ ವರ್ಷದಾದ್ಯಂತ ಕಮಲದಿಂದ ದಯಾಕೃತಿಗಳಿಂದ
 - ¹⁷ ಮನಸ್ಸು ಮನೆಯಿಂದ ಬರುವುದು
 - ¹⁸ ಜನರು ಮನೆಯಿಂದ ಬರುವುದು
- ಹೀಗಾಗಿ, (ಮುಂದೆ ೨ ಪದ್ಯಗಳು ಕಾಣುವವು)

- ²⁴ ಯಾವವರೂ ಕೃತಕವಾಗಿರುವವರು
- ²⁵ ಜನರು ಕೃತಕವಾಗಿರುವವರು
- ²⁶ ಜನರು ಕೃತಕವಾಗಿರುವವರು
- ²⁷ ಜನರು ಕೃತಕವಾಗಿರುವವರು
- ²⁸ ಜನರು ಕೃತಕವಾಗಿರುವವರು
- ²⁹ ಜನರು ಕೃತಕವಾಗಿರುವವರು

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ಒಂದೇ ಗ್ರಾಮದ ಮಂಗಳಗಿರಿನ ಮಂದಿರದ ಹೊರದಲ್ಲಿದ್ದವನ ಕೃಷ್ಣನಲ್ಲಿ.

ಪ್ರಮಾಣ 5 x 2.

- | | |
|------------------------------------|---|
| ¹ ಶ್ರೀಕೃಷ್ಣನಿಂದ ದಯೆಯಿಂದ | ¹⁰ ಮಹಾಶಯವನ್ನೇ ಸ್ವೀಕರಿಸುವುದರಿಂದ |
| ² ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹¹ ದೈವಕೃಪೆಯಿಂದ ದಯೆಯಿಂದ |
| ³ ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹² ದಯೆಯಿಂದ ದಯೆಯಿಂದ |
| ⁴ ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹³ ದಯೆಯಿಂದ ದಯೆಯಿಂದ |
| ⁵ ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹⁴ ದಯೆಯಿಂದ ದಯೆಯಿಂದ |
| ⁶ ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹⁵ ದಯೆಯಿಂದ ದಯೆಯಿಂದ |
| ⁷ ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹⁶ ದಯೆಯಿಂದ ದಯೆಯಿಂದ |
| ⁸ ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹⁷ ದಯೆಯಿಂದ ದಯೆಯಿಂದ |

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ಒಂದೇ ಹೋಟೆಲಿನಲ್ಲಿ ಒಂದೇ ಗ್ರಾಮದ ಮಂದಿರದ ಹೊರದಲ್ಲಿದ್ದವನ ಕೃಷ್ಣನಲ್ಲಿ.

ಪ್ರಮಾಣ 8 6" x 2".

- | | |
|------------------------------------|---|
| ¹ ಶ್ರೀಕೃಷ್ಣನಿಂದ ದಯೆಯಿಂದ | ¹⁰ ಮಹಾಶಯವನ್ನೇ ಸ್ವೀಕರಿಸುವುದರಿಂದ |
| ² ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹¹ ದೈವಕೃಪೆಯಿಂದ ದಯೆಯಿಂದ |
| ³ ದಯೆಯಿಂದ ದಯೆಯಿಂದ | ¹² ದಯೆಯಿಂದ ದಯೆಯಿಂದ |

- ⁷ ಸ್ವಹಾದೇವದೇವೇ ತ್ವಮವ್ಯಲಿಂಗ್ಯಾ
⁸ ಸಿಲ್ವೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
⁹ ದೇವಮೂರ್ತಿದೇವವತ್ಸರ್ಗೇಶ್ವರಾರ್ಪಣ
¹⁰ ದಕ್ಷಿಣಲಾವಣ್ಯದೇವೀಮಯ
¹¹ ಗದ್ದೆಪೂಜೆಯುಪ್ಪನುಜಿತಮಾ
¹² ಕ್ಷೇತ್ರಸ್ಥಾಯೀಯಗಿರೀಶ್ವರನೇವನದೇವಮ
¹³ ಯಾದೀಧಾರೆಯನಿಜಮುಖೇಶ್ವರ

- ¹⁴ ಲಾವಣ್ಯದೇವೀಮಯವನೂಪಯ
¹⁵ ದೇವಮೂರ್ತಿದೇವವತ್ಸರ್ಗೇಶ್ವರಾರ್ಪಣ
¹⁶ ದಕ್ಷಿಣಲಾವಣ್ಯದೇವೀಮಯ
¹⁷ ಗದ್ದೆಪೂಜೆಯುಪ್ಪನುಜಿತಮಾ
¹⁸ ಕ್ಷೇತ್ರಸ್ಥಾಯೀಯಗಿರೀಶ್ವರನೇವನದೇವಮ
¹⁹ ಯಾದೀಧಾರೆಯನಿಜಮುಖೇಶ್ವರ

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ಅದೇ ಗ್ರಾಮದ ನಂಜುನರರ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 × 3

- ¹ ಶ್ರೀಮನ್ಮಹಾದೇವೇಶ್ವರನಂ
² ದ್ವಾಲಕತೀರ್ಥಯೋಗದೇವಮಾಪರಸುಗ
³ ಕಾರ್ಯಾಕ್ಷೇಪತ್ರಾರ್ಪಣದೇವಗೇಶ್ವರಾರ್ಪಣ
⁴ ಸವರೋದ್ರಿವ್ಯಲಿಂಗ್ಯಾ
⁵ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
⁶ ದೇವಮೂರ್ತಿದೇವವತ್ಸರ್ಗೇಶ್ವರಾರ್ಪಣ

- ⁷ ದೇಶ್ವರನಂ
⁸ ದ್ವಾಲಕತೀರ್ಥಯೋಗದೇವಮಾಪರಸುಗ
⁹ ಕಾರ್ಯಾಕ್ಷೇಪತ್ರಾರ್ಪಣದೇವಗೇಶ್ವರಾರ್ಪಣ
¹⁰ ಸವರೋದ್ರಿವ್ಯಲಿಂಗ್ಯಾ
¹¹ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹² ದೇವಮೂರ್ತಿದೇವವತ್ಸರ್ಗೇಶ್ವರಾರ್ಪಣ

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ಅದೇ ಹೋಬಳಿ ಜೇತರಾಕ ಕೊಟಗನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮುಸನಬೆಟ್ಟಕ್ಕೆ ಹೋಗುವ ದಾರಿಯ ಬಲಗಡದಲ್ಲಿ ಬಸರೀಮರದ ಕೆಳಗಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6 × 6.

- ¹ ಸ್ವಾಮಿನುಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಂಭ
² ಪ್ರಮತುಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಂಭ
³ ಕ್ಷೇತ್ರಾರ್ಪಣದೇವಗೇಶ್ವರಾರ್ಪಣ
⁴ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
⁵ ದೇವಮೂರ್ತಿದೇವವತ್ಸರ್ಗೇಶ್ವರಾರ್ಪಣ
⁶ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
⁷ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
⁸ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ

- ⁹ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹⁰ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹¹ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹² ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹³ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹⁴ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹⁵ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
¹⁶ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ

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ಅದೇ ಹೋಬಳಿ ಜೇತರಾಕ ಕೊಟಗನಹಳ್ಳಿ ಗ್ರಾಮದ ದಿವ್ಯಲಿಂಗೇಶ್ವರ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ನಂಜುನರರ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 1' 6".

- ¹ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
² ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ

- ³ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ
⁴ ದೇಶ್ವರದೇವರಿಂಗರಂಭೋಗನ

- 1 ರಂಗನೋಗನಡವಮಯ್ಯದಯ್ಯ
 2 ದೇವರಸಂಜಾರಿನಿಲಯನೇನ
 3 ಉಪಸಂಬಳನರದಿಗಳೆಂಬಿಬ್ಬರು
 4 ಗಂಗೆ ಉಗದಾಖನಲವು ೨೫
 5 ಯಯಿಸತ್ತ ಅಯಮೂನಿಂ
 6 ಅದೇದೇವರಣ ಗಂಡವೊಲರ

- 11 ಬ್ರಹ್ಮವೇಗವಾಗಿತ್ತೊಂದುಹಣವ
 12 ನೂತನಗುಣಗಳಲ್ಲಿಬಣೆಯಾಗಿರಿವಿಂ ದ
 13 ಕಾಣಿಕೆಕೊಡಿಸಿದುದಿಂದುದುನೂತನಗು
 14 ಕೊಳಲ್ಲಿಯೆಂದುಕೊಟ್ಟೆಲೆ. ಕಾಸನಯ
 15 ದೊಂದುವ (ಮುಂದೆ ಅಕ್ಷರಗಳಿಲ್ಲ)

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ಎನೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4' x 2 9

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಯದ್ಭ್ರಾತೃಯಕವರಾಪು ೧೦೦ನೆಯೇಶ್ವರವನ್ನರದ
 2 ವಯಸಖೋ ನೋತ್ರವನನತ್ತತ್ರಕುರಯೋಗ್ರದೋತ್ರವಯ್ಯವಾ ದ
 3 ಇನ್ನರವಯವಿವಿಧವೆಂ. ವೆಗಿತಪ್ಪು ಸರಾದುರಗಂಡಪೂರ್ವಪಕ್ಷ ಮನಮುದ್ರಾ
 4 ಭೀಷ್ಮರೋವೀರಮಿಕ್ಕಂವೆ ದಯರುಪ್ಪುಸ್ವಿರಾಜ್ಯವವನದವಕಾಲಬಲ) (ವೆನ್ನಹಾಪ್ರಧಾ
 5 ನಮಂತ್ರಮ ಖರವರ್ಣನೇಶವಮೋಕ್ಷದಾರಕಬ್ರಹ್ಮಕುಲದೀಪವನ್ನವನವಯ್ಯದಂಯ್ಯ ರಂಜ್ಯ
 6 ವಪ್ರತಿಪ, ಲಿಸುವಕ. ಲದಲುಅವರಬಲದಕಯ್ಯಂವರವನಿವಗಣದತಿ
 7 ಮನಿವ್ಯಾ ವಧ್ಯನಪ್ರಪಾಪಯನಳಭುಮಿವೆಂದೋಳಕಾವೇರಿಯಪಕ್ಷಿ ೨
 8 ಭಾಗದಬಿಳಿಪಾರವವನದವಕಾಲದೊಳೆಯಂಜೊಡೊಳಗಿತ್ತು
 9 ಎನ್ನಹೇತ್ರದಕ್ಷಿಣದೇಶವನೇಶ್ವರತಮದ್ವಪರವಹ್ಯಯನ
 10 ರವ್ರಹಯಾಕಡಿಬಿಟ್ಟಿಂಗಲೇಶ್ವರದೇವರಿಗಾಪುತ್ರವ
 11 ದಿನಂದಾಡಿವಿಗಿವಸ್ತ್ರಗ್ರಂಥವಯಕವಸ್ತ್ರದಗ್ರಹಣಯುಗಾದಿ
 12 ಬಿಜಿಯತ್ತಪ್ರಯಿತ್ರನವ್ವಾಫ್ಲೋಪಾಪತ್ತರಿವಿನಿಯೋಗೋಕಾರಿ
 13 ಯಕ್ಕೆ ಆಯೋಗಿಂಪವ್ರಧಮಸ್ತಳದಲವ್ಯವಮ್ಯಯಮ ಚಗೇಶ
 14 ಬ್ರಹ್ಮಗೊಪಂಜಗೊಪವೂಂಗೊಪಂತಿವರೂಗಂಪವನು ಗೊಪುಳೇಶ
 15 ವಪ್ರರವಾಪನಗರದಪ್ರಮದೇವಮಾಪನಗಲಿವ್ರಮಾಪನಾಡಿವೇಶಂ
 16 ಗಗನವರನಹ್ಯಯಮೋಟಿಗೊಪಂಪಾಪವಲದವನವ್ಯಯದೇವಣ
 17 ಬೊಂಪಹ್ಯಯಕಲಗೊಪಂಜಿಗೊಪನವ್ಯಆಲಾಳವಾಪಗೋಪನಾಳಂತಿ
 18 ವರಲೇಶಗದನವಸ್ತ್ರಗಲಯಗಲತಂಮಾಪಾಡಿಂಕುಳಿವಿನಿಮುಳವಪಿ
 19 ವವತ್ರಾಪಯಪತಂಸ್ತ್ರಮಯೋಗದಕೆಪಿಪೋಟಗದ್ದೆವೆಲ್ಲಬಮುಂ. ೨೯ವ
 20 ಪ್ರಾಪ್ತಿಯನಿಧಿವೇಷವಲಮಾಪಾಪ್ತ ಸಂಧ್ಯಾಕ್ಷೇಪಗಮಿವ್ಯವೋ
 21 ಗತೇಜಸ್ವಪ್ಪಮಂಜಂಗಿವನುಳದನೂತಂಪೊಳಿಸವೇಷಮವ್ಯ
 22 ವಾಗಾಧಿಂಪರಿಂಯೂನಮುಂಡಿಟ್ಟುಹಿರಣ್ಯೋದಕಧಾರಾಪ್ತವ್ಯ
 23 ಕವಾಗಿನರುಚಿಯವೆವೆ ಚುಮ್ಮಿಪೋಲೇಶ್ವರದೇವರಿಗೊಟ್ಟ ಲಾ
 24 ಕಾಸಕ ೫ ಅಕ್ಷಯಸುಖವಿರವಾ ಮನೀಷ್ಠಿಗರಪ್ತಿ ವಪ್ರಣ್ಯ
 25 ದುಕ್ಕಿಗ್ಗಂಧಕ್ಷಿಗಿದಾತನುಸಂತಾನವೆವೆ ಯಾ

- 5 ಜೋಯಿಸ್ಸಾಳುಬಾಬಿಬ್ರಹ್ಮವೀರಬಲ್ಲಾಳದೇವ
- 6 ರಸರುಪ್ಪುಧಿವಿರಾಜ್ಯಾಂಗಲಿತಲಸಕಗರದ
- 7 ನೀಲಗಿರಿಸಾಧಾರಕೋಂಗರವರಿಕೋಂಗರಿಸಾಪಟ್ಟ
- 8 ಯೆಮ್ಮಡಿರಾಮುತರಾಮಪ್ರೀತನುಮಹಾಮ್ರ
- 9 ಧಾನಮಧವದಂಡನಾಯಕರಮನೋಹರವಂ
- 10 ಜಿನಾಪರ್ಮ್ಯಾಯವಪ್ಪರಾಂಗೋಡವನುಗ
- 11 ವಾಕಗೋಡವರಾಜರಾಜಣಿಲೇಡ್ವರದೇವ
- 12 ವಿಗೋಟ್ಟೀಬಾಣಸವಕಕ್ರಮವೆಂತೆಂದ
- 13 ಪುಕವರುಷ ೧೫೯ ನ೪೯೦೦ (ತ್ವ)ರವಣ
- 14 ವಾಕಬದ್ಧತವಿರುಕ್ರಮಾರವಯದೇವಾ
- 15 ಬ್ರವನುಮಾಪಿಸಿಂಹಾದಿವಿಗೋಟ್ಟದೇವ
- 16 ಕುಂಭಪ್ಪಯ್ಯ ೬೦೦ ಛಂದಿಗಿಪಿಯಮಾಪನ
- 17 ಕೆಳಗಿನಗಿವದೇಗಿಪಿಯವನುಮಾಪನಕೆಳಗಿವ

- 18 ಲುಮೂನೂಪನುಸುವದೊತ್ತಿ ನಲ್ಲಿಕೋಟ್ಟನಿಲಾಡ
- 19 ಸನ | ಸ್ವರತ್ತಾಂವರತ್ತಾಂವಾಯೋಪರೇತಿವನು
- 20 ಧರಾಂ | ಪವ್ವಿವರ್ವನುಸುನಿವಿವ್ಯಾಯಾಂ
- 21 ಯತೇಪ್ರಿಯಾ | ಗೌತನವಪ್ರೀತನಿಲೇಡ್ವರ

ಯವಪ್ರಾಪ್ತದಲ್ಲಿ.

- 22 ಲೇಖನೂ
- 23 ರವೇವರಥ
- 24 ಮೈವನೂ
- 25 ವದನೂ
- 26 ಹಿಬೆ
- 27 ಕವಿಲಿರು
- 28 ಕೊಂಡವಪಕ್ತ
- 29 ಯೋಪರೂ |

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೬ನೇ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 9" x 2'.

- 1 ಕ್ರಮಸ್ವಜಾನುವಳೇಡ್ವರಲಿ
- 2 ದಾಯವಿಬಾಡೂಬೇಕೆತ್ತಿವರಾ
- 3 ಯರಗಂಡ್ರೀವಿರಬುಕ್ಕಾಪೊದೆಯ
- 4 ರಾಪ್ಪುಧಿರಾಜ್ಯಾಂಗಯ್ಯತ್ತಮಿರಲ
- 5 ಕ್ರಮಸ್ವಪುಪ್ರಾಣಂಬಿಸವಯ
- 6 ವಂಜಾ ಯವಮಯಲಿಳಾರಿನಾ
- 7 ಗದ್ವರಾಕವರ್ಧ ೧೦೦೦ ನೆಯೋ
- 8 ಭಕ್ತಾತ್ಮಂವಪ್ರದಪ್ಪವ್ಯೂ ೧೦ ನೋ
- 9 ಯೋಗಿನಾಡವರವಪ್ಪಯ
- 10 ಆಣಿಲೇಡ್ವರದೇವರಾಪ್ಪುಪ

- 11 ಜಿನಾಂದಿವಿಗೋಪ್ಪುಲಲಿಡ್ವರೇವ
- 12 ದಾಸವಪ್ಪಲಾಕಂಛ ೧೫೦೦ ಗದ್ವ
- 13 ವಿಟಿ ಕತ್ತಿ ಉಡ್ವಕೋಡೆಗಿವಿಯ
- 14 ನುಲಗುಡಾಗೆಗಿಲುವಕಡವ
- 15 ಕೋಟ್ಟಯಿದಂವ್ಯಾಲಾಪಂದ್ರಾಕಸ್ತಾಯ
- 16 ಯಾಗಿನಾಡುಂದಂಕೋಟ್ಟನಿಲಾಡ
- 17 ಸ | ದಾನವಾಂನಯೋವರ್ಧ್ಯರಾನ್ಯೋನು
- 18 ಪಾಲನಾನ್ಯಾತ್ಮಗ್ಗಮನಾಪ್ಪೇತಿವಿಲಾಪಮೃತಂ
- 19 ಪದಂ | ಸ್ವರತ್ತಾಂವರತ್ತಾಂವಾಯೋಪರೇತಿವನು

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೭ನೇ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 2' 9".

- 1 ಭಕ್ತವಸ್ತುವಿಶ್ವವನುಸಂವತ್ಸರವವಾ
 - 2 ಗ್ಗನೀರೂ ೫೮ ಕ್ರೀವಿರವೇವನಾಯುಂಡೇರು
 - 3 ಪ್ರಧಿರಾಜ್ಯಾಂಗಲಿತಲಸಕಗರದ
- (ಮುಂದೆ ಅಕ್ಷರಗಳು ನಡಿದುಹೋಗಿ ಸುತರಾಂ ಕಾಲಾವಧಿ)

- 4 ಪೊದೆಯರಕಾಲಡಲು
- 5 ನವಮಿಪರಡನಾನ್ಯಾಯಗಿಡ

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೧ನೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 1 3

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಕವರುಷ ೧೩೩೦² ನಯಯುಸ್ವರಸಂವತ್ಸರದಚಯತ್ರ³ ಸು ೧೦೮ ಶ್ರೀಆಣಿಲೇಶ್ವರದೇ⁴ ವರಿಗೊಂಧಕಸ್ತುರಿಂಕುಮಕರ್ ೯⁵ ರವನೀರುಆಂಗಭೋಗ್ನಿ ಯೋಣಿ⁶ ನಾಡಸಮಸ್ತ ಪಂಚಾಂಗರೂ

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ಅನ್ನುಗು)

ಮಾನುಗ್ರಾಮಗಳಲಾಲು

¹⁰ ರಿಂಗು ರುಪಾಡಿ¹¹ ನಮಯ್ಯಾದಿಯಲ್ಲಿ¹² ಕಾಣಿಕೆಯ ಮಾಣಿಪುಟ್ಟ¹³ ಉಯಿಧಮ್

(ಮುಂದೆ 4 ಪಟ್ಟಿಗಳು ಕಾಣುವಲ್ಲಿ)

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೧ನೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 6" x 1 6

¹ ಸ್ವಸ್ತಿ ಆಣಿಲೇಶ್ವರದೇವರಿಂಧ ತು² ಸಂವತ್ಸರದಚಯತ್ರಸು ೧³ ವಾಕುಪ⁴ ಕಾಲಬಲ⁹ ಯಂದ ಕೊಟ್ಟುಲಾಣಸನಾ¹⁰ ಧರ್ಮಪನಗಿಡವರುಗಂ¹¹ ಗೊತ್ತಾಗಿ ಲಿಂಗನಿಲಯ¹² ಕೊಂಡವುಳ್ಳ ಬೊಳವರು

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೧೦ನೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 1 9

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಕಲಿವಾಪನಕವರುಷ ೧² ೩೩ ಸಂವತ್ಸರದಸಂವತ್ಸರದಮಗುಳು ೩ ಲುಕ್ರ³ ಮತ್ಸರಾಜಾಧಿಪಾಜಪರಮೇಶ್ವರರವಿರ⁴ ಪ್ರತಿ ಪರಾಶರದೇವಮಹಾಯುಗುರ್ದಿರಾಚ್ಯು⁵ ವಲಿಶ್ರೀಮನ್ಮಹಾದೇವದೇವೇ ತ್ವಮವ್ಯಲಿಂಗೇ⁶ ಆಣಿಲೇಶ್ವರದೇವರಿಂಧವಿವಿಧಾಬದಲಾಲು⁷ ದೇವಮಹಾ ಅರಸುಗಳುಳ್ಳುಲಾಣಸನದಕ್ರಮ⁸ ವೆಂಕಟೇಶ್ವರನೇಮಾಡುತನಕ್ಕೆ ಸಲುವು¹⁴ ಆಣಿಲೇಶ್ವರದೇವಂ ನೈಲೇಶ್ವರನು¹⁵ ಮದ್ಯಾಧಿಪನವಕ್ರಮವಾ ಧರದಾನೇದು ಬಿಟ್ಟು¹⁶ ಕ್ರಮ ಬಳಸು¹⁷ ಲಾಣಸನಯದಮ್

(ಮುಂದೆ 4 ಪಟ್ಟಿಗಳು ಘಟುತಿವತ್ತಿ)

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೧೧ನೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 9" x 3 6

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಕಲಿವಾಪನಕವರುಷ ೧೦೬೦ ಸಂವ² ವಿಜಯಂವತ್ಸರದಚಯತ್ರದರುಳ್ಳ ೩೮ ಶ್ರೀಮಂವತ್ಸರಾಚ್ಯುತದೇವಮ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪ್ಲೆಮೆ ಲಿಂಜನೇಯ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 4' 3"

- ¹ ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಯಾಘ್ರದೊಳಿಹಾಡನಕವರಾಡ
- ² ಗರ್ಭನೆಯ ವರ್ತಮಾನನಾಡಕೊಳ್ಳಿಸುವೆತ್ತರದಕಾತ್ಮೀ
- ³ ಕಬಿಳಿ ಮಂಡಮರದಲೂ ಮೆನ್ನಹೂಡಿಡಾಡಾಡುವಮೇಶ್ವ
- ⁴ ದ್ರೋವೀರಪ್ರತಾಪಶ್ರೀಸಬಲೆನಾಯಮಹಾರಾಯಯಪ್ರೃದ್ವೀರಾಜ್ಯಂಗಯಿಲುತಿ
- ⁵ ರೂಪೀಮನ್ವತಾಮಂಡಳೇಶ್ವರರಾಮಾರಾಜಶಿರಮಲರಾಜದ್ವೈದೇವನಾ
- ⁶ ಅರಸುಗಳನೊಪದಿದವಳವಾಯಿತಿಪ್ಪನಾಯಕರುಹದಿನಾಡ
- ⁷ ಬೆಕ್ಕಪುರಸಗಳೂಡಂಕೊಟ್ಟಿಲುಂಟಯಿಸಿಲಾಡನನಕ್ರಮವೆಂತಂದಡೆಹದಿನಾ
- ⁸ ಡಸೀಮಯಗಳಗಂಟಮಹಮಾಡಿಯನ್ನಳವಾತವಾಡಿಸಿಹಿರಿಮಾರುಪ್ಪಳಗಾಡ
- ⁹ ಗಿಡ್ಡೆ ಡಬ್ಬಲುತಿಟ್ಟಿತುಡುಕೆಕುಂಟೆಹಿಸುಂಕನುವನಾಗಾಯಮೊದಲಾದವಯದ
- ¹⁰ ಗಳುಸವನಾಗಿನಗಲಂಬಳಿಯಾಗಿಕೊಟ್ಟಿಲುನೀನಿನವಪ್ರತಪುತ್ರಸರಂಪರೆ
- ¹¹ ದಾನಗಲೆಂದ್ರಾಕ್ಷ್ಯಸ್ಮಯದಗಿಟನುಭವಿಸಿಕೊಂಡುಬಿಡುಂಟುಕೊಟ್ಟ
- ¹² ಸಿಲಾಡನನ || ದನವಂಟುಮೊದಲಾಡ್ಯೋದಾನಾಭ್ಯೋದಾನುಮಾಲನಂ
- ¹³ ದಾನಾತ್ಮ್ಯಗಮನುಪ್ಪೋತಿಮಲನಾದಕೃತಂಪದಂ || ಸ್ವದತ್ತದ್ವಿಗುಣಂಪ್ರೇಕ್ಷಂ
- ¹⁴ ಪರದತ್ತಾನುಮಾಲನಂ || ಪರದತ್ತಾಪಾರೇಣಾನ್ಯವತ್ತಂನಿಧ್ಯಲಂಭವೇತ ||

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪ್ಲೆಮೆ ನೀರು ಕುಳಿ ಕಟ್ಟೆಯ ಮೇಲೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

- ¹ ವಿಕ್ರಮಸಂವ
- ² ತ್ವರದವೇಷವು ೩

- ³ ಶ್ರೀಗೋವಿಂದರಾಜ
- ⁴ ರುಕೂ.....

(ಮುಂದೆ ಕಾಣುವರಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕ್ಯಾಲೇದೇನರ ಗುಡಿ ಬಳಿಯಿರುವ ನೀರ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಯಾಘ್ರದೊಳಿಹಾಡನಕವರಾಡ
- ² ಲಪ್ಪರದೇಶ್ವರ
- ³ ನ್ನಾಗುಣದೇಶ್ವರ
- ⁴ ಮತನೀತಿವನ
- ⁵ ಗರ್ಭಪೂಜನಾಗಿ
- ⁶ ಕಟ್ಟುಟ್ಟುಪ್ಪು

- ⁷ ವಮವರಾಡ
- ⁸ ವತವಾಡಿಯೆ
- ⁹ ಮ್ತೋದಿಗವ್ವಗ್ನನ
- ¹⁰ ಲಕೋಳಲರತ್ತನಮೆಯಪುಣನು
- ¹¹ ಗುತ್ತಂಕವರದವನವನುಟ್ಟು
- ¹² ವಧವಂ

- 7 ಸಾಧಾರಯಿಮಾಡಿರಾ
8 ಹುತರಾಪ್ತವರುಮಾನದಂಣಾ
9 ಯಕರಮತ್ಯುಳುಮಾಡಪ್ಪದಂಣಾ
10 ಯಕರಮಾಡಿಗ್ಗುರಾದೆ
11 ವಿದ್ಯಾನಿಧಿಪ್ರಸಂನಕೇರವಪ್ಪಿ
12 ರವಾನಗರಮಾಡಿಮದಳೇಡಮ
13 ಹಾಡನಂಗಳತನೋಳನವರ್ವು

- 14 ಜಕಮತ್ಯವಾಗಳಕವರುಷ ೧
15 ಒಳನೆಯನಳನವತ್ಯರದಣ
16 ಪಣ್ಣು ಉಕ್ತವಾರದಂಚು
17 ಕಾವದೇವಕ್ರಮಿತರಮಾಟವೆ
18 ಗೆ ಡಿತವದ್ವಿನಿಮಮಪಟ್ಟಣಗೆ
19 ರಗವಟ್ಟಣನಮಿಕಂಪನಟ್ಟಿಯ
20 ಮಗವನದಿನಟ್ಟವೊವರಾದ

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಕಾಣುವವಿಲ್ಲ.)

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*ಅದೇ ಹೋಬಳಿ ವೆಂಕಟ್ಟಯ್ಯನಘಟದ ಗ್ರಾಮದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 2" x 2' 4".

- 1 ರಾಘವಸ್ವಾಮಿ | ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯವಸ್ತುಪ್ರಯಾಧಿ
2 ವಾಪನಕವರೂಪ ೧೫೫೫ ನೆಯನಂಪವರ್ತಮಾ
3 ನವಾದನಳನವತ್ಯರದಪ್ಪಿತ್ರಬ ೪೮೫೫ (ಮದ್ಯಾ)
4 ಜಾಧಿರಾಜರಾಜರಮೇಶ್ವರಶ್ರೀನೇರಪ್ರತಾಪಸಿಂಗನೀ
5 ರಮ್ಯನೀರುದ್ರವರಾಜವದೇಯರವರಕುಮಾರದೇವರಾಜವದೇ
6 ಯಶ್ವಯನವರಾಪ್ತಸ್ವಾಮ್ಯಾಂಗೈಯುತಿಲೂಪರವನವ
7 ಫಯಲನಂಪುಧರ್ಮವಾಗ್ಗುಸ್ವಾಮೀಶನಘಟನ
8 ಡವನುಯಾದಿಗದಾವಾಮದ್ವಿಗ(ಕೊಟ್ಟಿಯುಳುಮಂ)
9 ಕಸ್ತೂರದವರೂಪಮೇಶ್ವರಗ್ರಾಮ ೧೫೫೫ ವಾಪ್ಪಿಕೊ
10 ಟ್ಟನಾಗಿಯಿಗ್ರಾಮಕ್ಕೆ ಸಂಬಂಧವುಮೇವಳನ

- 11 ಏಗದ್ದೆ ಪದ್ಧ ಲೂರೋಪತುಡಿ ಕೆಲಮಮಗ್ಗು ಮನವ
12 ಭಸುಕನುವಾರಾಧಾಯನೊದಲವನಕಲಾದಾ
13 ಜುಮನುನಳಗುಮಾಡಿಕೊಂಡುಅಪರಾಕ್
14 ಸ್ವಾಮ್ಯನದ್ವಿನಿಮಮಪಟ್ಟಣಗೆ
15 ಲೂನನನ || ಯಾರಮಗವನುಅಳು
16 ದಂಪ್ತವರೂಪವರೂಪತಾಯಿಕವಿಲಿಯನುಮಾ
17 ರಗಾಸೀನೀರದರಕೊಂಡವತಕಳಟೋಪರು ||
18 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂಪುಷ್ಕಂ | ಪರದತ್ತಾ ಸುಮಲ
19 ನಂ | ಪರದತ್ತಾ ಪರಾರಣಂ | ಸ್ವದತ್ತಾ ಧಿಸ್ವಲಂಪ
20 ವೇರು ||

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ಅದೇ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ತಾಮ್ರರಾಸನ.

ರಾಘವಸ್ವಾಮಿ-

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯವಸ್ತುಪ್ರಯಾಧಿವಾಪನಕವರೂಪ ೧೫೫೫ ಸದ್ಧ
2 ವರ್ತಮಾನವರಾಪ್ರಮದಿವರಾಪನಂಪದ್ವರಪಟ್ಟಣದಾಧ್ಯ ೨ ಭಾನು
3 ವಾರದವಗ್ರಾಮಕ್ಕೆ ಹಾಸ್ರೀವಿವಾಕ್ತೃಪ್ರಯಾಧ್ಯಸಂಪ
4 ವೇಕಟದವಾಗಸ್ವಾಮಿಯವರೂಪದವಾಗಳಪ್ಪಿಕರಮಾ ಪಸೇಡಮಂ
5 ನೂರಾಬದೇವೇರವರೂಪವಾರವರ್ತಕರುಮಾಳ್ವ ಕೂಡಿತ್ತಿನಿವಾಸ
6 ಪರದತ್ತಾ ಸ್ವದತ್ತಾ ವೇಕಟದವಾಗಸ್ವಾಮಿಯವರೂಪದವಾಗಳಪ್ಪಿಕರಮಾ ಪಸೇಡಮಂ |
7 ನೂರಾಬದೇವರೂಪದ್ವಿ | ವಾಪನೇರವರೂಪವಾರವರ್ತಕರುಮಾಳ್ವ ಕೂಡಿ
8 ಪ್ರದತ್ತಾ ವರೂಪವಾಗಸ್ವದತ್ತಾ ವೇಕಟದಾಧ್ಯ ೨ ಭಾನುವಾರದವ | ವಾಪನಮಾ
9 ವಾರವರ್ತಕರುಮಾಳ್ವ ಕೂಡಿ | ಸ್ವಾಮ್ಯದೇವರೂಪದವಾಗಳಪ್ರಸಾದವಸ್ತುಕನ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ವೆಂಕಟಾಚಾರ್ಯರ ಕಂದಾಯದ ವಿವರಿಸಿಲ್ಲ.

ಪ್ರಮಾಣ 2 4 x 1 4

¹ಶ್ರೀಅಣಲಿಪ್ಪರದೇವರ²ನಿರೂಪದಂತಿಮ್ಮರಸಪ್ಪ³ನವರೂಪಾಧಿಕಾರಿಗಳೇನ

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⁴ಪದವ್ಯುಳ್ಳಿಂಗ್‌ರವರ⁵ನೈನ.ಗಿಕ್ಕೂ.ದಾನೇಶಿಗಿ ||

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ಉಯ್ಯಂಬಳ್ಳಿ ಹೊಳೆ ಕೆರೆಹಳ್ಳಿ ಗ್ರಾಮದ ಕರೆ ಯೋರಿಮಾಲಿರುವ ಕಡ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 6 x 3 9

¹ಸ್ವಾಮಿಶ್ರೀನೊಂಬಿನದ್ಗೊಡ್ಡಪ್ಪ²ದನಯ್ಯರವರಾದಿರೂಪಿಗಳೇನ³ದಯ್ಯನಕೆಪ್ಪಿಯನಾಳತಮಿಟ್ಟೇಕೆಪ್ಪಿಯ

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⁴ರೂಪಾಧಿಕಾರಿಗಳಿರದನ ವಾ.ನುಮಾಳಿ⁵ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ⁶ಮನುಷ್ಯರವರಾಗಲಿವೆಯಾಳ

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ಅದೇ ಗ್ರಾಮದ ದನಾನಂತದೇವರ ಗುಡಿಗೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6 4 x 3 10

¹ಶ್ರೀಸ್ವಾಮಿಶ್ರೀನೊಂಬಿನದ್ಗೊಡ್ಡಪ್ಪ²ಬ್ರಹ್ಮಾಚಾರ್ಯರವರಾದಿರೂಪಿಗಳೇನ³ರವರಾದಿರೂಪಿಗಳೇನ⁴ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ⁵ಗಂಧಗಂಧೀರವರವರಾದಿರೂಪಿಗಳೇನ⁶ರನೇಕಾಂಗದಿರೂಪಿಗಳೇನ⁷ಕರಾನುಮೇಶ್ವರರವರಾದಿರೂಪಿಗಳೇನ⁸ಮಗರವಾಚ್ಛನಿಮಾಳತಮಿಟ್ಟೇಕೆಪ್ಪಿಯ⁹ಸಕ್ರೀಮಾಚ್ಛನಿಮಾಳತಮಿಟ್ಟೇಕೆಪ್ಪಿಯ

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¹⁰ಗೃಹಪತಿರ || ಕೆರೆಹಳ್ಳಿ- ೧೦೦೦ ಯುವನಂ¹¹ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ¹²ಮಾನ್ಯ ಗೃಹಪತಿಗಳಾದಿರೂಪಿಗಳೇನ¹³ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ¹⁴ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ¹⁵ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ¹⁶ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ¹⁷ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ¹⁸ಶ್ರೀ. ತನೀಕೆಪ್ಪಿಯನು ವಾರಾಣಸಿಯ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಯಿರುವ ಕಡ್ಲಿನಲ್ಲಿ

ಗ್ರಾಮ ಮತ್ತು ಅರಣ್ಯ

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ಅದೇ ದೋಷ ಮಲಯೂರು ಗ್ರಾಮದ ಉರಬಾಗಿಲ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ .

1 ಪ್ರೇಮಪ್ರಸಂಗದ ಸೃಷ್ಟಿ ದಾನೇ
2 ಬಿಂಬವನಂ | ಜೀವಂತ ಪ್ರೀತಿ ಕೃಪಾಭಸ್ಯದಾನಂ
3 ಜನರನನಂ ||
4 ಸ್ವಸ್ತಿ ಶ್ರೀಕವರುಷ ಲಕ್ಷ್ಮೀನೇಲಾಭಕ್ಕೆ
5 ಸ್ವಕವ್ಯವರಣಾಭಂಗದ ಗೋಷ್ಠಿ ಪ್ರೇಮ
6 ಬ್ರಾಹ್ಮಣರೂಪದ ವಾಚಾಕ್ಷರೈವೇವದೇ
7 ಪರಮಮಹಾರಾಜಕುಮಾರ ಪ್ರೀತಿರಸ
8 ರಸರಸವೇನೋಪಕ್ರಮವಲ್ಲಕನಕ
9 ನಿರ್ದಿಷ್ಟವಿಧವಾದ ಪ್ರಕಾರ್ಯಕ್ಕೆ ಸ್ಥಳ
10 ಪಂಚಗವ್ಯದೇವತೆಯಾದದೇವತಾವಿನಿ
11 ದೋಗಕ್ಕೆ ಮಲಯೂರುಪಟ್ಟಣದ ದೋಳಗಾರ
12 ಪ್ರೀತಿಪ್ರಸಂಗದ ಕಥೆ ರದ್ದು ಬಹುರೂಪದಾ

13 ದೇವತೆಯಾದದೇವತೆಯಾದ
14 ಜೀವಂತಿಗ್ರಾಮದ ವಾಚಾಕ್ಷರೈವದಾನಂ
15 ಮನವೇವಲಯನದಿಂದಿವಿದೇವ
16 ಜಲವೇವಾ ಅಕ್ಷೀಣಲಾಮಿನಂ
17 ಪಂಗಡವುಳ್ಳವನಾದ ಸ್ವಕವ್ಯದಾ
18 ದೇವತೆಯಾದದೇವತೆಯಾದಗ್ರಾಮವಂ
19 ಸುಧಾರಾಜ ವ್ಯಕವಾರಗನವದವಾಗಿ
20 ವಾಸವೇವದೇವತೆಯಾದದೇವತೆಯಾದ
21 ದೋಳಗಾರದೇವತೆಯಾದದೇವತೆಯಾದ
22 ವತ್ಸವೇವದೇವತೆಯಾದದೇವತೆಯಾದ
23 ವತ್ಸವೇವದೇವತೆಯಾದದೇವತೆಯಾದ

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ಅದೇ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ

ಪ್ರಮಾ 4' x 1' 6'

1 ಸ್ವಸ್ತಿ ಶ್ರೀಕವರುಷ
2 ಪೋಷಣ್ಣ ದಾಪ್ಪನನಂ |
3 ಆಪಾದನಂಯುಷ್ಣ ಪ್ರವರ್ತು
4 ಕವಿಪ್ರೀತಿ ಕವಿಮರವರ
5 ಲೋಕವರಕರುಮಪ್ಪನಿ ನ
6 ದ್ರು ದೇವರವರಮಲಯೂ
7 ಬ್ರಾಹ್ಮಣಮರವದೇವನನಂ
8 ದೇವತೆ ಅಕ್ಷೀಣಲಾಮಿನಿ
9 ಸೋಮೇಶ್ವರ

10 ರದಲಾಕಾಣಿಕೆ ...
11 ... ಅಕ್ಷೀಣಲಾಮಿನಿ
12 ಗೋಳಗಾರ
13
14
15 ಸರ್ವವನವ್ಯದಾ
16 ಗೋಷ್ಠಿ ಕವಿಪ್ರೀತಿ
17
18
19

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ಅದೇ ಗ್ರಾಮದ ದೆಟ್ಟಿವಲ್ಲಿ ಗುಡಿನ ಬೃಹದೇವರ ಪೂಜೆ ದೋಗುವ ಮಾರ್ಗ

1 ಪ್ರೇಮಪ್ರಸಂಗದ ಸೃಷ್ಟಿ ದಾನೇ
2 ಬಿಂಬವನಂ | ಜೀವಂತ ಪ್ರೀತಿ ಕೃಪಾಭಸ್ಯದಾನಂ
3 ಜನರನನಂ ||
4 ಸ್ವಸ್ತಿ ಶ್ರೀಕವರುಷ ಲಕ್ಷ್ಮೀನೇಲಾಭಕ್ಕೆ
5 ಸ್ವಕವ್ಯವರಣಾಭಂಗದ ಗೋಷ್ಠಿ ಪ್ರೇಮ
6 ಬ್ರಾಹ್ಮಣರೂಪದ ವಾಚಾಕ್ಷರೈವೇವದೇ
7 ಪರಮಮಹಾರಾಜಕುಮಾರ ಪ್ರೀತಿರಸ
8 ರಸರಸವೇನೋಪಕ್ರಮವಲ್ಲಕನಕ
9 ನಿರ್ದಿಷ್ಟವಿಧವಾದ ಪ್ರಕಾರ್ಯಕ್ಕೆ ಸ್ಥಳ
10 ಪಂಚಗವ್ಯದೇವತೆಯಾದದೇವತಾವಿನಿ
11 ದೋಗಕ್ಕೆ ಮಲಯೂರುಪಟ್ಟಣದ ದೋಳಗಾರ
12 ಪ್ರೀತಿಪ್ರಸಂಗದ ಕಥೆ ರದ್ದು ಬಹುರೂಪದಾ

13 ದೇವತೆಯಾದದೇವತೆಯಾದ
14 ಜೀವಂತಿಗ್ರಾಮದ ವಾಚಾಕ್ಷರೈವದಾನಂ
15 ಮನವೇವಲಯನದಿಂದಿವಿದೇವ
16 ಜಲವೇವಾ ಅಕ್ಷೀಣಲಾಮಿನಂ
17 ಪಂಗಡವುಳ್ಳವನಾದ ಸ್ವಕವ್ಯದಾ
18 ದೇವತೆಯಾದದೇವತೆಯಾದಗ್ರಾಮವಂ
19 ಸುಧಾರಾಜ ವ್ಯಕವಾರಗನವದವಾಗಿ
20 ವಾಸವೇವದೇವತೆಯಾದದೇವತೆಯಾದ
21 ದೋಳಗಾರದೇವತೆಯಾದದೇವತೆಯಾದ
22 ವತ್ಸವೇವದೇವತೆಯಾದದೇವತೆಯಾದ
23 ವತ್ಸವೇವದೇವತೆಯಾದದೇವತೆಯಾದ

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ಒದೇ ಬೆಟ್ಟದಮೇಲೆ ದೊಡ್ಡಗೆ ಉತ್ತರ ಬಲೀಕಲ್ಲಿಗೆ ದಕ್ಷಿಣದ ಅರೇಮೇಲೆ.

¹ಶ್ರೀ || ಶಾಕೇಂದ್ರವೈಷ್ಣವಮಠದೊಳಿಹಿಗಿರಿಪ್ರಸಂಗೋಪನೋಪದೇಶವೊಡನೆ ||

²ಪಕ್ಷೇಪ್ರತ್ಯಕ್ಷಾದಿಪದಧಿಮುಂದೆಪ್ರತ್ಯಕ್ಷವೊಡನೆ || ಅದ್ವೈತ ||

³ಕನ್ಯಕಾಹಂಯಾಪತಿಮುನಿಸಹಾಯ್ಯವ್ಯವಹಾರ ||

⁴ಮೈತ್ರ || ಲೀಲಾಪೀಠ(ಶಿಕ್ಷಿತ)ತಾಪಸ್ವದಯುಗಮುನಿಜಂದ್ರಾದ್ಯವ

⁵ಯ್ಯಾಸ್ತಮಾಧಿ || ಶಿಕ್ಷಿತವ್ಯವಹಾರವನ್ನೇನಾಶಿಸಿತು || ಪದ್ಯವಿಧವಿದ್ಯಾನಂದಾಪದ್ಯವ

⁶ಯಾನಕೃತ || ೨ ||

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ಅದೇ ಬೆಟ್ಟದಲ್ಲಿ ಸೇನಗಣದ ನಿಷಿದ್ಧಿಗೆ ಈಶಾನ್ಯದ ಒಂದೆ ಮೇಲೆ

¹ಶಾಕೇಂದ್ರವೈಷ್ಣವಮಠ

²ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

³ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

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ಒದೇ ಬೆಟ್ಟದಲ್ಲಿ ಒಲೀಕಲ್ಲಿಗೆ ಈಶಾನ್ಯಕ್ಕೆ ಒಂದೆ ಮೇಲೆ

¹ಶಾಕೇಂದ್ರವೈಷ್ಣವಮಠದ

²ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

³ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁴ಮಾನಕೃತ || ೨ ||

⁵ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁶ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁷ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁸ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

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ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಅದೆಯಲ್ಲಿ ಉತ್ತರಭಾಗದ ಕೊನೆಯಲ್ಲಿ ಕಲ್ಲು ಗುಡ್ಡೆ ಒಳ

¹ಶಾಕೇಂದ್ರವೈಷ್ಣವಮಠದ

²ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

³ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁴ಶಾಕೇಂದ್ರವೈಷ್ಣವಮಠದ

⁵ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

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ಅದೇ ಬೆಟ್ಟದಲ್ಲಿ ಗುಂಡಿನ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ

¹ಶಾಕೇಂದ್ರವೈಷ್ಣವಮಠದ

²ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

³ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁴ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁵ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁶ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁷ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁸ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

⁹ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

¹⁰ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

¹¹ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

¹²ಶಿಕ್ಷಿತವ್ಯವಹಾರವ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಕೋಶಿಲಬಾಹುಪನಕಾಶಲಜನಿರಾವಲೇಪ

² ಲೋಪಕಂಠಿ | ತ್ರೀಪದ್ಧೇತ್ರಿ ಸುಮುನೇರ್ಬ್ಬಾವಕಯೋ

³ ದಾಮೇವ್ಯಾಣೀ | ಸಾರತರವಿಭವದೋಜ್ಞ

⁴ ಕುಮಾರವಯೋಜ್ಞವವೃತ್ತಿಯೋಜ್ಞಾಜ್ಞ

⁵ ಸುತಂ | ಗೋರಂಜಂಗೋರಂಜಂಗೋರಾ

⁶ ಜಂಕಜಬಿಜಾಹಿವಗರಗಂವಂ ||

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ಅದೇ ಬೆಟ್ಟದಲ್ಲಿ ಗುಂಡಿನ ಪೂರ್ವ ಭಾಗದಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಭು ಸಹಿತಂತ್ರಿಮೂಲಸಂಘದೇಯಗಣಕಗೌಡಕುಂದಾಪ್ತಯಪ್ರಸ್ತುತಗುಳ್ಳಹನ

² ಸೋಗಿಯಬೇಯತ್ರಿಮದ್ರಾಯಾಜಗುರುಮ-ವಬಾಪಾಯ್ಕಸಮಯಾಬರಣರುನು

³ ವ್ಯವೇವಾಜಂಪ್ರಭುರಕರೇತ್ಯುರುತೆಲುಗಲದೇವದ್ವಲಿತೇತ್ರಿಕಾಭುರಕರಕೆ

⁴ ತ್ಯುರುಲಿತೇತ್ರಿಕಾಭುರಕರುಸಕವರುಷ ೧೬೬೬ ಮಸ್ತಭಸಂವತ್ಸರ

⁵ ದವೈವ್ರವಮಳ ೧೫ ಗುರುನಾರದಭೂತವ್ಯನಿಷ್ಠಿನಿವಿತ್ತವಾಗಿಕನಕಗಿರಿ

⁶ ಯಲ್ಲುವಗಾಡಿದವಿಜಯದೇವರಸ್ರತುಮೇಗಲದರಮುಖ್ಯವಾಚ

⁷ ಬಾಪ್ಯಾಂಗುರುಮಂಗಳಮಹಾ ತ್ರೀ ತ್ರೀ ತ್ರೀ

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ಅದೇ ಬೆಟ್ಟದ ಗುಂಡಿನಲ್ಲಿರುವ ಚಂದ್ರಪ್ರಭಸಂಸ್ಥಾನಿಗೆ ಪಶ್ಚಿಮದ ಅದೆಯಲ್ಲಿ.

¹ ತ್ರೀ*

² ಕ ೧೬೬೦

³ ಸ್ವಸ್ತಿ ಸ್ರೀವರ್ಧಕಮಾನಾಜ್ಞಾ ೧೬೬೦ ವಿಳಂಬಿಸಂ

⁴ ವೈದ್ಯಾನು ೩ಗು | ೩೧ ದೇವಚಂದ್ರನುಪಿತು*

⁵ ಸಂತಾನಮಂ | ಬರಸಿದಂಮಂಗಳಮಹಾ ತ್ರೀ ತ್ರೀ ತ್ರೀ

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ಅದೇ ಬೆಟ್ಟದ ತುದಿಯಲ್ಲಿರುವ ಮಾನಸ್ತಂಭದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

¹ ಶಕವರ್ಷ ೧೬೬೬ ಸಂವ

² ಪ್ರರಮಗ್ಗೇಕರಕು ೧೬೫ ತ್ರೀ

³ ತಂಪ್ರಣೀರೋಮಾರಾ..

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ಅದೇ ಬೆಟ್ಟದ ದೇವಸ್ಥಾನದ ಕೋಟೆ ಪೂರ್ವಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ.

¹ ಜ್ಯೋತೀಧಾರಕನುಮಾಡಿದ... ಬೆ

² ನಮುನಿಗರಪ್ರತಿಮೆ... ಕಿರಮಪ್ಪತೋ

³ ರಣಸ್ತಂಭದಲಿರಾಯಕರಣಿಕದೇ

⁴ ವರಸರ. ತಂಮುಪಿತ್ಯಗಳೇಕಂವ

⁵ ವ್ಯಗೋಮಾಯಿಗ ಕೇತಿಮನುನಿ

⁶ ಲೋಪವಸ್ತಂ. ಸ... ತೋರಣ...

⁷ ಯನುಮಾಡಿದ

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ಅದೇ ಬೆಟ್ಟದಲ್ಲಿ ಮುನಿಚಂದ್ರ ನಿವೃತ್ತನಾದ ಕಲ್ಲಿನವೇಳೆ.

¹ ಈಶ್ವರನು ವತ್ಸರವಗ್ರಹಣಿಸಿದಾಗಿದ್ದು² ಸಂಘಕ. ಶೋಭನವು ಮುನಿಚಂದ್ರನವರನಿವೃತ್ತ³ ಜ್ಞಾನವಾಚಕವಾದವನ್ನು ಆವರಿಸುತ್ತಿರುವಾಗ⁴ ಅವಿಷಯಗಳು ಮೂಡಿಸಿದರು ೪೩ ೪೩ ೪೩

162-163

ಅದೇ ಹೋಬಳಿ ಕುಲಗಣ ಗ್ರಾಮದ ಬಲವಾಸವೇಳೆ ದೇವಾಲಯದ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣ ಗೋಡೆ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ

164-178

ಅದೇ ದೇವಾಲಯದ ಗೋಡೆ ಕಂಠಗಳಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ

179-180

ಅದೇ ದೇವಾಲಯದ ಭಾವಿಯ ಬಳಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ

181

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶ್ವರದಲ್ಲಿ ಮಂಚಯ್ಯನ ಬಸವೇಗೌಡನ ಹೊಲದಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ.—ಪ್ರಮಾಣ 1 6' × 2 6'

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ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗ

(೧೦ ಪದ್ಯಗಳು ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರವಾದವೇಳೆ)

¹³ ಸ್ವಸ್ತಿ ಶ್ರೀಲಲನ ಸಂವತ್ಸರದ¹⁴ ಪುಷ್ಯಮಾಸ ಮಂಗಳವಾರದ¹⁵ ಅಂಕುಷಮಾನುಷಾಸ್ರ¹⁶ ಭಾನುಸೇನಾಭಿಷೇಕವ್ಯಾಪ್ತ¹⁷ ದಿವ್ಯಾಂಕುಷಮಾನುಷಾಸ್ರ¹⁸ ತಯದಂಕುಷಮಾನುಷಾಸ್ರ¹⁹ ವಯ್ಯಂಕುಷವಿಜ್ಞಾನಕೋಲಗಂ²⁰ ಬಸವದಯದೇವದಾಸಕುಂದ²¹ ತೊರನು ಕಯ್ಯಯನಿಟಿ²² ಗೋವರನ ಒಳವಾಟು²³ ಜನಾಟು²⁴ ಸ²⁵ ವ್ಯಾಪ್ತಭಾಷಾಪರವಾಗಿಯೂ²⁶ ಯೋಸಂಕ್ರಮಣದಾರಾ²⁷ ಪೂರ್ವಕಂದಾಡಿಬಿಟ್ಟರು ||

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಪುಟ್ಟಣ್ಣ ನವರ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' × 1 6'

¹ ಸಕವರನು ಗೋವರನು ಸಂವತ್ಸರದವಾಗ² ಸಿರವರನು ೧೧ ದಿನ³ ಅದಯದಲ್ಲಿದ್ದು⁴ ಪ್ರದೀಪನುತರಾಯ⁵ ಯಮಾಯಕರಂ⁶ ಜ್ಞಾನಯಕರವಾಗ

(ಅನ್ನು 6 ಪದ್ಯಗಳು ಕೊಂಡಿಲ್ಲ)

184

ಅದೇ ಹೋಳು ಕರವೇ ಗ್ರಾಮದ ಅದೀಷ್ಟರ ಬನ್ನಿಯ ವಕ್ಷಣ ಕವೆ ಮುಟ್ಟಿದಲ್ಲಿ.

ವಿಲ್ಲದಿದ್ದರೂವ ಗುಂಗಳಮೇಲೆ ಒಪ್ಪಿದಿರುವವು

ಪ್ರಭೇದವೇವರುಗಳು

ಜೀವಪ್ರಭುಗಳು

ಜೀವರಸರು

ಪ್ರಭೇದವೇವರುಗಳು

ಗುಂವನುಗಳು

ಪ್ರಿಯನೋವರುಗಳು

¹ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

² ಸಂವತ್ಸರದಅಕ್ಷರವುಬಿಡುವುದು

³ ವೇದವರವಿರುವುದೆಂದಿರುವುದು

⁴ ನಿಜವು

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ಅದೇ ಬನ್ನಿಯ ಪ್ರಕಾರದಲ್ಲಿ ಅಕ್ಷರವಿರುವ ಕವನವುಮೇಲಿನ ಮೇಲ್ಮಗದ ತೆರೆಯ ಮೇಲೆ

¹ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

² ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

³ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

⁴ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

⁵ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

⁶ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಒಪ್ಪಿದಿರುವುದು ವಾದ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ನೆಟ್ಟ ಕವನವು

ಪ್ರಕಾರ 1 x 1 6

¹ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

² ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

³ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

⁴ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

ಪ್ರಕಾರ 1 x 1 6

ಪ್ರಕಾರ 1 x 1 6

ಪ್ರಕಾರ 1 x 1 6

ಪ್ರಕಾರ 1 x 1 6

ಪ್ರಕಾರ 1 x 1 6

ಪ್ರಕಾರ 1 x 1 6

ಪ್ರಕಾರ 1 x 1 6

ಪ್ರಕಾರ 1 x 1 6

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ಅದೇ ಗುರು ಪ್ರತಿಷ್ಠಾಪನೆಗೆ ದಕ್ಷಿಣಕವೆ ನೆಟ್ಟ ಕವನವು

ಪ್ರಕಾರ 1 x 2

¹ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

² ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

³ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

⁴ ಸ್ವಸ್ತಿಶ್ರೀಕವರುಮಂಗಳವೇವರುಗಳು

¹ಸಂ | ಅಸ್ವಯಿಜಮಿ ಉಪಾಸಂ
²ಯುನಮಗಂಜಯ್ಯನುಬಸದಾಪಂ
³ದೇವರನುಪ್ರತಿಷ್ಠೆಯನುಮಗಿದ್ದಿಆದೇವರ
⁴ಅಮೃತಸದಿ ... ಪೂವರವಕೋಪಗೆ
⁵ಯು ಬಗೆ ಸಪಂ
⁶ದರವೆದು ಲಗದಗೊಲಂ

¹¹ಯೂಮೂಟು ಅನು ಲಂಕಣಕರೆ
¹²ದುಬುಮೂಟುಂಕಣಮನೆಯನೂ
¹³ನಾನುಸ್ತುತಿಪ್ರವಚನಬಿಟ್ಟುಕೊಟ್ಟನು
¹⁴ತ್ರಿವಿಂಬಾ | ಸ್ವದತ್ತಂವರದತ್ತಂವಾಯೋಪರೇತಿಸುಂ
¹⁵ಧರಾಪ್ಪವಿವರವಸ್ರಾಣಿವಿಪ್ಪಯಾಂಜಾಯತೇ
¹⁶ಕ್ರಿಮಿ ||

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶ್ವರದಲ್ಲಿ ಕಂಕರೇವರ ದೇವಾಲಯದ ಮುಂದೆ ಗಣದಮೇಲೆ.

¹ಬ್ರಹ್ಮಮುಖಿಯನಾಪಮಾ
²ಪ್ರಭಾತಗಮನಾಂಕನ
³ಗಲದವುಗ
⁴.....

⁵ವಗಣ
⁶ಪಿಪಿಂಕೊಟ್ಟಪ್ರಮಂ
⁷ಗವಮಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಸೈಬುವೈ ವಿವರಿಂಗಯ್ಯನಮೇಲದ ದಕ್ಷಿಣ ಬದುವಿನಮೇಲೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 4'

¹ಬ್ರಹ್ಮವತ್ಸರವುಗಂಧರಸ್ವದ್ಯಾಪದೋ
²ಭೂಪನಂಜಿಯಾತ್ಮ ರೋಕ್ಯಾಧ್ಯಾತ್ಮ
³ಶಾಸನಂಜಿನಾಸನಂಪ್ರಸ್ಥಿತಿಗೀಕವರ್ಷ
⁴ಗಂಜಿ ಸಂದಪತ್ತಿವನನುಭಕ್ತತ್ವಂವತ್ಸರವಚೈತ್ರಯ
⁵ಲೂಪರವೆದುಬೇವಪ್ಪಗಮಗತಂವತ್ಸರವತಂವಕುಲಸಂಪದಿ
⁶ಪರವೆಯಬ್ಬಿಯುಆದಿರವಮೇಧರನಅಮೃತಸದಿಬಾತುಮ್
⁷ನ್ಮದದಾಸತರ್ಥವಾಗಿತಗಡರಪ್ರಸುಗವನಗಿದಾತರ್ಥ
⁸ಗಿಕೊಟ್ಟಪ್ರೇತದಸ್ಯಾನಿರ್ವೇಶದವಿವರ || ಉರಿಂದನೈಯ್ಯವೈ
⁹ಕ್ರಿ. ಸಲ್ಲಿ

⁹ವಿಭೂತಿಯಿರಿಂಗವಪ್ಪಯ್ಯಗಗದ್ದೆಜೊಲಗೀಂತಂಕಲು
¹⁰ಧೂಪಿನಂಜದ್ವನಮೂಲತೋಟವಿಂವನುಮೂಲತೋಲಕ್ಕೆ
¹¹ಜೋದಪ್ರೇತಿಯಿಂವಗಲಗದನೈಯ್ಯನಅಗುವಿಂವಗವ
¹²ಗಜಪ್ಪನೈಯ್ಯನಗಗದಪ್ಪಗಗಲಗದ್ದೆಆದಕೆತೆಗು
¹³ವಿಲಿತುತೋಟವಿಂವಗಗದಪ್ರೇತದವಪ್ಪಗಗನೈಯ್ಯನಗಿ
¹⁴ಪ್ರಾಪ್ತವಿಸಾಪತ್ಯದಾಯಾದ್ಯನಮತಿಪ್ರಸರವಾಗ
¹⁵ಪ್ರಾಪ್ತವಿಸಾಗವಿನ್ಮಾತ್ಮಗಗಗಿವಿನ್ಮಾತ್ಮಗಗಿ
¹⁶ಸ್ವದತ್ತಂವರದತ್ತಂವಾಯೋಪರೇತಿಸುಂಧರಾಪ್ಪವ
¹⁷ವರ್ಷಸಸ್ರಾಣಿವಿಪ್ಪಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

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ಆದೇ ಹೋಬಳಿ ಮೂಡ್ನಾ ಕೋಡು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಹೊಲಗೇರಿಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 3" x 3'.

¹ಸ್ವಸ್ತಿವಿವರಯ್ಯಯಾಣಿವಾಪ
²ನಕವರವಗಂಜಿ ಸಂದ ಕೃತನಂವ

³ತ್ವರದವಗಗಗಿರಲಂ

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಕಾಣುವದಿಲ್ಲ)

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ಕೊತ್ತಲನಾಡಿ ಹೋಬಳಿ ಕೊತ್ತಲನಾಡಿ ಗ್ರಾಮದಲ್ಲಿ ಬಸವನಗುಡಿಗೆ ದಕ್ಷಿಣದ ಜಗದೀಶ್ವರನೇಲೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 2' 3'.

¹ಬ್ರಹ್ಮವತ್ಸರವುಗಂಧರಸ್ವದ್ಯಾಪದೋ
²ವಾಚಿಪ್ರಾಪ್ತವಿಸಾಗವಿನ್ಮಾತ್ಮಗಗಗಿವಿನ್ಮಾತ್ಮಗಗಿ

[illegible]

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ಅದೇ ಮೇಲೆ, ಬಹುಮಾನದ ಗ್ರಾನೈಟ್ ಪಟ್ಟಿ ಮೆರಲಿಂಗೈನ ಮಧ್ಯದ ಮೇಲೆ ಬಿಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ସ୍ଥାନ 6 6" x 2

1 ಸ್ವತಃ ಕ್ರಿಯಮದಭ್ಯಾಸಮೂಲವಾಚಕಕಮಮದ
 2 ಲೋಕಂ | ಪರಿಧಾನಿನಂತಕಮಮದ
 3 ಧಮ ಗಮ ಕ್ರಿಯಮದಭ್ಯಾಸಮಮದ | ಸ್ವತಃಮಮದ
 4 ಅದಂತಕಮದ ಗಮದಭ್ಯಾಸಮಮದ ಕ್ರಿಯದ
 5 ಗಮದಭ್ಯಾಸಮಮದ ಅಂತಕಮದ
 6 ಅಂತಕಮದ ಅಂತಕಮದ ಅಂತಕಮದ
 7 ಸ್ವತಃ ಕ್ರಿಯಮದಭ್ಯಾಸಮಮದ ಸ್ವತಃಮಮದ

9 వినయము, జ్ఞానము, త్రివిధములనుగలవలె
 జనము
 10 దానిని మోక్షమునకును సుఖమునకును గలవలెను
 11 దుష్టములకును మునుపటియున్నవలెనుగలవలెను
 12 మోక్షమునకును మునుపటియున్నవలెను

- 13 ಮದುವೆದರೂಗಗೇದುಸಂಧಾನಕ್ಕೆ ಸಮರ್ಪಣೆ
- 14 ಕೊಟ್ಟಿವಾಗಿರುವವರನ್ನೆವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 15 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 16 ಹೊಡೆದಿಡಿದುಕೊಡುವುದಿಲ್ಲ
- 17 ಸಂಪೂರ್ಣವಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 18 ದೇವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 19 ಸೇವೆಯನ್ನೂ ಕೊಡುವುದಿಲ್ಲ

- 20 ದೇವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 21 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 22 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 23 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 24 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 25 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಇಲ್ಲ.)

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ಅದೇ ಹೋಬಳಿ ಕೆಳಗೆ ಗ್ರಾಮದ ಅಂಕದ ಬೀದಿನ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' x 2' 6".

- 1 ಅಕ್ಷರಗಳಿಂದ ಕೂಡಿದ ಒಂದು ಸ್ವಲ್ಪ ಭಾಗವನ್ನು ಕೊಡುವುದಿಲ್ಲ
- 2 ಗ್ರಾಮದ ಅಂಕದ ಬೀದಿನ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.
- 3 ಗ್ರಾಮದ ಅಂಕದ ಬೀದಿನ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.
- 4 ಮೇಲಿನಿಂದ ಕೊಡುವುದಿಲ್ಲ
- 5 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 6 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 7 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 8 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 9 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 10 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 11 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 12 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 13 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 14 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 15 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 16 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 17 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 18 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 19 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 20 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 21 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 22 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 23 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 24 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ
- 25 ಹುಕ್ಕುಡುಮಾತಿಗಾಗಿರುವವರನ್ನೂ ಕೊಡುವುದಿಲ್ಲ

- ²⁴ರೂಪಾವಸ್ಥೆವೂನಿಲ್ಲ... ಸ್ವಲ್ಪವಿಧಿಮಾಲ್ಯವ್ಯವಸ್ಥೆಯುಕರಲರನಿರು
²⁵ಮುಖಮಿತಿವಂಗಾನ್ವಯಿತಿಯುತಿರೆಕಣಾಪಿಪುಬ್ರವಿಷ್ಯಯಮಗಾಡಿನವ್ರಿಗೋ
²⁶ಒನ್ನಾಭವೇವಲಲಂಗಭೋಗವಂಗಭೋಗವಮಸ್ತಮಗೋನುಗ... ಬಿಲ್ಲುಕದೇವರಸಂಪದವೂ
²⁷ಪದವಾಣ್ಣಯಕರಿಗಸಕಾರುಣ್ಯವಿಂಕರೂಪಿಸಿದಪೂರ್ವವು... ಕಗಣಕಲ್ಲಿಯಿರು
²⁸ಅವರಕಾಲವೃದ್ಧಕುಶಲಯುಕ್ತಗೋನಾಭವೇವರಗೋರಾಪುರ್ವಕಂಮಗಾಡಿ...
²⁹ರೂಗಿನವೃಕ್ಷವಾಭಾವವಾರವಾಗಿಕೊಟ್ಟರೂಕೆಲ್ಲಿಗಿಹಿವಲಶುಷ್ಕವೂಮುಕ್ತಮಮಂ
³⁰ವಿವರವೆಳೆಲ್ಲಿಗಿಹಿಯಕಾಣಸ್ಯವಿರುಮಿಗಿವ... ..

(17 ಪದ್ಯಗಳು ಸೀಮಾ ವಿವರಣೆ.)

- ⁴⁰ನಮೆರದೆದುಕೂಡಿರು || ಇಂತೀವ್ರಸಿದ್ಧಜಿತುಗ್ಗಿಮೊಸಮೇತಮಗೀತ್ಯರವಾಗಿಸ್ತಾಪ್ತಗಾಯಲ
⁴¹ಪ್ರಾಪ್ತಿಯಮೆರಬುದಗಮಸ್ತನೂಸಪ್ತಮಾಸ್ಯವಾಗಿಸ್ತುಗಿಬಾಪವನು ರವಾಗಿನಿಧಿನಿ
⁴²ಪ್ರೋಪಜಮಾಪೂಗಿವೃಷಾಧ್ಯುಪಕ್ಷಿಗಾಲಗಾಮಮಸ್ತ... ಬಿಸಹಿತು ಗದವ್ಯಮಾಸ್ಯವಾಗಿ
⁴³ಅಳುವರಮಂಧರಾರಾಪೂವ್ಯಕಂಮಗಾಡಿಲತಂದ್ರಾಕ್ರಿಸ್ತಾಯಿದವಗಿವಲವಂರ.ಗಿಶಕ್ತಿಗಿ
⁴⁴ಪ್ರೋಪಜಕಾಲವೃದ್ಧಕುಶಲಯುಕ್ತಗೋನಾಭವೇವರಗೋರಾಪುರ್ವಕಂಮಗಾಡಿಕೊಟ್ಟರ
⁴⁵ಕ್ರೈಪ್ರಮಗಾಣಾಗಿರಸಿಕೊಟ್ಟರೂಗಾಡನವಂತಪ್ರಸಕ್ತೀಮುಕ್ತವುಪ್ರಾಪ್ತಗೋವಿರಮಗಧ
⁴⁶ವದಗಾನ್ವಯಕರಗೋಪ್ಯವನವನೇವಪ್ರೇಕ್ಷ || ೧೮ಅಲ್ಪವಿವರ || ಸ್ವದತ್ತವರವತ್ತಂನಾ ...

(ಮುಂದೆ 3 ಪದ್ಯಗಳು ಬೋಗಿರೆ)

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ಅದೇ ಸ್ತಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 1' 3".

- ¹ಪ್ರೀತ್ಯಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ
²ಲಿವಾಪನರಕವರಗೋನಾ
³ವರವೇವನಗಾಧವರನಂವತ್ವರ
⁴ವಜೇಪುಲಿ ೪೫೦ ಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ
⁵ವಜೇಪುಲಿ ೪೫೦ ಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ
⁶ವಜೇಪುಲಿ ೪೫೦ ಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ
⁷ರಂಗಮಟ್ಟಣವನವದಯೋಗಿನವಲಿಂಗಿಂಗಿಗಿ
⁸ಕೊಟ್ಟಗ್ರಾಮಗಾಡನನಮಂತಿರಕಣಾಪಿ

- ⁹ಮುಖಮಿತಿವಂಗಾನ್ವಯಿತಿಯುತಿರೆಕಣಾಪಿಪುಬ್ರವಿಷ್ಯಯಮಗಾಡಿನವ್ರಿಗೋ
¹⁰ಕೊಟ್ಟಗ್ರಾಮಗಾಡನನಮಂತಿರಕಣಾಪಿ
¹¹ವಗೀತುಗೋಮುಗಗಿವೃಷಾಧ್ಯುಪಕ್ಷಿಗಾಲಗಾಮಮಸ್ತ... ಬಿಸಹಿತು ಗದವ್ಯಮಾಸ್ಯವಾಗಿ
¹²ಅವರಕಾಲವೃದ್ಧಕುಶಲಯುಕ್ತಗೋನಾಭವೇವರಗೋರಾಪುರ್ವಕಂಮಗಾಡಿಕೊಟ್ಟರ
¹³ಕ್ರೈಪ್ರಮಗಾಣಾಗಿರಸಿಕೊಟ್ಟರೂಗಾಡನವಂತಪ್ರಸಕ್ತೀಮುಕ್ತವುಪ್ರಾಪ್ತಗೋವಿರಮಗಧ
¹⁴ವದಗಾನ್ವಯಕರಗೋಪ್ಯವನವನೇವಪ್ರೇಕ್ಷ || ೧೮ಅಲ್ಪವಿವರ || ಸ್ವದತ್ತವರವತ್ತಂನಾ ...

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ಅದೇ ಗ್ರಾಮದ ಮಗರಿಣಾಪದಿಗೆ ಪದ್ಧಿಮಾ ಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 2' 9".

- ¹ಪ್ರೀತ್ಯಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ
²ಲಿವಾಪನರಕವರಗೋನಾ
³ವರವೇವನಗಾಧವರನಂವತ್ವರ
⁴ವಜೇಪುಲಿ ೪೫೦ ಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ

- ⁵ವಜೇಪುಲಿ ೪೫೦ ಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ
⁶ವಜೇಪುಲಿ ೪೫೦ ಪ್ರೀತಮಾಗಧ್ಯುಪಯುಗ
⁷ರಂಗಮಟ್ಟಣವನವದಯೋಗಿನವಲಿಂಗಿಂಗಿಗಿ
⁸ಕೊಟ್ಟಗ್ರಾಮಗಾಡನನಮಂತಿರಕಣಾಪಿ

⁹ತಿರಾಯನೊಡೆಯನು, ಪುಳುಕವರಕಣೀದಿ

¹⁰ಯರಾಪ್ಪವರುಮಲಿಕವರವೇವರವಿಧವರನು

¹¹ಹದಪ್ಪದವರವೆಮ್ಮದಿವರನು, ಪು

¹²ಅದಪವ್ವರನಾಧಿನಿಕವರನುಮೇ

¹³ಲಿಕವರುಮನುಜನುಮನು

¹⁴ಪುಳುಕವರನು, ರವಗಿ, ಮಲಿವ

¹⁵ದಿವಾಜನುಮನು, ಗವನುಮನು

¹⁶ಮನುಜನುಮನು, ದವರಕವರನು

¹⁷ಕವರು ಮನುಜನುಮನು ||

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ಅದೇ ಹೋಬಳಿ ದುಸನಪುರ ಗ್ರಾಮ ಸೀಮೆಯನ್ನೆ ಪ್ರವೃತ್ತಿಗೊಡನೆ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' x 2' 6".

¹ನಮಗ್ಗು ಬಣ್ಣದವರು, ಬಿವರವರನು, ದವರವೇತ್ರ, ರವಗಿ, ಮಲಿವ

²ರವರವರನು, ದವರವೇತ್ರ, ರವಗಿ, ಮಲಿವ

³ದಿವಾಜನುಮನು, ಗವನುಮನು, ದವರಕವರನು

⁴ಪುಳುಕವರನು, ರವಗಿ, ಮಲಿವ

⁵ದಿವಾಜನುಮನು, ಗವನುಮನು, ದವರಕವರನು

⁶ಮನುಜನುಮನು, ದವರಕವರನು

⁷ವಿರವರನು, ದವರಕವರನು

⁸ಉತ್ತಮವರನು, ದವರಕವರನು

⁹ದಿವಾಜನುಮನು, ಗವನುಮನು, ದವರಕವರನು

¹⁰ಅದಪವ್ವರನು, ದವರಕವರನು

¹¹ದಿವಾಜನುಮನು, ಗವನುಮನು, ದವರಕವರನು

¹²ಮನುಜನುಮನು, ದವರಕವರನು

¹³ಪುಳುಕವರನು, ರವಗಿ, ಮಲಿವ

¹⁴ದಿವಾಜನುಮನು, ಗವನುಮನು, ದವರಕವರನು

¹⁵ಮನುಜನುಮನು, ದವರಕವರನು

¹⁶ವಿರವರನು, ದವರಕವರನು

¹⁷ಉತ್ತಮವರನು, ದವರಕವರನು

¹⁸ದಿವಾಜನುಮನು, ಗವನುಮನು, ದವರಕವರನು

¹⁹ಮನುಜನುಮನು, ದವರಕವರನು

²⁰ಪುಳುಕವರನು, ರವಗಿ, ಮಲಿವ

²¹ದಿವಾಜನುಮನು, ಗವನುಮನು, ದವರಕವರನು

²²ಮನುಜನುಮನು, ದವರಕವರನು

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ಅದೇ ಹೋಬಳಿ ಯೆಂಕೆಗುಂಬ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರಚ್ಚರ.—ಪ್ರಮಾಣ 5'4" x 2'6"

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ಅದೇ ಹೋಬಳಿ ವಸಾಹತುವಾಡಿ ಗ್ರಾಮದ ಮಾರಿಗುಂದಿಗೆ ಪತ್ತಿಮದ್ದಲ್ಲಿ.

ಪ್ರಮಾಣ 4 x 2

- ¹ ಸ್ವಸ್ತಿಶ್ರೀವಸ್ತವಾಮ ಪಳೇಸ್ವರೂಪಿವಿರಾಜಾಧಿರಾಜ
- ² ದಾಸರಮೇಶ್ವರಶ್ರೀಪ್ರವೃದ್ಧವಚಮವಾರಾಪುರು ಪಮರು
- ³ ದಾಲಿವಾಪನುರವರ್ಷಣ ೪ ಕಕರಿಮುಷ ವರ್ತವನು
- ⁴ ಸ್ವ
- ¹¹ ಸುರೇಂದ್ರೋದಕದಾನರಾ ಪು
- ¹² ಪೂರ್ವಾಗಮಿಪ್ಪಿವು | ಸ್ವದತ್ತಾದ್ವಿಗು ಪುಂಜ್ಯ ಪರಪತ್ತಾನುಪಾಲನಂ |
- ¹³ ಪರಪತ್ತಾಪುರೇಶ್ವರಪತ್ತ ನಿಷ್ಪುಂಧಪುರ | ಸ್ವದತ್ತಾಂಪರ
- ¹⁴ ಪತ್ತಾಂಪುರೇಶ್ವರೇಶವನು ಧರಂ | ಪಪ್ಪಿವರ್ಷಾಪನುಗವಿಷ್ಣುಯಂ
- ¹ ಜಾಯಂತಿಮಿಃ | ದ ನಮಾಲನವ ಪ ಸ್ವೀರ ಸಾಕ್ಷಿಯೊಸುಪಾಲನಂ |
- ² ದಾಸಾಪ್ಪಗರಮಾಪ್ಪಿವಿವಿಲಾಪಪಪ್ಪು ಪುಂ |

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ಅದೇ ಕಲ್ಲಿನ ಹಿರಿಯದಲ್ಲಿ

ಪಳಗನ್ನದತ್ತರ

| | | |
|----------------------------|---------------------------|---------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀವನ | ¹ ಬಾಲಗೊಬ್ಬಳವನಿ | ¹ ರ್ವದಮುನ್ನಂ ಪ |
| ² ಅಸ್ತಮರ ಪ್ರಯ್ಯ | ² ದೊಳನಂಪ | ² ಪ್ಪುಗು ಕ್ಕಿಮ |
| ³ ನಮೋಳಿಮಾ ಲ್ವ | | |

200

ಅದೇ ಹೋಬಳಿ ದೇವಳಾಪುರದ ಉತ್ತರ ಬಾಗಲಿನ ಪತ್ತಿಮಕಡೆ ಇರವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 6 x 2 6

- ¹ ಲುಪಮುಪುಪುಧವಿನಂವಸ್ವರವಪ್ಪುಗು ೧೦ ಸೋ
- ² ವಸ್ತವಾಧಿರಾಜವನದ ರಂ
- ³ ಸ್ವರವರವೇವರಾಜ
- ⁶ ರಸಾರಂಪುಯಗಿಮ ಮವ ಸಲವ
(ಮುಂದೆ ಕಾಣುವಲ್ಲಿ)

201

ಅದೇ ಗ್ರಾಮದ ಉಪಾಧ್ಯಕ್ಷರ ಛಟಿಮಾಸ್ವರಲ್ಲಿ ಬಿದ್ದಿರ ವದು

ಪಳಗನ್ನದತ್ತರ — ಪ್ರಮಾಣ 2 6 x 1

| | |
|-------------------------------------|--------------------------------|
| ^೨ ಕಮುಲ | ² ಶ್ರೀ \| ಮುಯಿವಳವಿ ನ |
| ¹ ಸ್ವಸ್ತಿಶ್ರೀಪ್ರಕಾಪವತ್ಯವ | ³ ಸೋವಮುಪುಪುಗು |

- 4 ಯುಂಪುಲಿಬರಾಂನ
 5 ಸಂಪನ್ನರವರಾಂನು ೧
 6 ಸೋಲಿಬರಾಂನು ೨
 7 ವರಸೋಲಿಬರಾಂನು
 8 ಸರಸೋಲಿಬರಾಂನು
 9 ಗರಸೋಲಿಬರಾಂನು
 10 ಪ್ರಸೂಪರಾಂನು
 11 ಮಿರ, ಪರೇವರಿ
 12 ಉಪರಾಂನು
 13 ಉಪರಾಂನು

ದಕ್ಷಿಣಮುಖ.

- 14 ಬಟ್ಟಿಮಂಜು
 15 ಯೋನಾಂ ೨೦
 16 ರದು
 17 ಸ್ವರಾಂನು
 18 ಸ್ವರಾಂನು
 19 ಸ್ವರಾಂನು
 20 ಸ್ವರಾಂನು
 21 ಸ್ವರಾಂನು
 22 ಸ್ವರಾಂನು
 23 ಸ್ವರಾಂನು

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ಆದೇ ಹೋಬಳಿ ಅಂಕಲರಾಂನು ಗ್ರಾಮದ ಉತ್ತರ ಅಂಕದಾಂಗೆನಿ ಪಟ್ಟಿ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6 x 5 3"

- 1 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 2 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 3 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 4 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 5 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 6 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 7 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 8 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 9 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 10 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 11 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 12 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 13 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 14 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
 15 ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ, ಬರಮಾಪ್ಪ ಸ್ವಾಮಿ
- (ಮುಂದೆ ಯೆಲ್ಲೆಗಳೂ ಫಲಸ್ತುತಿ ಶ್ಲೋಕಗಳೂ ಯಿರುತ್ತವೆ)
- ರಂಗರಾಜಯ್ಯನವರ ಪತ್ರಾಂಶ

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ಆದೇ ಹೋಬಳಿ ಕಟ್ಟಿವಾಡಿ ಗ್ರಾಮದಲ್ಲಿ ವರ್ತಿಸುವ ಮಾವೋಡಿನ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6 x 2 6'

- 1 ಸ್ವಾಮಿ ಸಮಾಧಿ ತಂಜಾವೂರು
 2 ಸಾಂಪ್ರದಾಯಿಕ ಸ್ವಾಮಿ

- 3 ದ್ವಾರಾವಲಿಪುರ ಸಮಾಧಿ ಸ್ವಾಮಿ
 4 ದ್ವಾರಾವಲಿಪುರ ಸಮಾಧಿ ಸ್ವಾಮಿ

YELANDŪR JĀGĪR.

ಯೆಳಂದೂರು ಜಾಗೀರ.

1

ಯೆಳಂದೂರಲ್ಲಿ ಗೌರಿವೈದ್ಯರ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪಕ್ಷಿಗಳಿಗೆ ಮಂಟಪವಿಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾ ೧ x ೩

¹ ಪ್ರಾಪ್ತವಿ ಮನವು || ಕಂ ||

² ಪ್ರಾಪ್ತವಿ ಮನವು || ಕಂ ||

³ ರವಶಸ್ತನಿವಾಸಿಗಳಾದುದು ಸುಖದವನು

⁴ ಕರುಣಾರಸವುಳ್ಳವನು ಮನವು || ಕಂ ||

⁵ ಬಿಟ್ಟರೆ ಕರುಣದವನುಳ್ಳವನು ಮನವು || ಕಂ ||

⁶ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

⁷ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

⁸ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

⁹ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹⁰ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹¹ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹² ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹³ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹⁴ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹⁵ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹⁶ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹⁷ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹⁸ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

¹⁹ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²⁰ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²¹ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²² ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²³ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²⁴ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²⁵ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²⁶ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

²⁷ ದ್ವಂದ್ವವನವನು ಮನವು || ಕಂ ||

ಹಂಭಾಗ.

- 67 ಶ್ರೀಗೌರೀಶ್ವರವೇಶವದಿ
 68 ನಮೋಗುಳ್ಳ ಮುದ್ದುರಾಜ್ಯಯನ
 69 ವರುಣೇಶ್ವರವೇಶವದಿ
 70 ರವೆಂದನ | ಯುಂಜುರಗದ್ದೆ
 71 ಗೌರೀಶ್ವರವೇಶವದಿ ೧ ಖಂಡಗ
 72 ಸೀತೆಯವರಿಗೆ ೧ ಖಂಡಗ | ಗುಯ
 73 ರವಿಯವರಿಗೆ ೧ ಖಂಡಗ | ಮುಗುಳುಪ್ಪಕದ
 74 ವರುಣೇಶ್ವರ ೧ | ಮುಗುಳುರವಿಯವರಿಗೆ
 75 ಖಂಡಗ | ಸರ್ವಕರವೇಶವದಿ ೧ | ಯ
 76 ರವಿಯವರಿಗೆ ೧ | ಮುಗುಳುರವಿಯವರಿಗೆ ೧
 77 ಖಂಡಗ | ಚವರವದಿ ೧ ಖಂಡಗ | ಗುಯ
 78 ವರಿಗೆ ೧ ಖಂಡಗ | ಹೂವುಗುಣೇಶ್ವರ ೧ ಖಂಡಗ | ಆ
 79 ತನಗುಣೇಶ್ವರ ೧ | ಸೂಮಾರೇಶ್ವರವೇಶವದಿ
 80 ಗೌರೀಶ್ವರವೇಶವದಿ ೧ ಖಂಡಗ | ಅಮನವ
 81 ರವೇಶ್ವರವೇಶವದಿ ೧ ಖಂಡಗ | ದೂಸಪ್ಪ

- 81 ಅಗ್ರಹಾರದಲ್ಲೀಶ್ವರವೇಶವದಿ ೧೦೮
 82 ವಸ್ತುಕವೇಶವದಿ ೧೦೮ ಗೌರೀಶ್ವರವೇಶವದಿ
 83 ರವೇಶ್ವರವೇಶವದಿ ೧೦೮ ಸಬ್ಬವೇಶವದಿ
 84 ಮಿ ೧೦೮ ಯುಂಜುರಗ | ಯುಂಜುರಗ | ಮುದ್ದುರು |
 85 ಸುಂಭ | ಅಮನ | ಮುಂಜುರ | ಮುಂಜುರ | ಕೆಸ
 86 ಆಗದ | ಕುಗ್ರಹವೇಶವದಿ ೧ ಖಂಡಗಕ್ಕೆ ಸ್ವಾಮ್ಯ ೧
 87 ಕೇವಗ |
 88 ಭೂಮಿ ೧೦೮ಕ್ಕೆ ೧ ಕೇವಗ | ಯುಂಜುರ
 89 ನೂಪಕ್ಕೆ ೧೦ ಕಟ್ಟಿ | ರವೇಶ್ವರವೇಶವದಿ
 90 ಮಿ ೧೦೮ | ದ್ವೇಷವೇಶವದಿ ೧೦೮ | ಪರಿಣಾಮವೇಶವದಿ
 91 ರವೇಶ್ವರವೇಶವದಿ ೧೦೮ | ದ್ವೇಷವೇಶವದಿ ೧೦೮
 92 ಗೌರೀಶ್ವರವೇಶವದಿ ೧೦೮ | ದ್ವೇಷವೇಶವದಿ ೧೦೮
 93 ಗುರುದಾರಾಗಮನವೇಶವದಿ ೧೦೮ | ದ್ವೇಷವೇಶವದಿ ೧೦೮
 94 ರವೇಶ್ವರವೇಶವದಿ ೧೦೮ | ದ್ವೇಷವೇಶವದಿ ೧೦೮
 95 ಭವೇಶ್ವರವೇಶವದಿ ೧೦೮ | ದ್ವೇಷವೇಶವದಿ ೧೦೮

2

ಅದೇ ದೇವಸ್ಥಾನದ ಗೋಪುರದ ಎದವೇಶವದಿ.

ಪ್ರಮಾಣ 2' 9" x 1' 3".

- 1 ಶ್ರೀಗೌರೀಶ್ವರವೇಶವದಿ
 2 ಜನಾರ್ದನೇಶ್ವರವೇಶವದಿ
 3 ರವೇಶ್ವರವೇಶವದಿ
 4 ಮ | ಅನೇಶವದಿ | ದೂಸ | ಜಂ
 5 ದ | ಇವೇಶವದಿ
 6 ಕುಂಜುರವೇಶವದಿ
 7 ಯುಂಜುರವೇಶವದಿ
 8 ಉಂಜುರವೇಶವದಿ
 9 ಶ್ರೀಗೌರೀಶ್ವರವೇಶವದಿ

- 10 ಶ್ರೀಗೌರೀಶ್ವರವೇಶವದಿ
 11 ಕುಂಜುರವೇಶವದಿ
 12 ಶ್ರೀಗೌರೀಶ್ವರವೇಶವದಿ
 13 ರವೇಶ್ವರವೇಶವದಿ
 14 ರವೇಶ್ವರವೇಶವದಿ
 15 ದೂಸ ೬ ವರದೇಶವದಿ
 16 ಶ್ರೀಗೌರೀಶ್ವರವೇಶವದಿ
 17 ಮುಂಜುರವೇಶವದಿ

3

ಅದೇ ದೇವಸ್ಥಾನದ ಪರಶಾಲ ಕಂಭದಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ.

4

ಯಳಂದೂರಿಲ್ಲಿ ಕಾರೇಪುರ ಮರದ ತಾಮ್ರ ಶಾಸನ.

- 1 ಶ್ರೀವಾಯನಮಃ || ಸುಧಮಸ್ತು
 2 ನಮಸ್ತು || ರತ್ನಂ ಯಜಮಾಣ್ಯಮರವೇ | ತ್ರೈಲೋ
 3 ಕೃಷ್ಣರಾಜರಂಧಮೂಲಪ್ತಂ ಘೋಷಾರಂಧವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ
 4 ಮಹಾದೇವಯಜುಷಾಃ ಪನಕವರ್ಷಂಗಳ
 5 ೧೮೩ ನೆಸಂದವರ್ತನಾನಮಾವಮನ್ಯದನಾಮಂ
 6 ವತ್ಸರದ್ರವಣಸುಧ ೧೮೩೮ ಶ್ರೀಮದ್ರಾಜದೀಪವಾ
 7 ಯರಮೇಶ್ವರಪ್ರಭುಪ್ರತಾಪನಪ್ರತಿಮಾಧೀನ
 8 ರವತೀಬಾಮರಾಜವತೀಯರೈಯವಮಮೈಶ್ವರಿ
 9 ರನಗದಲಭಯಕಾರೇಮಧ್ಯಪಲ್ಲಯಪ್ರೀತಿಂ
 10 ಗಮದ್ರಾಜರೂಪಸಿಂಹಾಸನಸೂಕ್ತಗಮಬಿಂ
 11 ಪ್ರದ್ವೀಪಾಪ್ರಾಪ್ತಯುತ ಯರಲುಯವಂದೂ
 12 ರಸ ಚದಕಾರೇಪುರವಮಬಿಪ್ರೀತವತ್ಸರಸ್ವಮಿ
 13 ವರಗನಿಧಾನಕ್ಕೆ ಯಳವಂದೂರಲ್ಲ ಯಜಮಾಣ್ಯನ
 14 ಬ್ರಹ್ಮಮಸ್ತು ರುದೇಸವಿವರಣಂಮೃತವನುಲಿಂಪಿ
 15 ಮಸ್ತು ದರ್ವಾರಾಸನದ್ರವಣವಂತೆಂದ್ರಪ್ರಕಾಶಿಯು
 16 ಸವತ್ಸರದೇವಕೀಸ್ತು ವತ್ಸರೀಪಾರಾಧನಗತಪ್ರಾ
 17 ಪ್ರತಿಷ್ಠೆಯುಗಲಂಕಾರಯದ್ವಿನಿಧವಂಬಂದಗವೈಶ್ವ
 18 ರವಾಗವೈಶ್ವಶ್ರವಣಿಯುಮದದ್ವಿನಿಧವಂತಂ
 19 ದಾನಕೇಸರಾಚರಣುಗಳನರ್ವವಾನುಷ್ಠಾನಗಿಟ್ಟಿ
 20 ಕೊಟ್ಟಿದ್ದ ಕಾರೇಪುರದೇವತೀಂಗಳುಪಲಮಾಪುಷ್ಪ
 21 ಲಸುಪಾಸಕಳಾದುಪುಷ್ಪಯನಂದನಸಂವತ್ಸ
 22 ರದದ್ವಿನಿಧ ಪ್ರಾಚೀನವನೇನೀಂದ್ರೋದ್ಯುತದವಾ
 23 ಉಸಮಸ್ತ ರುಕೂಂಡಿಯಾಲಿನವೇಶ್ವರದೇವಕೀನಿವ
 24 ಸ್ವೇಪದ್ರೋಪಾರಾಧನೆಯಾವಬದ್ವಿನಿಧವಲಂಕರ
 25 ನದ್ರಾಜ್ಯತವಾಗಿನದಮಾಂಬೀಕೂಪೋಗುರವಾರ್
 26 ತೀರ್ಥಿಗಳಂಬರದೇವಕೀಯಂಬದಕುರುದೇವತೀಯಾ
 27 ಬ್ರೂತೀಂದ್ರವೇಶ್ವರವೇಕದಾಯದವರ್ಷನಮಾ
 28 ಸ್ತುಪದದೇವತೀಂದ್ರಕಳಾದುಪುಷ್ಪಕಂಠ ೨೦೦ ಪದಕಂ
 29 ಯುಕ್ತಗು ೧೬೦ ಸುಂಕಗು ೧೦ ಉಪಯುಕ್ತಗು ೨೫೫ ಪದ
 30 ವಸ್ತುನಾಲು

- 30 ಹನೀಮಬಂಧಾಂತ್ರಕ್ಕು ವಿರವವಾದಿಕೊಂಡುಬರಮನೆಗಿ
 31 ಕೊಡುಪಕದಾಯತೀರ್ಮುಂತಾ ದಕ್ಕೆ ಹೆಚ್ಚಿನ ಕೊಂಡುಯಳ
 32 ದೊರೆತನಪೂಜಾದಿಗನಿಟ್ಟುಕೊಂಡುಬರುವರಿಗಸ್ತು ಚಲಧಿಕಾ
 33 ಸ್ತು ರುಸಾವದಾಧಿಕಾರಿಗನಡವಳಿಕೊಂಡುಸತ್ತಿವಾದಿಯಬಗೆ
 34 ಧರ್ಮಕಳಿಪ್ಪೇವೂರದಂತೆತಾಂಬ್ರವಸ್ತುಸನವನುಬರಿಸಿ
 35 ಶ್ರೀಪ್ರಾಂತ್ಯಲಾಭಧಿಕಾರಸ್ತು ರುಪವಸ್ತುರೇವರ್ಣಯೇಕೋತ್ತ
 36 ರ್ವಸ್ತು ಕುಲಸ್ತು ರುಮುಂತಾವಸ್ತುಸಮಸ್ತ ರಮುಂಧಿಟಿತರವರ್
 37 ಕಭುವನಾಧೀಶ್ವರರಾದ ಪಾರ್ವತೀಸಮೇಶ್ವರ ಶ್ರೀಗೋಪೀಶ್ವರಸ್ವಾಮಿ
 38 ರದವ್ಯೇಶ್ವರದ ಪದ್ಮಂಗಳನಿಧಾನವಲ್ಲಿಯವಮಾರ್ಕಾಸನವಂ
 39 ಉಸಮಸ್ತ ರುತ್ರಿಕರಣಬದ್ಧವಾಗಿಸ್ತಿವಾಬಾದಾಪು
 40 ವಾಗಿಸಮರ್ಪಿಸಿಕಾರೇಪುರದಮರದಬಸವೇಶ್ವರಸ್ವಾಮಿಗವಿಸ್ತು
 41 ಧರ್ಮಾಶ್ರಯನಯಾಗಧಮ್ನಾಳ್ವಿಕಾಂತ್ರದವರಾಸಂಕು
 42 ದವಸ್ತುಯವವರ್ಣಗಳನುಬರಮನೆಗೀಕೊಡಬದವಯದ
 43 ರುದುರಾಗತದ್ವಿನಿಧವಿಟ್ಟುಗಮಾಡಿಬಿಟ್ಟುಬರದೇವತೀಕಮ
 44 ಲೋಕ್ತೆ ಹೊರಗು || ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು || ಅಧಿಕೃತಂಪ್ರಾ
 45 ಪ್ಯಾರ್ಥವಿರಾಪೇಶ್ವರಯನುಪಕ್ತಪ್ರಾಶ್ವರಾಶ್ರಿ ಉಳಿ
 46 ಸಂವತ್ಸರವರ್ಷಪೂಜಾಪಾತ್ರಿವತ್ಸವ್ರಿತ್ಯವಸ್ತುಮಿಗಾಂಪ್ರ
 47 ಸ್ತು ಸುಪಲನವರದತ್ತಾ ಪಾರ್ವತೀಶ್ವರದತ್ತಾ ನಿಷ್ಕಲಂವೇಶ್ವರ
 48 ದಾನಪಾಲನದೇವತೀಮಾರ್ಪದೇವತೀಮಾರ್ಪದಾನಂದಾ
 49 ಪ್ಪೇಶ್ವರೀಪಾಲನದತ್ತಾಂಧಮಂ ||

5

ಮೊಂದಗೂ ಮೊಟ್ಟೆ ಅಂಚು ಗ್ರಾಮಕ್ಕೆ ಪಟ್ಟಿ ಮದ್ದಿ ಉಪರಿ ನೆನಪನಗೂದಿ ಪಟ್ಟಿ ಮ + ನಟ್ಟಿ ಕಣ್ಣಿನಲ್ಲಿ

ಪ್ರಮಾ 2 6" x 1 8"

¹ ಉಪರಿ ಸ್ವಸ್ತಿ ಸ್ತಂಭದಿಂದ

² ಲಿವಾಪನಕವರುಷನ

³ ವರ್ತಮಾನವರು ಭಿಕ್ಷುಗಾರ್ಥಿ

⁴ ವತ್ಸರವರ್ಷದಿಂದ ಉತ್ತರ

ಸ್ವರಾ ಜಾಧಿರಾದವರು ಮೇಲ್ಮರ

⁵ ವಿಶ್ವವಾಪನದ ವರು ರಾಮರು

⁶ ಪ್ರವೀರಾದ್ಯದೊಡ್ಡತಿಲಿಂಗವೊಂದಿರು

⁷ ಗದೇವರಾದವರು ವರ್ಷದಿಂದ

⁸ ಹೂವು ಸ್ವಸ್ತಿ ಸ್ತಂಭದಿಂದ

⁹ ಮಟ್ಟಿನವರು ಕೊಟ್ಟಿರುವ ದ್ರವ್ಯ

¹⁰ ಗುಟ್ಟು ಮನುಷ್ಯದ ಮೇಲೆ

¹¹ ಮೊದಲಾದವರು ಮೇಲೆ

¹² ಮುಗ್ಧರಾದವರು ಮೇಲೆ

¹³ ಮುಗ್ಧರಾದವರು ಮೇಲೆ

6

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕವಿಲೇವರ ದೇವಾಲಯದಲ್ಲಿ ಮೊದಲಾದವರು ವರ್ಷದಿಂದ ಕಣ್ಣಿನಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತರ. — ಪ್ರಮಾ 2 10 x 3 6

7-8

ಅದೇ ದೇವಸ್ಥಾನದ ತಳವಾದಿ ಕಣ್ಣಿನಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತರ

9

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಸರ್ಕಾರಿ ಚಾವಣಿ ಮುಂದೆ ನಟ್ಟಿ ಕಣ್ಣಿನಲ್ಲಿ

ಪ್ರಮಾ 4 x 2 3"

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಾದ ಸಹಿತವಾದ ಪ್ರತಿ

² ವತ್ಸರವರ್ಷದಿಂದ ಉತ್ತರ

³ ರವಿರಾದವರು ವರ್ಷದಿಂದ

⁴ ಸಮಸ್ತ ಪ್ರಸಾದ ಸಹಿತವಾದ ಪ್ರತಿ

(ಮುಂದೆ ಹೋಗಿ)

10

ಗೊಂಬೆಯಗ್ರಹಾರದ ಚಾವಣಿ ಉತ್ತರದಲ್ಲಿರುವ ದೇವಕಣ್ಣಿನಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತರ — ಪ್ರಮಾ 6 x 1 6

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತರ — ಪ್ರಮಾ 1 6" x 2 6

12

ಆದೇ ಹೋಬಳಿ ದೊನ್ನೂರು ಗ್ರಾಮದ ಮದಾಳಿಂವ್ವರ ಬೇವನಳ್ಳಿನದ ಉತ್ತರಕಡೆ ರಳಬಂದಿ ಕಲ್ಲಿನ ಮೊರೆ

¹ ಸ್ವಸ್ತಿಕ್ರಿಸ್ತವರುಷ ೧೧೧೩ ನೇಮಿ ಇಲ್ಲಿಕೊಂಪ್ಪರ
ಕಲ್ಲಿಂದ ಮಂಡಿ ಗ್ರಂಥ ಮತ್ತು ಅರವಜ್ಜರ

13

ಆದೇ ಗ್ರಾಮದ ಕೆಂಗೇರೆಯ ಪೂರ್ವ ದಿಕ್ಕಿನಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ
ಗ್ರಂಥ ಮತ್ತು ಅರವಜ್ಜರ - ಪ್ರಮಾಣ 3 x 1 6"

14

ಆದೇ ಕೆಂಗೇರೆಯೊಳಗೆ ಬೆತ್ತಿ ಮಕಡೆ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ
ಗ್ರಂಥ ಮತ್ತು ಅರವಜ್ಜರ

15

ಆದೇ ಹೋಬಳಿ ದುಳಟ್ಟಿಗ್ರಾಮದ ಸುಬ್ಬೇಳೋಡನ ಮನೆ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ
ಪ್ರಮಾಣ 7' x 1 9"

¹ ಪ್ರಜ್ಞಾಪ್ರಸನ್ನವನ್ನರವಳ
² ಪಾಪವಿ ಲ್ಲಿಲ್ಲ ಕ್ರಿವಸ್ತವಮಂ
³ ದಳ್ಯದೊಳಿರ
⁴ ಚಕ್ರವರ್ತಿ

⁷ ಕಪ್ಪಗಿದ್ದರವು
⁸ ಸಮುದ್ರವನ
⁹ ರಾಜನ ಚಮರ ಅ ಮ
¹⁰ ನವರವರವರಾಜರ-ಮನವರು

¹³ ವ ತಿಳುವಡಿ
¹⁴ ೧೫ ರವರ ಕೊಟ್ಟರುಗಿ
¹⁵ ಬ್ರಾಹ್ಮಣರಾಜರ ಸ್ವಾಮಿ
¹⁶ ರಂಗಮುಕ್ತರಾಜರ
¹⁷ ಸ್ವಾಮಿ
¹⁸ ಸ್ವಾಮಿ
¹⁹ ಗ್ರಾಮದ ಕುರು

(ಮುಂದೆ 11 ಪದ್ಧತಿಗಳು ಕಾಣುವುದಿಲ್ಲ)

16

ಕಟ್ಟಿವಾಡಿ ಗ್ರಾಮದ ಬಸವನಗುಡಿಗೆ ಪೂರ್ವ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ
ಪ್ರಮಾಣ 4 x 1 6"

¹ ದುಳಮಸ್ತು ಸ್ವಸ್ತಿಕ್ರಿಸ್ತಮಾ ನ್ವರವರ ಕರಿವಾ
² ವಸಂತವರ್ಷ ೧೬೩೫ ನೇಮಿನಮವರವರ ಮಾರಯುವರನ
³ ವೆನ್ನರವರನಕಡೆ ವ ವಾಣಿಜ್ಯವಾಡ
⁴ ಕ್ರಿವರವರವರವರ ಮಾರಯುವರು

⁵ ಬುವ ಸ್ವಾಮಿ
⁶ ವಾಣಿಜ್ಯವರವರ ವ ವಾಣಿ
⁷ ಸಾಮಾನ್ಯವರ
⁸ ಸ್ವಾಮಿ
⁹ ವಾಣಿಜ್ಯವರವರ

(ಮುಂದೆ 12 ಪದ್ಧತಿಗಳು ಕಾಣುವುದಿಲ್ಲ)

17

ಬಿಳಿಗಿರಿ ರಂಗನ ಬೆಟ್ಟದಲ್ಲಿರುವ ಬಿಳಿಕಲ್ಲು ರಂಗನ ದೇವಸ್ಥಾನದ ತಾಮ್ರರಾಸನ.

¹ಶುಭಮಸ್ತು | ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರವಿದು

²ಯಾಭ್ಯುರಯದಾಲಿವಾದನ

³ಕಳೆ ೧೫೪೯ ವರುಷದಂ

⁴ದವರ್ತಮಾನವಾದಪ್ಪ ವಂಗ

⁵ಸಂವತ್ಸರವಚ್ಯಯು.ವರು

⁶ಧ್ಯ ಖ್ಯಾನ್ತಾ ಶ್ರೀದೇವದೇವೇತ್ತ

⁷ವ.ದೇವತಾಸಾರ್ವಭೌಮ.ಅಲಿ

⁸ಲಾಂಚಕೋಟಿಬ್ರಹ್ಮಾಂಡವಾ

⁹ಯಕವಿಳಿಕಲಿತವೆಂಗಳ

¹⁰ನಾಥಸ್ವಾಮಿಯವರಿಗಮಾನ

¹¹ವಮಿನವರಾತ್ಮೋವಗೌರಿವಾ

¹²ಚರಿಯವಲಿವಾಜನ.ಯಕ

¹³ರಕೋವಾರಮುದ್ದರಾ.ಅಯ್ಯ

¹⁴ನವರುಕೋಪ್ಪಪ್ಪ.ವರು

¹⁵ಕಂ. ೨೦೦೦ ಮುನತ್ತುವರಹಾ

¹⁶ಯಾಪೂವಿನಬಿಡ್ಡಿ ಯಲ್ಲಿಮಹಾ

¹⁷ನವಮಿಯಪ್ಪತ್ತಿವರದ

¹⁸ಸೇವೆಯುರುನನ.ಕೊಂ

¹⁹ಜುಬರಲಾಳವರೂ |

²⁰ಶ್ರೀಬಿಳಿಗಿರಿವಾ

18

ಯೆರಗಂಟಳ್ಳಿ ಹೋಟಳ ಯೆರಗಂಟಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮೂವೇರ್ವರ ದೇವಸ್ಥಾನದ ಮಾರ್ಕಾರದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4' x 1 2'.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಸಕವರುನ

²೧೫೨೦ ಸಂದವ್ಯವೋದೂ

³ತಸಂವತ್ಸರದಭಾವ್ಯದ

⁴ಬಿ ಖಲನಾಲ್ಪತ್ತು ಪೂಜಿವರ

⁵ಪೂಜಿಯುನಿಷ್ಟರುಲಿಗಂ

⁶ನಾಪೂಜಿಯರುದೇವರುನವರಾ

⁷ಜದೇವರಿಗುಂಭದ್ವಯವಿಷ್ಟ

⁸ನಂಜನಾಪಪೂಜೇರಮಗನ

⁹ಯರಿಗಯೋಜಗಂಬ

¹⁰ಶ್ರೀಯಲಿಸವ್ಯವನಾನ್ಯ

ಹಿಂಜಗ

¹¹ಕಾತ್ರಿ.ಕಪೂ

¹⁴ಬಿಯಕೊನಿವವರುಮಾರ

¹⁵ನಾನಿಯಂಗಿಯತಜೇರಿ

¹⁶ಕವಿಲಿಯಕೊಂದವಾ

¹⁷ಪಕೋಜರು

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 2'

¹ಸ್ವಸ್ತಿ ಶ್ರೀಸಕವರುನ ೧೫೨೦ ಸಂದವ್ಯವೋದಂ

²ವತ್ಸರದಮಾಗನುದ್ವಸ ೧೦೮ಯಜಗಂಬಿಳಿಯನವನ

³ನವಜೇಯಕದುವದೇವರನಿಷ್ಟರುಹರಿ

⁴ತರುಮಜೆನವೀರಂಣಪ್ಪೇಡಿಯರನಿಷ್ಟರು

⁵ಹೊಂಣವೀರಂಣಪ್ಪೇಡಿಯರುದೇವರು

⁶ಆಜಗಂಬಿಳಿಯಲಾಂಕುಕರಿವನ

⁷ಪ್ಪನಮಗಿಬಗುತಯೋಗಿಸರ್ವಮಾನ್ಯ

⁸ನಡದುಬಹಪ್ಪೇ.ಹಾರುವಿತ್ತಿಯ

⁹ಕಡಗದಲ್ಲಿದೊಂಬುಗಿಯಲ್ಲಿ

¹⁰ಬಿಗುತಯ್ಯನಬಾಗಿಯಾನುಬಿನವೇ

¹¹ಸ್ವರದೇವರಿಗಾತ್ರಿ ಕದದೀವರಾಧನ

¹²ಗೆಕೊಂಡುಕೊಟಿಲು.ಫೂಧೆಮ್ಮ

¹³ಕಾತ್ರಿ.ಕಪೂಜಿಯಕೊನಿವದ

¹⁴ಮರಣಗಿಯಲಿಕವಿಲಿಯಕೊಂದ

20

ಒದೇ ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದ ಬಳಿ

ಪ್ರಮಾಣ 2 6 x 1 2

| | | |
|---------------------------|-------------------------|-------------------------|
| ¹ ಅಂಗೀಕರಣವನ್ನು | ³ ವಿಕ್ರಮಪುರಿ | ⁵ ವೈದ್ಯಕರಂ |
| ² ರವಕಾರ್ತೀಸುಂ | ⁴ ಕರುಮಾಂಗು | ⁶ ಗಿರಿಪಟ್ಟಪರ |

21

ಒದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಿಕ್ಕಿನ ಕರೆಯ ಕೆಳಗೆ ಪ್ರಸಂನಯ್ಯನ ಬಾಳೇ ರೊಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 2 6 x 1 2

| | |
|------------------------------|------------------------------------|
| ¹ ಲಿಂಗ | ⁷ ಸ್ವಾಮ್ಯಗೂಂ ಯವ್ವತ್ತುಹೊ |
| ² ನಿರಸದೇವ | ⁸ ನಿಗಿಪಪುನೇವದ ಗದ್ದೆಯನು |
| ³ ಯಾನಮಗಿಯು | ⁹ ನನಗಿಲಿಂಗ |
| ⁴ ಎಳೆಯದುಮಗಿಯು | ¹⁰ ಬಡುರುಕೋಡು |
| ⁵ ಗಿನ ಮಸಪ್ಪಮಾಸ್ತದ | ¹¹ ಪೂಜ್ಯರು |
| ⁶ ಪಮ್ಮಣಿಗಳಗದ್ದೆಯ | |

22

ಒದೇ ಗ್ರಾಮದಲ್ಲಿ ರಾಮ ದೀಕ್ಷಿತನ ಹೊಬದಲ್ಲಿ

| | |
|---|--------------------------------------|
| ¹ ನವ ಸ್ತಂಭ ರಚ್ಚುಬಡವದೊಳಮರೆಯ | ⁵ ಬರಂಬಿಯೂಂಹಾಸವಜೆಮೆ |
| ² ದೇವಿ ತ್ರೈಲೋಕ್ಯನಗಾರಂಭಮಾಸ್ತದ ಯ | ⁶ ಮದೇರ ವ್ಯಾಂಕುನವಪ್ಪ ಬಜೆಮೆ |
| ³ ಕಂಫವೇ | ⁷ ದೊಂಗಪ್ಪ |
| ⁴ ಯ | |

(ಮಂಡ 4 ಪದ್ಧತಿಗಳು ಕಾಣುವವಿಲ್ಲ)

23

ಒದೇ ಗ್ರಾಮದ ಕಪನಯ್ಯನ ತಿವ್ವೆ ಹಳ್ಳದಲ್ಲಿ

ಪ್ರಮಾಣ 3 x 2

| | |
|-----------------------|--------------------------|
| ¹ ವಿಳಾಸ | ⁶ ಚರಾಪ್ಪಮಾಮನೂ |
| ² ಕೀ ರನಂಬಯ | ⁷ ಗ್ರಾಮನು |
| ³ ಗಣಿಗನೂರ | ⁸ ಕೊಡಿಗೆಮಾಸ್ತ |
| | ⁹ ಎಂಬ ವಂ |

(ಮಂಡ 10 ಪದ್ಧತಿಗಳು ಅಸ್ಪಷ್ಟವಾಗಿವೆ)

24

ಒದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸಂಕ್ರಮಣದ ಫವಯ್ಯನ ಲಿಂಗಯ್ಯನ ಹೊಬದಲ್ಲಿ

ಪ್ರಮಾಣ 3 6 x 1 6

| | | |
|----------------------------|---------------------------|------------------------------|
| ¹ ರುದ್ರ ಲಿಂಗ | ⁴ ಅಮೀಯ್ಯಾಚೇನಮೆ | ⁷ ಬಾಂಜ್ವೇನಯ |
| ² ವತ್ಸರವು ಪ್ರಪದ | ⁵ ಬೆಯರುಮಗ ಬಿಯ | (ಮಂಡ 1 ಪದ್ಧತಿಗಳು ಕಾಣುವವಿಲ್ಲ) |
| ³ ಎಂಬ ರುಬುದೇರು | ⁶ ಸನವಜೆಮಕೊಡ | |

ಆದೇ ಬೋಳೆಗೆ ಗಣಿಗನರು ಗ್ರಾಮದ ನಿಲಕಂಡಲ್ವೆಗೆ ದೇವಸ್ಥಾನದ ಒಳ

ದಳಗನ್ನಡತರ - ಪ್ರಮಾಣ 5 x 4

1 ಸ್ವಸ್ತಿ ಸ್ವಾಮ್ಯಾ ವ್ಯಾಪ್ತಾ ನದಿಗಲವ್ಯ ಸುಖಾ
 2 ವ್ಯಾಗ್ರಿಯುತ ಮಿರಸ್ವಸ್ತಿ ಸ್ವಾಮ್ಯಾ ರಣಗಾ ಕಂಠ್ಯಮ
 3 ಶಿವಸೇವ್ಯ ದ್ವಾಪರವ್ಯಸ್ತಿ ಮಿವತ್ಯಾಕಾಮಾ ೨ ಕುಂಭಿ
 4 ರಕುಟ್ಟಿ ಎ ಪಿ ಸ್ವಸ್ತಿ ಸ್ವಾಮ್ಯಾ ಮೊಳೆವೆವಿತ್ತಾ ಗವ
 5 ದೊಳಿ-ಲಿಯಾಗ್ಗಿನಿವದುವ ಎವ್ ಸ್ವಾಮ್ಯಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊ
 6 ವೆವಿತ್ತಾ ಸ್ವಾಮ್ಯಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 7 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 8 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 9 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 10 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ

1 ಲಕ್ಷ್ಮಿಯಮಾನ್ಯ ಮೊಳೆವೆವಿತ್ತಾ ಗವಾ ಮಿವತ್ಯಾ ಮೊಳೆವೆವಿತ್ತಾ
 2 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 3 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 4 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 5 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 6 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 7 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 8 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 9 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ
 10 ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ ಮೊಳೆವೆವಿತ್ತಾ

ಆದೇ ಬೇವಸ್ಥಾನದ ಎಡಬಾಗದ ಗುಡ್ಡದಮೇಲೆ ಒರವಿರುವವು

1 ಶ್ರೀನಿಲಂ ಬೇ
 2 ವರಪತ್ಯಾ ರಣ

3 ಶ್ರೀಕೃಷ್ಣ ಸು

ಆದೇ ಗ್ರಾಮದ ಬೋನ್ನೆ ಬೇಳೆಯ ಕಲ್ಲುಕಟ್ಟೆಯ ಬಂಡೆಮೇಲೆ

ಪ್ರಮಾಣ 6 9" x 7 6 .

1 ಕ ಭವ ಸ್ವ
 2 ದನಾಡನೇವ್ಯಾ ಕುಡೆವತ್ಯಗು
 3 ವರಪತ್ಯಾ ಕು ಒಪಾಯಕರಣ

4 ಟ್ಟಿಯಾನ್ಯನಂವ್ಯಾ ದನೇವ್ಯಾ ಫಂಡಿಕಾಂ
 5 ವೈಕೃಷ್ಣ ಸ್ವಾಮ್ಯಾ ಮೊಳೆವೆವಿತ್ತಾ

ಆದೇ ಬೋಳೆಗೆ ಪೂರ್ವ ವೆಡ್ಡೆಕಟ್ಟೆ ಬೋರಾಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1 x 1 9

1 ಸ್ವಾಮ್ಯಾ ವ್ಯಾಪ್ತಾ ನದಿಗಲವ್ಯ ಸುಖಾ
 2 ತ್ರಾಣ ಬ ತರಾ
 3 ಲ ಸಮಾಧಿ ಕುಡುವೆವೆ
 4 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ

5 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 6 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 7 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 8 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 9 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 10 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ

11 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 12 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 13 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 14 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ
 15 ಕೃಷ್ಣಾ ಕುಡುವೆವೆ ರಸಾ

29

ಒದೇ ಗ್ರಾಹ್ಯಕ್ಕೆ ಅಭ್ಯಾಸದ್ವಿವೃದ್ಧಿಗರ ಮುಖ್ಯವನ ಮೃತ್ವದ ದಾಸನ ಹಿತ್ತಲಿಗೆ ಪೂರ್ವದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5 3 x 1' 6".

¹ಬುವ ಸ್ವಾಭಾವಿಕವಾದುದು

²ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

³ಬುವದ ಮಾರ್ಗದಿಂದ ಕ್ರಮಿಸುವುದರವಾಗಿ ೧೦

⁴ಬ್ರೂಮನ್ಯದಿಂದ ಜಾಣ್ಮೆ. ಬಸದಾಕಿವರ. ಬುವದ

ರಾದ ಬ್ರೂಮನ್ಯದಿಂದ ಗ್ರಾಮೀಣ ಮಂದಿರದ ಸಮೀಪ

⁵ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

⁶ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

⁷ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

⁸ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

⁹ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

¹⁰ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

¹¹ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

¹²ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

¹³ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

¹⁴ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

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ಒದೇ ಸ್ಥಳದಲ್ಲಿ

¹ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

²ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

³ಬುವದಿಂದ ದಯಾ ದೀವಾಪನಾಪದವು ೧೦೦೦ ಸಂಖ್ಯೆ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

31

ಯೇರಿಯೂರ ಜೋರಾಳು ಯೇರಿಯೂರ ಮೂಲಗೊಂಡಿದ್ದರ ದೇವಸ್ಥಾನದ ಕಂಭಗಳ ಬುಡದಲ್ಲಿ.

೧ನೇ ಕಂಭ ಗ್ರಂಥ ಮತ್ತು ಅನಂತರ

32

೨ನೇ ಕಂಭ. ದೇವಸ್ಥಾನದ ಅಂತ್ಯ

¹ ಕಂಭ

| ಗ್ರಂಥಗಳು

| ² ಬುಟ್ಟಿ ಮತ್ತು

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೩ನೇ ಕಂಭ. ದೇವಸ್ಥಾನದ ಅಂತ್ಯ

¹ ವಿರಣ

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೫ನೇ ಕಂಛ. ದೇವನಾಗರೇ ಅಕ್ಷರ.

¹ವಗಣ್ಣಿಗಕತಿ²ವಾಗಣ್ಣಿವಿ

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೫ನೇ ಕಂಛ. ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತರ.

36

೬ನೇ ಕಂಛ.

¹ಗುಂಡೆಯಜಿಗ್ಗನೆಯ²ದಂಪ್ಪಿಯಾಕರದಮದಕಂ³ಬ

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೬ನೇ ಕಂಛ.

¹ಅಬಗೋದರಮುರಿಗದೇವರಲರಿ²ಯವೀರದುನದಮ್ಮ

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ಮುದ್ದುರು ಹೋಬಳಿ ಮುದ್ದುರಲ್ಲಿ ಕಿಕ್ಕೇರಿ ಬೊಂಗಟ್ಟೆಯ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 2' 6".

¹ಸ್ವಸ್ತಿಶ್ರೀಕವರುದ ೧೦೫ ಸಂಪದ²ತರದಾನಕ್ಕೆ ಸಲುವಧಾತುಸಂಪತ್ಪರದೇವಂ³ಬ ಲಿಖ್ಯೇಮದೇವೇಂದ್ರಪರವಾದನು⁴ದ್ವೈರೈಮದೇವೇಂದ್ರಮುಖನಂಗ ಸುಪ್ತರಗುಂದೂಕ⁵ಜತ್ತಿವನಾಬ್ಬಗೆಡೆತರವಲಕಂಡಗಾಜಪಂವೋದರಮ⁶ಗಮಂವೋದರಾಕೊಟ್ಟಿ'ಬಾಪನರತ್ತಮುವಂವೆವೆ⁷ಆಮಂವೋದರತಂನಂಗರಕೆಲಸಗತಿಮಿವಮುಡ⁸ನಂಗವಮುಟ್ಟಿವನಾಗಲಮದ್ರಾಜನಂಗುಕರುಬೆಸಿಕೊಟ್ಟ⁹ಪಾಸ್ಯುಬೇಂದ್ರಪಟ್ಟಿಯಿಂದೂಡಲುನವಣನಕ್ಕೊಡೆನಕಪಿಂ¹⁰ತಂಕಲುಸಿಂಹಾಚೆಂಬೆವೆನಯಿಂವೆವೆಗಲು ರವನು¹¹ಯುತ್ವತಮ ೧೪ ಪದ್ಧನಗದ್ದೆಪದ್ದಲಕಂಬ ೫೦ ಜಜಾ¹²ತಿಮನೆಗವಮಾಡಿಕೊಂದುಮಂಜೋಜನಗಲಸಿಮದರಿವನು¹³ದಿವಕಂಡಗಾಜರಮಕ್ಕಳಮಕ್ಕಳುವದ್ದದೇವೇಂದ್ರಾಕ್ಷಸಕ್ಕ¹⁴ಯಿದುಗಾಪಟ್ಟಿಮಾಸ್ಯವಾಗಿಖಚಿತವಾಗಿಕೊಟ್ಟ ...

ಪ್ರೀತಮಸುಪೇಂದ್ರಪ್ರೀ (ಸಾಗರದತ್ತಲಿ)

39

ಆದೇ ಗ್ರಾಮದಲ್ಲಿ ಬೆಳಗಂಣಿ ವಾಸನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 2' 4".

¹ಸ್ವಸ್ತಿಶ್ರೀಮದ್ರವಾಪುಕ²ವರ್ತಿರವಾಯ್ಕಳಿಘನಯ್ಯೋದಿ³ರವಿಶ್ಯವೇವರಗಂಪಿರ್ದಿರವಂ⁴ಗಮತ್ತಿರ್ದಿಕ್ಕೇವರುದ⁵೧೦೫ ಸಂಪದರವನಕ್ಕೆ ಸಲ⁶ವಿವಿಧಸಂಪತ್ತಂವಮಿತ್ರ⁷ಬಿ ೧೬೫೨ ಮತ್ತದ್ವರವಮಕ್ಕವಾದನು⁸ಗ್ರವಾಕೇಲಮದವನಪ್ಪದ್ರೀಮದ⁹ದೇವ್ರರವನದಮದ್ದಿರೈಮದೇವರು¹⁰ಮಮಗಲಕಂವಮಂಜೋಜನಗಲ¹¹ಪ್ಪಿಯಾಚೆಂಬೆವೆನಯಿಂವೆವೆಗಲು ರವನು¹²ಯುತ್ವತಮ ೧೪ ಪದ್ಧನಗದ್ದೆಪದ್ದಲಕಂಬ ೫೦ ಜಜಾ¹³ದಿವಕಂಡಗಾಜರಮಕ್ಕಳಮಕ್ಕಳುವದ್ದದೇವೇಂದ್ರಾಕ್ಷಸಕ್ಕ¹⁴ಯಿದುಗಾಪಟ್ಟಿಮಾಸ್ಯವಾಗಿಖಚಿತವಾಗಿಕೊಟ್ಟ ...

- 1¹ ಸ್ವಸ್ತಿ ಸತ್ಯಮಮಗಮಯನ್ನಿ ವಿರಲೇಕವಾಳದ
 - 1² ಕಂಪುಜಕುಟುಕು ಸತ್ಯಮಮಗಮಾನವ್ಯಂ
 - 1³ ತ್ರಾಪುಜುಜಯೋಜಿತಮವಿವಾಹದ ಲಗ್ನ
 - 1⁴ ಲಗ್ನೇಷೋರಾಗುಲೋಂಪ್ರಪಟ್ಟಿಣವಕಟ್ಟಿವಂತಾಗ
 - 1⁵ ಲರಮಕೊಟ್ಟಿ ಲಾರಾಗನವಕ್ರಮ್ರವೇತೆ ದವೆ || ಅಮಿರ
 - 2¹ ದುವಿನವೆದ್ದ ಲೋಳಗನಭಯನಿಸಾಂತ್ಯ ರಕೆನಟ್ಟಿಕಟ್ಟಿ
 - 2² ಸಂತಿಸುವವೆಗಲೂಳಗಲಯುಂವವೆಗಲೂ
- (3 ಪದ್ಧತಿಗಳು ಕಾಣುವದಿಲ್ಲ)

ಹಿಂದುಗ

- 2³ ವನಸ್ಪಿಬಮುಸಗೇಳುಪ್ರಯೋಗಲೂ
- 2⁴ ಪುತ್ತು ಕಯ್ಯುದ್ದ ರಗ್ರಲಮನೆಳನುಮುನಿಸಿಪಟ್ಟಿ

- 2⁵ ಲಸ್ಯಮಿಗೇಗೇದನೇಮಕಂವಿಗಲಮ
- 3¹ ಮುತ್ತು ಕಯ್ಯುದ್ದ ರಲಜಮನೆಮಗನಬಿರಣಗ
- 3² ಲೋಪುಗೈಯಲಿಬಪ್ಪತ್ತು ಕಯ್ಯುದ್ದ ರವಿರಮಮ
- 3³ ನವಮಸ್ತುಲಂತಮನಸ್ತು ರಮನೆ ೪ ಕಳದೂಳದಮನೆಗ
- 3⁴ ಗೇವನಿಬಿಬಿನಂವೆಗವಲಾಗಮೂಜುವರಾಭವನ
- 3⁵ ನೈವಾಕನೆಯವರಾಭವನೇರಮಕ್ಕೆಯಗಲಮೂವತ್ತು
- 3⁶ ಕಯ್ಯುದ್ದ ರಮನೆ ೧ಕ್ಕೆ ಅನೈವಾಕಯ್ಯೂಗೂಡಿ ಕಟ್ಟಿಗು
- 3⁷ ತ್ತಿಗೇಯಗಮನೆ ೧೦ವ ೫ ಜಮಯ್ಯೂಗೂಡಿಜುವರಾಭ
- 3⁸ ದನೆಯವರಾಭವನೆ ೧ಕ್ಕೆ . .

(ಮುಂದೆ 17 ಪದ್ಧತಿಗಳಲ್ಲಿ ಕನ್ನಡ ಗ್ರಂಥ ಆರವ ನಾಗರಾಕ್ಷರಗಳ ವಿಶ್ರವಾಡಿ ಬಂದಿದೆ)

40

ಆದೇ ಗ್ರಾಮದಲ್ಲಿ ಮಿನಿಕಂವನ ಲಿಂಗಯ್ಯನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6 × 1' 9".

- 1¹ ಸ್ವಸ್ತಿ ಶ್ರೀರಕವರ್ಷ
- 2¹ ಲೋ ಸಂನುನ
- 3¹ ತ್ರವನನಕ್ಕೆ ಸಲುವಪ್ರಭ
- 4¹ ವನಂವತ್ಸರವನೂಳೆಬ ೪
- 5¹ ಬ್ರಹ್ಮಮತ್ಸಜವನೂ. ಸೈವಾ
- 6¹ ಗ್ರಹಾರಂತ್ರಯಬಿಸ . .
- 7¹ ತ್ರಿವಮಬೇದ್ರಪರವಾದಮ
- 8¹ ದ್ವಿರಕ್ತಮಹಾಜನಗಲಿತಂತ್ರ
- 9¹ ಮಂತ್ರಸಂಹಿತಾಮಣಿಧೃತವಣಿಪ್ಪಣಾ
- 10¹ ಯುಗವಿಜ್ಞೇಷ್ಯರವೇಷ್ವರವಾಧ್ಯಾಯ

(ಮುಂದೆ 9 ಪದ್ಧತಿಗಳಲ್ಲಿ ಮೇರಗಳು ಇವೆ ಹಿಂಭಾಗ ಕಾಣುವದಿಲ್ಲ)

- 11¹ ಲ್ಲಂಪ್ತವನೂ . .
- 1² ದಲಯ್ಯವಂತ್ರಾಜಗುರುನೋವಕ್ರೇಷ . .
- 13¹ . ಪೂರ್ವಪಟ್ಟಯ್ಯಂಗಮಕ್ಕ
- 14¹ ಲುದೇವಣ್ಣಭಟ್ಟಯ್ಯಂಗ . .
- 15¹ ಸ್ವಟ್ಟಿರಾಮವರ
- 16¹ ಯುಗೇತನಕತ್ರಿಯಾಯಕನು
- 17¹ ನಮಲಪ್ಪಕೇನುಸಟ್ಟಿಯವಗಣಗಣ್ಣಿ ಜೋಯಿ
- 18¹ ಸಪ್ತೇಯಮಗವಪ್ಪಂಪೇಣವಂ
- 19¹ ಗಮೂಳೊಟ್ಟಿಲಾರಾಗನವಕ್ರಮ

41

ಆದೇ ಗ್ರಾಮದ ದೇವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಗೋಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 2' 6"

- 1¹ ಸ್ವಸ್ತಿ ಸವಿವರ್ಷಾಂಭನೋಪಾಲ್ಮ ನೆಯಚಿತ್ತ ಬುನಾನಂತ್ಪದ
- 2¹ ದ್ರವಗಮನಗವನುದ್ದ ರವಿಮನೋಪಾಪರದನ್ನಿ ವಾಜ್ಞರನಾರುರು
- 3¹ ಟ್ಪುಬ್ರರುಂಪ್ಪಯ್ಯನಮೂಡಿಸಿದಲೇಳಲಕ್ಕೆ ಕೊಟ್ಟಿ ಮುನ್ನಿ ರಗಲಬ್ಬರಕ್ತ ೯
- 4¹ ಲ್ಲಗಂನಿಪ್ಪಣಿ - ದವಾನೂಪನೇದವಂತ್ ಕವಿಯು. ದಾರವೆಮುವಾ
- 5¹ ರಾಗಿಯುಂಕವಿರಮನೂಪುಪ್ಪತಿಶಾಂ || ಸ್ವದತ್ತಂವ

ದಿತ್ತಾಂವೋಪರೇತವಸುಂಧರಾಪ್ಪವ್ಯಸಂಪನ್ನವಸ್ರಾಣಿ
 ವಿಷ್ಣುಯಾ ಜಾಯಂತಿಮಿ |

42

ಒದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪತ್ತಿಮುದಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ — ಪ್ರಮಾಣ 4 × 2 6'

43

ಒದೇ ಗ್ರಾಮದ ಬಿಸಲುಮಾರೀ ಗುಡಿಯಲ್ಲಿರುವ ಕಂಬದಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ — ಪ್ರಮಾಣ 6 × 1

44

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ದೊಡ್ಡ ಸುಬ್ಬಸೆಟ್ಟಿ ಅಂಗಡಿಯ ಕೈಸಾಲೆಯ ಮುಂದೆ ಹೊಳಕೊಂಡಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 6 × 2

¹ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರಂಶಕವಾಡಾ
²ಕೊಂಗುನಂಗರಿ ವನವಸೆಪಾನುಂಗಲ
³ಚ್ಚಂಗಿಗೊಂವಭುಜವಿಲಪ್ರತಾಪಜೊಯ್ಯಕ್ಕಿ
⁴ನಾರಸಿಂಹದೇವರುಪ್ಪರ್ರೀರಾಜ್ಯಂಗಿಯ್ವಿ
⁵ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಸರ್ವಸ್ವಧಿಕಾರಿದಂಡ
⁶ನಾಯ=ಬಿಟ್ಟುಮಾಯಾನಕೆಲೆಯಲುಮ

⁷ದ್ವಾರಲೋಕಪುರೋ ಕೆಪೆಯಾನು
⁸ ಗಗೆಭರ
⁹ ರಬಿಟ್ಟ ನಾವನಾಗಿವೊ
¹⁰ಪನ್ನತನವೆಕಿಡಿನವನುಗಲಗವಾರಾಣ
¹¹ಯಲುಕವಿಲವ ಕೊಂಡಂತವನ ಪವನಯ್ಯ

45

ಅಗರವ ಹೋಬಳಿ ಅಗರದಲ್ಲಿ ಅಷ್ಟೇನಂಸಿಂಹ ದೇವಸ್ಥಾನದ ಯಡಬಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 6 × 1

¹ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಫಲವಯೋರೀಪಾಪನ
²ಕವಂಪಂಗಳು ಗಣೇಶಯಪ್ಪವ್ರಸಂಪ
³ತ್ವರವತ್ಸಯುಜಾಂಬಲಾಶ್ರೀಮಂತ್ರಿ
⁴ವ ಪಾದೇವದೇವ ಪದಮಾರ್ಗಗ್ರಾ
⁵ರವಲ್ಲಿನೊಸ್ರೋಗೇಗಾರಸಂಪನ
⁶ಪ್ರಾಪ್ತಾಕಾಲದನ್ನೇನಿಂಪವಾ ರು
⁷ಕಳ ಲನೇಕಾಲ್ವಿಲತು
⁸ವಮಿರ ಗಿಣಿಗಾಪ ಯಾರ
⁹ಪ್ರಧಾನವಮುಖ್ಯರಾಷ್ಟ್ರ
¹⁰ನವರವ ಪ್ರಮುಖದ್ರವ್ಯವಿಲವನಿ
¹¹ಸೀಮದ ಬದನೆಯವಾರವುಖ್ಯ
¹²ನವರವ. ಮುಖ್ಯಮೂವಿ-ರ ಗಾ

¹³ಗ್ರಹಾರವಮ.ರೂಪತ್ಯವನುಮಾ
¹⁴ಕುತಲೂಯಿವಿರೂಕೊಳಕ್ಕೆ ಕಲ್ಲೂ
¹⁵ಪಟ್ಟಿನಿಲಿರ ಕೊಳದಲ್ಲಮಳದ
¹⁶ಮೂನೂತೋನಿವ ಸೋದ್ಧಾರ
¹⁷ವನೂಮಾಡಿನವನೂಮಗ
¹⁸ಕಮಾಪಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
¹⁹ನವ್ಯಂಕುಲಬಿನ್ನಗವೇಕ
²⁰ಬಾಪವಿಪ್ರವ್ಯಾಪ್ಯಂವಿಕರಂ
²¹ಗತತಃ | ಗಂಭೀರವಾಣ
²²ದೇವಾಪಾಲಯಯಬಿನ್ನರೇತ್ಯವ್ಯಾಪತತುಗ
²³ಗಾಪಾ !

46

ಅದೇ ದೇವಸ್ಥಾನದ ಉತ್ತರಾಂಗದ ಗೋಡೆ ಮೇಲೆ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

47

ಅದೇ ದೇವಸ್ಥಾನದ ಬಿತ್ತಿರುವ ಮುರದ ಕಂಬದಲ್ಲಿ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

48

ಅದೇ ದೇವಸ್ಥಾನದ ಗೃಹ-ಗೃಹದ ಬೋಗದ ಗೋಡೆಯಲ್ಲಿ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

49-51

ಅದೇ ದೇವಸ್ಥಾನದ ಬಿತ್ತಿರುವ ಮುರದ ಕಂಬದಲ್ಲಿ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

52

ಅದೇ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಪಾರ್ಶ್ವದ ಗೋಡೆ ಮೇಲೆ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

53

ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ

¹ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ

54-55

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣೋತ್ತರ ಗೋಡೆಗಳ ಮೇಲೆ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

56-58

ಅದೇ ದೇವಸ್ಥಾನದ ತಳಮೇಲೆ ಕಲ್ಲಿನಲ್ಲಿ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

59

ಅದೇ ಗ್ರಾಮದ ಮುಂಭಾಗದ ದೇವಸ್ಥಾನದ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

60-61

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ
ಗ್ರಹ ಮತ್ತು ಆವರಣ

67

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವ ಪಳೆಯುರದಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ — ಪ್ರಮಾಣ 3 × 1' 10'

68

ಅದೇ ಗ್ರಾಮದ ಚೌತೋಬ್ಬರೀ ದೇವಸ್ಥಾನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4' 6' × 2 4'

¹ ಸ್ವಸ್ತಿಶ್ರೀಕವರು ೧೬೫೦ನೆಯಿಂದ² ಕಸಂವತ್ಸರದ ಫಲ್ಗುಣ ಶುದ್ಧ ೫ನೆಯ ೨೫³ ಮನವುಹಾರ. ಅಧಿರಾಜರಾಜಪರಮೇ⁴ ಶ್ವರಪ್ರತಾಪದೇವ ಮಹಾರಾಯ⁵ ರುಪ್ಪದಿನೀರ ಜ್ಯೋತಿಯುತಿಪ್ಪಣ್ಣ⁶ ಅವರಿಂದ ಸಕಲಸಂಪ್ರಾಪ್ತಿಯಾಗದೇ⁷ ಕೊಡುವುದಿಲ್ಲವೆಂದು ದಯವಿಟ್ಟು⁸ ಸಮಜ್ಞೆಗೊಡಪ್ರದಾನವಾದುದು¹¹ ವಿದ್ಯಾಭಿಷೇಕಕ್ಕೆ ನಾನಾದೇ ಗಳು¹⁴ ದೇವರಮಾಸ್ತರಿ ೬೩ ಮಗ್ಗ ೧ಕ್ಕೆ ಗ ೧¹⁵ ವನುತ್ಪಜ್ಜುವರು¹⁶¹⁷ .. ಅಪರಾಧ್ಯಾಸ್ತಾಯಿಯು

69

ಅದೇ ಗ್ರಾಮದ ಉಪ್ಪರಿಗೆ ಬಸವನ ಗುಡಿಯ ೬೪

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ — ಪ್ರಮಾಣ 4 × 2 9

70

ಅದೇ ಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ — ಪ್ರಮಾಣ 5 4' × 2 6'

ಗುಮ್ಮಪ್ಪೇವೆ ತಾಲೂಕು.

1

ಪ್ರಮಾಣ 5' x 1' 6"

ಪ್ರತಿಭಟನೆಗೆ ಸಿದ್ಧರಾಗಿರುತ್ತೇವೆ.

ಆದೇ ಸ್ಥಳದ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 1' 9".

- ¹ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಘ್ರೋದಯಾರಾಶೀನಾಹರಕವರುಷ ೧೬೧೬ ಸಂವತ್ಸರಾದಿನಿಂ
- ² ವತ್ಸರವಾತ್ಮೀಕವುಡ್ಡೆ ಬ್ರೂಮನ್ಮಹಾಮಂವಳೇಶ್ವರಂಜವಾದಿಕೊಳುವುಸನುಳವನು
- ³ ಮುಖಸಂಕಸನಗೊಣಭೇರಂಕಡಕ್ಕೇಶ್ವರಗಜವೇಶಿಕಾಪಟೊಯಿನಂವೇಶಧಿಪ
- ⁴ ತಿಳುಂಮುದ್ದು ರಯಿಂಮುಖಿಯವಡೆಯರಕುವೂರಂಶ್ರೀವೀರನಂಜರಾಯವಡೆಯರನು
- ⁵ ನೆಯಮುರಾಪ್ರಧಾನವೇವರಾದುನವರಮಕ್ಕಳುಪರ್ವತಯನವರುತಿರುಮುಂದಲ್ಲಮಾಡು
- ⁶ ರವ ಒಡೆಯರುಗಳೆರೊಳಗೊಡೆಯವನಕ್ಕೆ ಸಮಷ್ಟಿಗೊಟ್ಟುಗು ಮೆವಧಮಾ
- ⁷ ಬ್ರೂಸನವಕ್ಕಮುನೇಂದರೆತ್ತಿಯಂಬಿಕಡೇವರವದ್ವೈತವಡಿಗೆಸರ್ವಮಾಂವ್ಯಂಸಗಿನ
- ⁸ ಡೆವುಬುನಂಮುನಹೈಯಲಿನಂಮತಂದದೇವರಾಯಕವರುಪುರವಗ್ಗವಾ
- ⁹ ಲಿಂಗಮುದ್ದೆಯುಕ್ಕೂಡುಕಿಂಕೊಡುಯೊಸ್ತುಗಿಳುಪನುಕಟ್ಟಲಗಿನಯೊಕ್ಕಿಪಿಯನುಕ
- ¹⁰ ಟ್ಟುಳಕಪಿಳಳಗಿಳಕೆಯಮುರಂನುಯಿಕ್ಕಿ ೧೬ ಕೆಪುರಗುರಗೊಳಗೊಳುಡಿಕೊಂ
- ¹¹ ಡುಳುನುಳುನುತಿಮ್ಮಪುರವನುಳುಗುತ ಗೆಹಂನರವಾಹೋನನುಶ್ರಿಯಂಬಿಕಡೇವರ
- ¹² ಭಂದಾರಕ್ಕೆ ವರುಷವರುಷಂಪ್ರತಿಸಲಿನವೆಗ್ಗಳವಾಗುಮಟ್ಟುಪವಂಧಾಹೊಂನೈ
- ¹³ ರಾಜಪುರವಡೆಯರಗಳೆರೊಳಗೊಡೆಯನು
- ¹⁴ ಡಾಕಕ್ಕೆ ಸಮುಗೊಳೊಟ್ಟವುಗಿಳಪುರವಹತುಸ್ಸಿಮೊಗೊಳವಗ್ಗಿ ೬ ದ್ದುಳುಕಡಕೆಹೋ
- ¹⁵ ಟ್ಕಳಳೊಳೊಳುರವರುಷಂನುಮೊಳುಹೊಂನುನುಕೊಡುರಾಧಾಪವಪಿಪಿಹಂ
- ¹⁶ ಘಟವೆಪಿಪಿನುಳುಪಸವಕಳುಮುಂತಾದವನುಳುನರ್ವಸ್ತುವುರನುಳುಗುವೊಡು
- ¹⁷ ನುಳುವಿನಕೊಡುತಿ
- ¹⁸ ಸತಧಾತಿಫಿನಿಲೆಗೊಟ್ಟುಪ್ರಮಾಣಿನಹೊಂನುಳುಳುಗೊಟ್ಟುಪಡೆಯರಿಗವರುಷ ೧
- ¹⁹ ಒಂದಂಕಸನಯಿದಾನವದಾರ್ಥಲಭಿಗಾರವದಾನವೀಯೋವಪರವಾಟಸಹೂಟಯೊ
- ²⁰ ಲಿನಲೆಕ್ಕೆ ಪಲ್ಲಾಟಗ್ರಾಮದಲ್ಲಿತೊಟಿಸಲುಂಟಾದವರ್ವಳುಯದುಳುಗೊಗ್ರಾಮದಗು
- ²¹ ಂತಗಿದಾಗ ೧೬ ಹೊಂನುತೊಟಿದಲುಪಡ್ಡೆಯವನುಳುಳುಗಿದುಮೊಳುರಾಹೊಂನನುಳು
- ²² ಒಡೆಯರಿಗ ೬ ಲೆಕ್ಕೆ ಪಲ್ಲಾಟಪಟ್ಟುಒಡೆಯರಿಗತಕ್ಕೆ ಪಟ್ಟುಳುರಾಯದಹೊಂನುಳುಂ
- ²³ ಪುಳುಪಟ್ಟುಒಡೆಯರುಲರೊಳಗೊಯ . . . ಹೊಂಡುತಿತ್ತ ಯಿಂಯವರುಳುಗ್ರಾಮು
- ²⁴ ಅಡಕೆಯವರುರವಲದಾಯುಪ್ಪು ವಸಂಮುಪವರುಷವರುಷವಲದಾಯವ
- ²⁵ ನೆನೋಡಿಬಯಡೆಯದೊಸಲುಳುಮಯಪುರವನೂ . ಸೋಮಾರದೇವ
- ²⁶ ರಆಧಿಕಾರಗಳೆರೊಳಗೊಳುಗ್ರಾಮದಗುತ ಗೆಹಂನರವುಹೊಂನ
- ²⁷ ನೂತೊಟಿದಲುಪಡ್ಡೆಯವನುಳುಳುಗಿದುಮೊಳುಳುರವೊಂನನುಳುಳುಯದ
- ²⁸ ಗಳಕಟ್ಟಳೆಯೂವನನಿಂಬಪರೂಅಂದುಳುಪುರವಲ್ಲಿನೂಮುಳುನೂರದೇವ
- ²⁹ ಂನಿಹಾನವರವಕೆತ್ತಿಯಂಬಿಕಡೇವರವದ್ವೈತವರ್ವೈಯನವರೂನಿಲಿಸಿದಧಂ
- ³⁰ ಮ್ತುಃ ಬಾಳನ || ಉನವುಳುನಯೊಳುಮೊಳುಳುರಾಹೊಂನನುಳುನು
- ³¹ ಪುಲಂ | ಹಾನಪ್ಪುಗ್ಗಮವಾಪ್ಪುತಿಪಾಲನಾಡೆಚ್ಚುತಂದಂ | ಸ್ವತ್ತಾ
- ³² ದ್ವಿಗುಣಂಪ್ರಣುಪವದತ್ತಾ ನುಮಲನಂ | ಪರವತ್ತಾ ಪರೋಗಸ್ತ
- ³³ ದತ್ತಂ: ಪ, ಲಂಧವೇತ | ಸ್ವತ್ತಾಂಪರವತ್ತಾಂನಾಯೋಪರತಿವನುಳುಧರಾಂ |

ಯಾಂ.ಗನಕ್ರಮವೆಂತೆದರೆ | ನಮಾತರಕಣಾಂಯೋಮೆಪಡುಗುನಾಸಕ್ಕ ಇವಮುಲ್ಲಾ ನಕ್ಕೆ ಪ್ರತಿನಾಮವಾದಕಾಮ
 ಲಾಪುರವಲಭ್ಯಾರದಲೂನಮಗಿಸರ್ವಮಾನ್ಯವು.ಗಿ.ಸ[ನ]ಸ್ಥವ.ಗಿನಡವಿಪಮುಡಿರರ್ಪಣಕರಯಲ್ಲೆ ಯತೋಟವಿತ್ತಿಂ
 ಗೋಪಗಇವಂಯಕದಲ್ಲಿನಮದಾರಾಸಹಿತವಾಗಿನಡಮೂಪತ್ತಿ.ತ.ಇತೋಟವಿತ್ತಿ'ಕ' ೧೯ ಲಪಯಕವಲ್ಲಿಗೋಪಗಇ
 ಲ್ಲಿಕ್ರಯವಾಗಿದುವಿತ್ತಿಗಂ ೩ವತ್ತಿ ಯುನಂಮುಚಿಕ್ಕಪ ತ್ರಿಯಂಬಿಕದೇವಗಇಮೇಲಣಲಿಕ್ಕಕ್ಕೆ ರಲವಾಗಿತ್ತಿ
 ಯು ಬ್ಬ ಬಲವಗಿಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟವಾಗಿರ್ದೀತ್ರವಮನ.ಉಕೊಂಡದುವಿತ್ತಿಂಕಗಿಂಆಕ್ರಯಕ್ಕೆ ತತ್ಪ ಲೋಚಿತ
 ೨ವರ್ವನಕ್ರಯವಿತ್ತಿ ೧ ಕಂ ೧೦೦ ಲಿಕ್ಕ ಬಲವಿತ್ತಿ ಲಿವಿಕ್ಕಕ್ರಯ ಗ ೨೫೦ ಆಕ್ಷರದಲ್ಲು ಯಿಂವೂರಲಯವತ್ತು ವರಹಾಕ್ಕೆ
 ಕೊಟ್ಟವಾಗಿರ್ದೀತ್ರಕ್ಕೆ ಸಲುವಗಿದ್ದೆ ಬದ್ಧ ಬುಲೋಟಿತುಕೊಡಮನಕಳಕೊರಾರನಿಧಿಕ್ಷೇಪಪಾಷ.ಣಲಕ್ಷೀಣಿಆಗಾ
 ಮಿಸಿದ್ದೆನ.ದ್ಯೂಗಇಂಬಲಪ್ಪ.ಭೋಗತೇಜಸ್ವ್ಯ[ವ್ಯ]ಪ್ರಚಯಾಕ್ರಮಗಿತ್ತಿಯಂಬಿಕದೇವಗಿಸಲುವದಯಂದಾನಾವು
 ನಂಮಪ್ರಪತ್ತಿಗ್ನಾ ತಿದಾದಾದ್ಯಾಧ್ಯಮ[ವ್ಯ]ಪ್ರಪರಸುವಾಗ್ರಿವಂಮಸ್ತು.ಸಿಯಂಬಪಂಚಪ್ಪಕೊಟ್ಟಕ್ರಯವನಯಿಂ
 ತೊಪ್ಪವಕ್ಕೆನು.ಕ್ಷೇಗಇವುಲ್ಲಾ ನದರೇಬಿಗಇವುಕ್ಕೆ ಇದಂಗಳಾಗಲಕ್ಷಮಿನಾಧಾಪ್ಪರಮಕ್ಕೆ ಇವಾರಣಾಗಿನವರೂಪ್ಪ
 ರುಯಿಮುರಿಯಾದಗಿರಾವಪ.ಫಟ್ಟಿಯುನವರ

5

ತರಕಣಾಂಬಿ ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಾಲಯದ ವೈಗಳಬಾಗಲಿಗೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 4.

೧ ಭಮಸ್ತು ಸ್ತುತಿ ಪ್ರಜಯಾಘ್ರದಮಾರಲಿವಾಪನಕವರಾಪ ೧೫೩ ಸಂ

೨ ದುನಡವತರ್ಪಣವನವರಕ್ಕಾಕ್ಷಿನವರನ್ನರದಕಾರ್ತಿಕರು ೧೦ಬ್ರಿಮಸ್ತು ದಾದೇವದೇವತಾಪ್ತಮಂತರಕಳಾಂ

೩ ವಿಯ್ರಮೂಲಸ್ತು ನದೇವರೈರಯಿವೇದ್ಯಾಂಗರಂಗ.ಫೋಗರರೋತ್ಸವ ೧ವರಾದನೇಗ್ರೀವಸ್ತು ಪಾಮಂಪಳ

೪ ಸ್ವರೂಪಿಣಾ ಕುಕ್ರೇಶ್ವರಗಜಪೇಯೋಗಜವಾದಿಕೋಪಕವನ. ೧ವನುಮುಲರಸಂಕಸೂರಗಾಪನಕಲಧಮಾಪು

೫ ತಿಪಾಲಕಂಪ ಹ.ರಾಜ್ಯಾಧಿಪತ್ರಿವೀರಲಂಮತ್ತೂರನೂರ.ಯಾಪ್ತ ದ ರೂಪಮಗಾಗಿಸಮಹಿನಂಮದುಹ.ಬ್ರಧಾ

೬ ನುಮಲಾತುತಿಗಲಪ್ಪ ನಯನಕೊಟ್ಟಿರದಕಳಾಂಬಿಯಮಾರುಪರ್ಯ.ಪಚಿಕ್ಕ ನಮಯ್ಯನವರಿಗಿನರೂಪನ

೭ ಕೊಟ್ಟವನಿ ದಿ೦ ತೇರಕಾಲಿಕೆಯುಸ್ತುಂಮೃಧಂಮೃಗ.ಗಾಸನಕ್ರಮವಂತೆಂದರಯಿಂ

೮ ತರಕಣಾಂಬಿನಾಡಪ್ಪ ಯಿಮೂಲಸ್ತು ನದೇವರೈರಕಾಲಿಕೋಗದೇವದಾಪ್ತುತ್ಯದಾದುದಾಗ್ರಾಮಗಳ

೯ ಮೂಲವಾಲು ಮಿರಯೂರುಪದಗನೂವರಾದಾಗ್ರಾಮಗಿ ೧೦

೧೧ ಪಶ್ಚಿಗ

ಮೇಲ್ಬಗದಲ್ಲಿ

೧೧ ದಾಸಮಾಲನಯೋಮೌದ್ಯದಾನಾಪ್ತಿಗ್ರೀವೋನುಮಲನಂ | ದಾಪಾತ್ಯಗ-

೧೨ ಮನಾಪ್ಪೋತಿಪೂನಾಪಚ್ಚರಂಪದಂ ||

6

ಆಂ ಗ್ರಾಮದಲ್ಲಿ ಲಕ್ಷ್ಮೀವರದರಾಜಸ್ವಾಮಿ ದೇವಾಲಯದ ಪಾತಾಳಮುಖದ ಉತ್ತರಕಡೆ
 ಜಗದೀಶ್ವರ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5 x 1' 8".

೧ ಭಮಸ್ತು ಸ್ತುತಿ ಪ್ರಜಯಾಘ್ರದಮಾರಲಿವಾಪನಕವರಾಪ

೨ ದುನಡವತರ್ಪಣವನವರಕ್ಕಾಕ್ಷಿನವರನ್ನರದಕಾರ್ತಿಕರು

೩ ವಿಯ್ರಮೂಲಸ್ತು ನದೇವರೈರಯಿವೇದ್ಯಾಂಗರಂಗ.ಫೋಗರರೋತ್ಸವ

೪ ಸ್ವರೂಪಿಣಾ ಕುಕ್ರೇಶ್ವರಗಜಪೇಯೋಗಜವಾದಿಕೋಪಕವನ. ೧ವನುಮುಲರಸಂಕಸೂರಗಾಪನಕಲಧಮಾಪು

೫ ತಿಪಾಲಕಂಪ ಹ.ರಾಜ್ಯಾಧಿಪತ್ರಿವೀರಲಂಮತ್ತೂರನೂರ.ಯಾಪ್ತ ದ ರೂಪಮಗಾಗಿಸಮಹಿನಂಮದುಹ.ಬ್ರಧಾ

೬ ನುಮಲಾತುತಿಗಲಪ್ಪ ನಯನಕೊಟ್ಟಿರದಕಳಾಂಬಿಯಮಾರುಪರ್ಯ.ಪಚಿಕ್ಕ ನಮಯ್ಯನವರಿಗಿನರೂಪನ

೭ ಕೊಟ್ಟವನಿ ದಿ೦ ತೇರಕಾಲಿಕೆಯುಸ್ತುಂಮೃಧಂಮೃಗ.ಗಾಸನಕ್ರಮವಂತೆಂದರಯಿಂ

- ⁷ ಸಾಧವೇವಂಶಂಧೋಗಮುನ
- ⁸ ಸದೀಗ್ರೀಮುಮಾಪುಂಸದೀಶ್ವರಘೋಷಾಂ
- ⁹ ಕತಕ್ರೋಧ್ಯರಗದ್ವೇಷಾಂ . ಜಮಾ
- ¹⁰ ಕೋಗಮವೇನೋಮನುಮುತರಸಂಕ
- ¹¹ ಸೂತೇಗುಜನಕಲಧಂಮುಪ್ರಯಾ
- ¹² ಲಕಂಮಾಪಾಪ್ಯಾಧಿರತೀಯಂವತ್ನ[ರ]
- ¹³ ಶ್ರೀವೀರನಂದರಾದುಪ್ಪೇದೇಯ-ದಧ
- ¹⁴ ಮುಪಾಗೂವಪ್ಪುಗ್ಗನುಮುಮಾಪ್ಯ
- ¹⁵ ಧಾನುಪ್ಯಯಾರಾಣವರೇಗಚ್ಚಣಿ
- ¹⁶ ದಾನೋಕೋಬ್ಬುಯಿಗತವಕಣಾಂನಿಯಾಪಾಂ

- ¹⁷ ಪತ್ಯಗುಜನಿಕ್ತ ಸಂಪದ್ಯುನವರೇ
- ¹⁸ ನಿನಗಪವಕೋಬ್ಬು . ಮಂವೂದಿ
- ¹⁹ ಕೊಬ್ಬತ್ತೇರಕಾನಿಕೇತನೈವ್ಯವ್ಯವರಮ್
- ²⁰ ಬಾಪನವಕ್ರಮುತೇಂದರಯಾ
- ²¹ ದರಕಾಂಜಿಯಾಪಾಪೋಗೇಯಿಆಳ್ವಾ
- ²² ಸಾಧವೇವದೇಶೇಕಾನಿಕೇವೇವದಾಯ
- ²³ ಬ್ರಹ್ಮವಾದುವಗ್ರಾಮಗುಪೋಪಾ
- ²⁴ ಅಧಃಪಾಲವವವಾಗುಮುಕಡುಬ್ಬ
- ²⁵ ವ್ಯಕ್ತಗ್ರಾಮನುಗ್ರಾಮವದಪ್ಯ

(ಬಿಜ್ಜಗದಲ್ಲಿ ಅಕ್ಷರಗಳು ಬೋಗದೆ .)

7

ಅದೇ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ಬೊರಗಿತ್ತಿಯ ಕಣ್ಣಿನಲ್ಲಿ.

- ¹ ಪ್ರಮುಖವಾದುಮದೇಶ್ವರವಗಾಂ . ಪಂ
- ² ಸ್ವರ್ಗರಾಗಂವಕೋವೇವೇವೋಗಮುಗುತರಸು

³ ಗಳವೇನೋಗಾಪ

8

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ರಾನುಭವ ದೇವಾಲಯದ ಪಾತಾಳಮಂಟಪದಲ್ಲಿ ಪೂರ್ವಕಡೆ ನೆಟ್ಟಿರುವ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 6" × 3'.

- ¹ ಶ್ರೀಮತೇರಾವನುಮಾಯನಮೂರುಮುಸ್ತುಪನುಭವಿ
- ² ಯುರಾಜಿವಾಪನಕವರುಷ ಉಪನಂದವಿಕುಮನವತ್ನ
- ³ ವಪತ್ನವ್ಯುಲಿ ಗುಲಿಶ್ರೀಮನ್ಮಹಾರಾಧಿರಾಜರಾಜವರಮೇ
- ⁴ ಸ್ವಭೀಗ್ರೀವಪ್ರಾಂವಕ್ರೋಧ್ಯೋಗೇವಮಾಪಾಪ್ಯುಪ್ಪುಗ್ರೀವಾಂವ್ಯಾ
- ⁵ ತ್ರಿರಲು 1 ಅವರಮಾಪ್ರಾಪನ
- ⁶ ಪರಕ
- ⁷ ಸಾಂವಯ್ವಲಿವಮಾಡಿಮಿಶ್ರಮನಮಾಪೇವದೇಶೇಶ್ವರ ಮುಗಾಂವುಪೇವ
- ⁸ ಗೇರೋಗ್ರೀವತ್ನ ಕೊಪ್ಪವದವಕಣಾಂಜಿಯಾವಾಗ್ರಾಮಗೇವೇವೇ
- ⁹ ವಾದುಬ್ರಹ್ಮವಾಯವೋಪಾಪಾ
- ¹⁰ ಗ್ರಾಮನುಗ್ರಾಮಗುಪೋಪ ಲಮುಪದೇಗೇವೋರಲಾವಪ್ರತ್ಯೇಕಗ್ರಾ
- ¹¹ ಮುಗೇವಪ್ರತ್ಯೇಕಪ್ರತ್ಯೇಕೇಯರಮಯರಮೂವಿನಕೇವೋ
- ¹² ಲಾಪನವವಗುಆರ್ಯವೇವರಮುಪದೇಶಿಕೋಪತ್ನೇವಕಣಾಂವದು
- ¹³ ಅಪ್ರವ್ಯಗೇಮಂವರನೇವನೇಯರನಂದಯಾಪರನೇ
- ¹⁴ ಕೇಕೊಟ್ಟಿಲು ಯೋರಕಾನಿಕೇಯಮೂವುರಕಣಾಂವದು
- ¹⁵ ಲಾವದೇವರಾ ಯಾಲಿಕ್ತ ಪಶ್ಚಿಮಾಳವಾಂವತ್ನ ಕೊಬ್ಬು
- ¹⁶ ಅಪ್ಪಾವೇವರವೇಶೇಶ್ವರ

14

ಅದೇ ಗ್ರಾಮದ ಬಾವಿ ಪಕ್ಕದಲ್ಲಿರುವ ಕಟ್ಟಡ.

ಪ್ರಮಾಣ 3 x 2

¹ ಸ್ವತ್ತಿನ (ಮಾನ್ಯರಾದವರ ವಸ್ತು)

² .. ದೊಡ್ಡದು

³ ಕಾಡಿನಲ್ಲಿ

⁴ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁵ ಗೋಡೆಯ ಕೆಳಗೆ

⁶ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁷ ಸ್ವತ್ತಿನ ಗೋಡೆ

⁸ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁹ ಕಟ್ಟಡದ ಕೆಳಗೆ

¹⁰ ಕಟ್ಟಡದ ಕೆಳಗೆ

¹¹ ಕಟ್ಟಡದ ಕೆಳಗೆ

¹² ..

15

ಅದೇ ಬೋಟು ಬೆರಗಿನಲ್ಲಿ ಗ್ರಾಮದ ಅಂಚಿನಲ್ಲಿರುವ ಬಳಿ ನೆಟ್ಟ ಕಟ್ಟಡ.

ಪ್ರಮಾಣ 3 x 2

¹ ಸ್ವತ್ತಿನ (ಮಾನ್ಯರಾದವರ ವಸ್ತು)

² ಕಟ್ಟಡದ ಕೆಳಗೆ

³ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁴ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁵ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁶ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁷ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁸ ಕಟ್ಟಡದ ಕೆಳಗೆ

(ಮುಂದೆ ಕಟ್ಟಡದ ಕೆಳಗೆ)

16

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ರಾಸಾಯನಿಕದ ಬಾವಿ.

ಗ್ರಾಮದ ಕೆಳಗೆ

17

ಅದೇ ಬೋಟು ಕಟ್ಟಡ ಗ್ರಾಮದ ಅಂಚಿನ ಬಾವಿ ಬಳಿ ನೆಟ್ಟ ಕಟ್ಟಡ.

ಪ್ರಮಾಣ 4 x 2

¹ .. ಸ್ವತ್ತಿನ (ಮಾನ್ಯರಾದವರ ವಸ್ತು)

² ಕಟ್ಟಡದ ಕೆಳಗೆ

³ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁴ ಕಟ್ಟಡದ ಕೆಳಗೆ

⁵ .. ಕಟ್ಟಡದ ಕೆಳಗೆ

⁶ ಕಟ್ಟಡದ ಕೆಳಗೆ

(ಮುಂದೆ 5 ಕಟ್ಟಡಗಳು)

18

ಕೆಲಸೂರು ಹೋಬಳಿ ಕೆಲಸೂರು ಬಸ್ತಿಯ ಬಳಿಗೆ ಗೋಡೇ ಮೇಲೆ.

¹ ತ್ರಿಚಂದ್ರಪ್ರಭುಜಿನೇಂದ್ರಾಯನಮಃ | ತ್ರಿಮಂತ್ರರಮಗಂಧೀರಸ್ವದ್ವ್ಯಾಹಮೋಭಿಲಾಂಭನಂಜೀದ್ರಾತ್ರೈಲೋಕ್ಯನಾಭಸ್ವಣಾ

² ನಂದಿನಾಸನಂ | ಸ್ವಸ್ತಿಶ್ರೀಕವರೇತ್ರಿ... ಪುಷ್ಪಿತ್ರಯಸಂಪೈಶ್ಚಿತೇವರ್ಷಸಂಪ್ರತಿವರ್ಷಧಾರಣಿತಮಾನಿತಾಸ್ಯತಿ
ಧಾಸಪ್ತ ವಸ್ತ್ರಾಂಗುರುನಾ

³ ಸರೇವ್ಯಗ-ರೋಭಿಯೋಗೀಯು... ಕರ್ಣಾಟಕನಾಮದೇವಿಲಸಂತೈದ್ಯೈತೇ . ಉಭೇ | ತ್ರಿಮೂರ್ತ್ಯೋಮಹಿಸೂರನಾ
ಮನಗರೇವದ್ರತ್ನಗಂ

⁴ ಹಾಸನಾಸೀಸಾರ್ಧವಟಾಂವರಾಜತನುಭೂರಾತ್ರೇಯಗೋತ್ರೋದಿತಾಕೇವನನ್ನಿ ಹವಪ್ಪನಿಗ್ರಹಮತೇಃಪ್ಪನುರಕ್ಷಾಂಜ
ಸುರೇಕ್ಷಾಂ

⁵ ನಾನೈವಪ್ರಾಂಪುಣ್ಯಾರಂಭಿಸತ್ತುಪ್ಪೋವ್ಯಮಾಂಜ್ಞಮಃ | ನಾನಾವೇಶಸ್ಯ ಪಾಲಮಾಲಿವಿಲಸದ್ರತ್ನ ಪೂಜಾರ್ಚಕಮಾಂಭೋ
ಜೋರಾ

⁶ ಜ್ಯವಿಬಾರಣೈಕಚತುರೋಭಾಸ್ವನ್ಯದಾನ್ಯಾಗ್ರೋತೇವಸ್ವಿವಿಬುದ್ಧಿಫರಷ್ಣಣಚಾಸುಕ್ಷಾಂತಲಿಲಾನಿಧಿನಾಗಾಣಾಂನೃವಿಚಾರ
ಕೋವಿಜಯ

⁷ ತ್ರೈಲೋಕ್ಯರಾಜೋತ್ಸವಃ | ತತ್ಪಾದಾಶ್ರಿತಾಂತಕಂಡಿತಸುತುತ್ರಿವತ್ಸಗೋತ್ರೋರ್ದೈವೇರಾಜದ್ರಾಜಯಸ . ಜಾಪ್ರವಿಲಸದ್ವಿ
ಕ್ಷಾಪನಾಕ

⁸ ನ್ನಗಾತರಿದೈತ್ಯಪ್ರವಧಾರ್ಯವ್ಯವ್ಯವರೂಪಃ | ಸದ್ಧರ್ಮಕೃತ್ಯಾಂವಾಪ್ನೋಸಾಪ್ತ ಕೆಲಸೂರುನಾಮನಿವೃತ್ತೈತ್ಯಾಲ
ಯಾದಿ(ತು)ಗ್ಗಿತಾಂ | ೧ | ತ್ರಿಚಂದ್ರಪ್ರಭುತೀರ್ಥಕೃತ್ವಿದ್ಯಮದೇವಜ್ಞಲಿಂಗೀದೇವಿಕಾಂವಿಂಬಾಂ... ಪುನಃಪುನಃ
ಬಸುತ್ಯಾ

⁹ ಸ್ವಿತಾಂಕೋಭನಾಂಪ್ರಾಪ್ತಕ್ಷಯ್ಯಾರಸನುಕಾರಯನಿವ್ರೀಪ್ಪಾಪ್ರತಿಪ್ಪಾಂಪುನಸಸ್ಯಕಾಸ್ಯರೂಪ . ವಾಚಗುರುನಾಮಕುಂ
ಯುಧಾವನ್ಮನಃ || ತ್ರಿಮಂಗಳಲಂಭವತು | ವರ್ಧಕಾಂಜಿನಾಸನಂ ||

¹⁰ ಸ್ವಿತಾಂಕೋಭನಾಂಪ್ರಾಪ್ತಕ್ಷಯ್ಯಾರಸನುಕಾರಯನಿವ್ರೀಪ್ಪಾಪ್ರತಿಪ್ಪಾಂಪುನಸಸ್ಯಕಾಸ್ಯರೂಪ . ವಾಚಗುರುನಾಮಕುಂ
ಯುಧಾವನ್ಮನಃ || ತ್ರಿಮಂಗಳಲಂಭವತು | ವರ್ಧಕಾಂಜಿನಾಸನಂ ||

19

ಅದೇ ಬಸ್ತಿಯ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಪಾಳೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 3'.

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಸ್ರಯಂಪ್ರೀದ್ವಿವಜ್ಞಭಂಸರಮುಘ್ನಿರಕ
ಯಾದ
² ವಕುಲಾಂಬರಮೃದುನೇನಮೃತ್ಪ್ರಜ್ಞಾಪಾನಾಸೀಮಲೆರರೋಽಂ
ಗಂ

³ ಹಕದನಪ್ರತೀವಮಲೇವಾಜಾನಾರಂಭಿಸ್ತೀತನದಾದೋ
⁴ ರಗಿರವಗ್ಗಮಾಂಜ್ಞತಲವಕೇರಾಮುಗೇರಾಂಜ್ಯವಿಮೂರ್ತಕ
ಜೋಲಂ

⁵ ಜ್ಯವೃಷದ್ವಿಜ. ಪುನಃಪುನಃಪ್ರವಧಾರ್ಯವ್ಯವ್ಯವರೂಪಃ | ಸದ್ಧರ್ಮಕೃತ್ಯಾಂವಾಪ್ನೋಸಾಪ್ತ ಕೆಲಸೂರುನಾಮನಿವೃತ್ತೈತ್ಯಾಲ
⁶ ನ್ನಗಾತರಿದೈತ್ಯಪ್ರವಧಾರ್ಯವ್ಯವ್ಯವರೂಪಃ | ಸದ್ಧರ್ಮಕೃತ್ಯಾಂವಾಪ್ನೋಸಾಪ್ತ ಕೆಲಸೂರುನಾಮನಿವೃತ್ತೈತ್ಯಾಲ
⁷ ವರ್ಷ ೧೫೧೦ ವಿರೂಪಾಕ್ಷನವತ್ಸರವತ್ಸೈತ್ರಯ ಗೃಹಿಣಾ

⁸ ರಂವಮಸ್ತುತ್ರಿವೇದಿಯನಾಶಮಪಾಪಭೂಕೋಲ್ಲಾ
⁹ ದರಕರ... ಚವಂಗೋಭಮೃರಂ
¹⁰ ಗಣ್ಣಿ ಕುಮಗುನಾಪಕೋಸೂರಬಗವಯುಕ್ತಿಕಾಮೃತ್
¹¹ ಕನಿವಿಂಚುಮಂವಮಾನೇಯಮುಮಂವಿಶ್ವರೂಪಾಧವ್ಯಾ
¹² ಕಾಯ್ಯವನೇವಿ. ದವಗೇಗುತತಿಯಾಪ್ರತ್ಯಾಪಮಂ
¹³ ಕವಿಲಮುನಂಕೋಂದವೋದೇಶಕ ದೋರು | ಸ್ವಪ್ರಾಂಪದವ
¹⁴ ಪ್ರಾಂವಾಂಜೀಪ್ರತಿವಸುಂಧಾ | ಪುಷ್ಪಿವ್ಯರ್ಷಸಸಸ್ಯಾಣಿ
¹⁵ ವಿಷ್ಣುಯನಯಾಪುರೇಕಿಮಿ | ವಿರಚಗದ್ಯಾಂಕಾಣಿಕ
¹⁶ ಯಜ್ಞವೇದಗೋಕೋಂಜವಗೇಗುತತಿಯಾಪ್ರತ್ಯಾಪಮಂ
¹⁷ ದೋಸಕ್ತ ದೋರು |

20

ಅದೇ ಬಸ್ತಿಯ ರೇವದಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಗೃಹ ಮತ್ತು ಅರವತ್ತರ.

26

ಅದೇ ಹೋಬಳಿ ನೀಗೋಡಿ ಗ್ರಾಮದ ಕೊಂಬಿನ ಮೂಳದಲ್ಲಿ.

ಗ್ರಾಮ ಮತ್ತು ಅಂಚುಗಳೆರಡು ಪ್ರಮಾಣ 5' x 2'.

27

ಗುಂಡ್ಲು ಪೇಟೆಯ ಕೋಟೆಯೊಳಗೆ ಬಸ್ತಿ ಮೂಳದಲ್ಲಿ ಪೂರ್ವಮುಖವಾಗಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 1'.

¹ ಶ್ರೀಮದ್ವರಮಂಥನಾಭೀಶ್ವರಸ್ವಾಮ್ಯಾಧಾರವೋಪಾಧಿಕಾರಂ | ಜೀಯಾತ್ಮ್ಯೋಪಾಧಿಕಾರವಸ್ತುತಾನವನೇನಾ

² ಸಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಭುವಾಕ್ಯದ್ರೋಶೈಶ್ವರ್ಯವಿಜ್ಞಾನವಾಚಾ

³ ಧರ್ಮಪರಮೇಶ್ವರಸರಮಾಭಿಷ್ಠಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

⁴ ದಾಮಣಿಮುಖವೋಪಾಧಿಕಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

⁵ ದುರ್ಗಮಾಭಿಷ್ಠಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

⁶ ರವಿಶಾಸ್ತ್ರವೇವರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

⁷ ಕುಸುಮಕಳಾಪಿನೋಪಾಧಿಕಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

⁸ ದಾನರೂಪವೋಪಾಧಿಕಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

⁹ ಗ್ರತನದಂದಿನದಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹⁰ ಶ್ರೀಮದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹¹ ವಿನಯನಿಧಿಸ್ವಾಮ್ಯಾಧಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹² ಜನತಾನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹³ ಕುಸುಮಕಳಾಪಿನೋಪಾಧಿಕಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹⁴ ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹⁵ ದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹⁶ ಸಮಸ್ತಪ್ರಭುವಾಕ್ಯದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹⁷ ದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹⁸ ರವಿಶಾಸ್ತ್ರವೇವರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

¹⁹ ಕುಸುಮಕಳಾಪಿನೋಪಾಧಿಕಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

ಹೀಗಾಗಿ.

²⁰ ದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

²¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

²² ದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

²³ ಕುಸುಮಕಳಾಪಿನೋಪಾಧಿಕಾರವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

²⁴ ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

²⁵ ದ್ರೋಶನೇನವಸ್ತುತ್ವೇನವಾಚವಕುಳಿರವರದ್ರೋಶನೇನವಸ್ತುತ್ವೇನ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಉತ್ತರ ಮುಖವಾಗಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3 6' x 1 9'

¹ವಿಷಯಪುರವನಂ

²ತದೇವರಗಸಮಸ್ತ

³ಗುಂಡ್ಲುಪೇಟೆಗೌಡ

⁴ಗುಣಿಬರದಲಿಪ್ಪ

⁵ಚೆನ್ನ ಕೊಟ್ಟಿದ್ದ

⁶ಉಕಂಬಿ ಗಂಧ

⁷ನಿಜ-ಕೈನಿಲಸ

⁸ದೂರವಾಡಿಯಿಕಾ

⁹ಮೆದುನಾಯಕರುಕೊ

¹⁰ಬ್ರಹ್ಮಗೃಹ ಕೊಂಗೆ

¹¹ದ್ವಲಕಂಬಿ ಗಂಧ

¹²ಮನೆ ೧ ತೋಟ ೧

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ಗುಂಡ್ಲುಪೇಟೆಯಲ್ಲಿ ವಿಷಯ ನಾರಾಯಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಖ ವಂಟವರ ಕಂಬದ ಮೇಲೆ.

ಪ್ರಮಾಣ 1 x 1

¹ಶೋಭಕೃತಸಂವತ್ಸರದ

²ಬ್ರಹ್ಮವಂಶ ೧೦ ಅಬ್ರಾವಿ

³ದಮನಾರಾಯಣವೇವರ

⁴ಭೀಮ ಓದವಾಳವ

⁵ದುಕಂಬವೇವರ ಆ

⁶ದಿಕ್ಕುಲರಸವಳ್ಳವರು

⁷ಪುರಸಕೇತುರಭವತ್ಮ

⁸೨೨ *

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ಗುಂಡ್ಲುಪೇಟೆಯ ಶೌರಿ ರಾಜಮಂಡಿತರ ಮಗ ವೇಂಕಟವರದಾರ್ಯದ್ವಿಧಿ ವಾಮ್ರಾಣಸ.

ಮೂರು ಪತ್ರಗಳು — ಸಾರಾಂಶ

೧ನೇ ಪತ್ರದ ವಿವರ

¹ಶ್ರೀಗಣಧಿಪದವೇನಮಃ | ನಮಸ್ತು ಲೋಕೇಂದ್ರವಿಷಯಾ

²ವರದೇವೇ | ಶ್ರೀಶೋಭಕೃತಸಂವತ್ಸರದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

³ರ. ಕನ್ನಡಂವೃತ್ತಿ ಸಂವತ್ಸರದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

⁴ವರದೇವೇ | ಕರಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

⁵ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

⁶ನಮಸ್ತು ದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

⁷ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

⁸ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

⁹ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

¹⁰ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

¹¹ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

¹²ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

¹³ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

¹⁴ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

¹⁵ವರದೇವೇಂದ್ರ ತಮಗ್ರಾಮದ ಮೂಲರಾಶಿ ಮಂಗಳವೇ | ವರದೇವೇಂದ್ರ

[illegible]

ಎನ್ನೇ ಪತ್ರಕರ ಕೊಡುಗೆ.

[illegible]

67 ಕವನವಿನ ೨ ಗುರುತಿಗೆ ಧೃತ್ವಮಾಃ ಪರವತ್ಯುತಮಃ
68 ಕವನವು ಪರವತ್ಯುತಮಃ (ಕವನವು ಪರವತ್ಯುತಮಃ) ಧೃತ್ವಮಾಃ

೨ನೇ ಪದ್ಯದ ಮುಖ್ಯಗ

89 ರವ ಲೋಪ್ಯವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ
90 ಮೂಲದಿಂದ ಬಂದಿದೆ ಮೂಲದಿಂದ ಬಂದಿದೆ ಮೂಲದಿಂದ ಬಂದಿದೆ |

(೧೨ನೇ ಪದ್ಯಗಳು ಬಂದಿರುವವು ೨ನೇ ಪದ್ಯದಿಂದ)

91 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ
92 ರಾಜೀಕವನವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
93 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
94 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
95 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
96 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
97 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
98 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
99 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
100 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
101 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
102 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
103 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
104 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |
105 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ |

೨ನೇ ಪದ್ಯದ ಮುಖ್ಯಗ.

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ಗುಂಡ್ಲುಪೇಟೆಯ ರಾಜೀಕವನದ ಬಗ್ಗೆಯ ಕವಿತೆ ರಚನೆಯ ಕೃಷ್ಣನಲ್ಲಿ

1 ಕವನವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |
ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |

2 ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |
ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |

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ಅವೆ ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |

1 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |
ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |

2 ಸ್ವರವು ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |
ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ | ಮೂಲದಿಂದ ಬಂದಿದೆ |

³ ವನುಬೆಂದಾಕ್ಷರ ಸ್ಥಾಪನೆಯಾದಿಕ್ಕೆ . ವೆಂಕಟಪ್ಪನಿಂಬಾಸಂಪಾದನೆಯಾದಿಕ್ಕೆ ಸ್ವಾಭಾವಿಕವಾದುದು
 ಉಪ್ಯ || ಸುವನೋದಯವಾದಿಕ್ಕೆ ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಲೇಖನವಾದಿಕ್ಕೆ ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .
 ಯೋಧನಾದಿಕ್ಕೆ ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .
 ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .

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ಅದೇ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಪಶ್ಚಿಮಕಡೆ ತಳವಿಡಿ ಕನ್ನನಲ್ಲಿ.

- ¹ ... ಲೇಖನವಾದಿಕ್ಕೆ ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .
- ² ... ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .
- ³ ... ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .

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ಅದೇ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ದೊಂಬಿಗದ ಉತ್ತರಕಡೆ ತಳವಿಡಿ ಕನ್ನನಲ್ಲಿ.

- ¹ ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .
- ² ನಿಜಯಾದಿಕ್ಕೆ ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .
- ³ ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ . ಸ್ವಾಭಾವಿಕವಾದಿಕ್ಕೆ .

- ¹¹ ವಾಗಿಧಾನ ಪೂರ್ವಕಮಾಣಿಕೊಟ್ಟರು ಸ್ವದ್ರಾಂಧದತ್ತವಾದೇ
¹² ಪರೀತಿವಸನ್ನರಂವಟ್ಟವರುಪಸಪ್ರಾಣವಿಪ್ಪಾಯಾಂಜಯ
¹³ ತೇವಿಮಿ ಶ್ರೀ

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ಅದೇ ಕಲ್ಲಿನ ಬಲಗಡೆ ಬೊಡ್ಡ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಸುಖವರುಷ ೧೧೩೦ವಿಕೃತುಸಂವತ್ಸರದಆಸಯುಜಬಿಲು
² ಗುರುವಾರ್ವಿಪ್ರಬ್ರಹ್ಮನರಸಂಪದೇವರುಪ್ಪದುವೀರ ಪೃಂಗೆಯವಪಟ್ಟ
³ ದಕಾ ಹರದಗೌಡನಸುಪ್ಪು ಪುಲಿಯೊಂದು
⁴ ಸಂದನು

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ಅದೇ ಬೋಟಳ ಯಿರಪುರ ಗ್ರಾಮದ ಮಾರಿಚಾವಡಿಗೆ ಪಶ್ಚಿಮ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5' x 3 6"

- ¹ ರಾಘವಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಂಟುನಿರಂಜಿತನಿರೂಪದಿಂ
² ಚಿಕ್ಕನಂಜಯಅರಸರುಕೊನೂರಬಸವಯನ
³ ವೀರಯುಗೋಟ್ಟಪುರಗುತ್ತಿಗೆಯಸಿಂಹಾಸನದಕ್ರಮನಂತೆಂದರೆ
⁴ ನಂದ.ಅದಕಾಲುವೆಗೆಯತೆಂಕಣಪುರವುಬಹುಕಾಲದಿಂದಮೊಮ್ಮೀ
⁵ ಮನುಗದವೇಂಕ ಉಕ್ಕಟ್ಟದಹಳುನತ್ತವಾಗಿ ...
⁶ ಬಳಿದುಬಳುವಿದ್ಯದಿಂದನಂದಆಚಳುಗೀಮೆಯಾಗಿಯಿರುವದುಗಿಡವ
⁷ ಕಡದಹಳ್ಳಲುತ್ತು ಹೊಸಗಿಡದಮೀಮೆಯನುಕುಂಟುಪುರನುಕ
⁸ ಟ್ಟವುಳ್ಳ ಅಣಿಗುಳ್ಳಮಿಯನುಮೂರಬಮಾಡಿಕೊಂಡುತಣುವುರಿಯಾ
⁹ ದಿಯಲಿಪ್ರಾಪ್ತಿನಿಂದಗುತ್ತಿಗೆಯಾಗಿಸಿಲಾಕುಸನವನುಬರಗೋಟ್ಟವಾಗಿ
¹⁰ ಅಪುರಕ್ಕೆ ಸಲುವಜತನ್ನೀಮವಿವರ
 (ಮುಂದೆ 15 ಬತ್ತಿಗಳು ಯಿರುತ್ತೆ)

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ಅದೇ ಬೋಟಳ ಸಂಹೀಪುರದ ಹಿರೀಕಾಟಿ ಮಚ್ಚೆಯ್ಯನವನೇ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3 x 2 6".

- ¹ ಸುಭಮಸ್ತು ! ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯಾಯಸಂವತ್ಸರದ
² ಸುಕವರುಷ ೧೧೩೦ ಸಂದವರ್ತಮಾನಸಂವತ್ಸರದಕಾರ್ತಿಕ
³ ಕುಂಟುನಿರಂಜಿತನಿರೂಪದಿಂ
⁴ ಬಾಝರವಳುಪುರವೇದಾಂಕುಡಿಯದವನುಮಚ್ಚೆಯ್ಯನವರುತಿರುವುರಿಯಾ
⁵ ನವವನೂಮಂದನಮಾಕೊನೂರಬಮಾಡಿಕೊಂಡುತಣುವುರಿಯಾ

[illegible]

41

೬ದೇರ ಜೋಡಳ ಪಂಚದಳ್ಯ ಗ್ರಾಮದ ವ್ಯಾಪಾರಿಗಳಿಬಳಿ ಉತ್ತರಕಡೆ ಬಿದ್ದಿರುವ ಕಟ್ಟಿನ್ನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 2' 6".

1. ಬಿರುದನ್ನು ಮನ್ನಣೆ ಪಡೆದ ಕಾರ್ತಿಕೇವಿ ಬಿಳಿ ತ್ರಿಮುಖ ದಾಸಾಚಾರ್ಯರು
2. ಸುಳುಕುರಂಗನಿಂದ ಕಾಂತ್ಯೋಜ್ಯುಷ್ಕಳಾಯಾಶ್ರಮವನ್ನು ಪಡೆದ ಕಾವಿ
3. ಬಿರುದನ್ನು ಕೊಡುವ ಕಟ್ಟುಣಾಶನದ ಪತ್ರದಿಂದ ತಿಳಿದು - ಎಮ್ಮಾ, ಮಕ್ಕಳು
4. ಮದುವೆ ಇಲ್ಲದ ಕಾವಿಮಗಳು 4000 ಬಿಟ್ಟು ಮರಾಠಾಧಿನಾಯಕರಿಗೆ
5. ದೊಡ್ಡದಿನ ತೃಪ್ತಾಸಾನುಕೂಲಕರಣದಿಂದ
6. ಇದ್ದು ಬಿಟ್ಟು 4000 ದಿನದ

(ಮುಂದೆ : ಪಟ್ಟಿಗಳು ಕ.ನಿ ವರದಿ)

42

ಆದೇ ಗ್ರಾಮದ ಪ್ರಾಂಶುಪಾಲಿ ಜಗದೇನ ಗುಡಿಗೆ ದಕ್ಷಿಣಕಡೆ ಸೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಸ್ವರೂಪ 3 x 2' 3'.

[illegible]

43

೬ನೇ ಬೋಟು ಬೊಟ್ಟು ಮಕ್ಕಳು ಗ್ರಾಮದಲ್ಲಿ ಅನಾಥರೂ ದೇವಾಲಯಕ್ಕೆ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲುಗಳಾದವು.

| | |
|----------------------|---------------------|
| 1 | 2 |
| ವಿಜ್ಞಾನವುಳ್ಳ ಅಪ್ಪಣ್ಣ | ಬಾಳವೆಣ್ಣ |
| 3 | 4 |
| ಕುರುಪ್ಪುರುಳಪ್ಪುಗೌಡಮಗ | ಬಾಗವೊಪ್ಪುಗೌಡಮಂ |
| 5 | 6 |
| ದೊಡ್ಡ ರಾಜಾಪುರೊಡ್ಡ | ಮಾಣಿಕ್ಯೇಶ್ವರಪುರೊಡ್ಡ |

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•ದೇ ದೋಷಂ ದೃಷ್ಟ್ವಾ ಮನಃ ಪವನಗುಡಿ ಪುನಃ ಕಲ್ಪನಾಂ.

ප්‍රස්ථාපය 4 6" x 1 6".

[illegible]

(ಮೂಲ ಅಕ್ಷರಗಳ ಕಾಣುವುದಿಲ್ಲ)

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶನ್ಯ ಸ್ವರಾಜ ಭೂಮಿಯಲ್ಲಿರುವ ಕಲ್ಲುಗಾಗದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಕವರೂಪ ೧೫೩೩ನೆಯವಿರೋ
- 2 ಭಿಕ್ರತುಸಂಪತ್ತರಪ್ಪಪ್ರಭು ೧೨ ೨೩ ಶ್ರೀ
- 3 ಮನುವಾಪ್ರದಾನವರವರಗಾಯಕ
- 4 ಪ್ರಧೀನಾಪ್ಪನೇಯುಪ್ಪಿ ರಲುಕುಮಗಲರವರವರ

- 5 ಬೈಪ್ಪಿಯರ.ಮಗಾಸವಮಗಯ[ಗ]ಯಾಕ
- 6 ಮೈ ಅಪ್ಪನತ್ತಲ್ಲಿನ
- 7 ಮೈಕೆ ಹೊಯ್ಸಿದಗಾಗಮಂಗಳ
- 8 ಕವನಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಸತ್ತಿ ಕಲ್ಲು ಇಗಲಿಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಕವರೂಪ ೧೫೩೩ನೆ . . .
- 2 ಭಿಕ್ರತುಸಂಪತ್ತರಪ್ಪಪ್ರಭು ಲಗ್ನೀ
- 3 ಮಂವಳೇಶ್ವರಲರಾ
- 4 ಭಾವಗತಪ್ಪನರಾಯರ
- 5 ಚತುಸ್ಸಮುದ್ರಾಧಿ
- 6 ವಿಲಂಬಿಕ್ಕರಾಯ
- 7 ರಾಜಕ್ಕ ಕಂದಂ
- 8 ಕುವರನನಂ

- 10 ವಿಜಯನಕ್ಕ ಉಂಟ . . .
- 11 ದರ್ವಾ ೨ ಸ್ವರತ್ತಂ . . .
- 12 ಯೋವರತಿವಸಂ . . .
- 13 ವರ್ವನವನಾ . . .
- 14 ಕ್ರಮಿ: 1 . . .
- 15
- 16 ಕಂದಂ . . .
- 17 ಕಪ್ಪದಮರಪ್ಪಾ . . .
- 18 ವಿಜಯೇಶ್ವರ . . .

ಹಂಗಳದ ದೋಬಳ ಶಿವಪ್ರರದ ಗ್ರಾಮದ ಬಿಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂಜ ಕಲ್ಲು ಮಂಟಪದೊಳಗೆ.

ಪ್ರಮಾಣ 2' 9" x 1' 6".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀರಕವರೂಪ
- 2 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ ೧೨
- 3 ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 4 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 5 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 6 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 7 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 8 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 9 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 10 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 11 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨

- 12 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 13 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 14 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 15 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 16 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 17 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 18 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 19 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 20 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨
- 21 ದರ್ವಾ. ಶಿವಪ್ರರದ ಕಂದಂ. ಶಿವಪ್ರರದ ಕಂದಂ. ೧೨

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ಅದೇ ಹೋಬಳಿ ಕಟ್ಟಡವು ಮುಸ್ತಿಗುಡಿ ತಿಟ್ಟಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4' x 4'.

- ¹ ನವಸ್ತುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಒಂದು ವೇಳೆಗೆ ಲೋಕಕ್ಕೆ
- ² ರೂಪಾಯಿಗಳನ್ನು ಒಟ್ಟು ಮಾಡುವುದೇ | ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯವಾಸ್ತವವಾಗಿರುವುದು
- ³ ನೂತನವಾದ ೧೦೦ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು ೧೦೦೦ ರೂಪಾಯಿ
- ⁴ ಮಂಡಳಿಗಳಿಗೆ ೧೦೦೦ ರೂಪಾಯಿಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ⁵ ಗಣ್ಯವಾದವುಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ⁶ ಮಂಡಳಿಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ⁷ ರೂಪಾಯಿಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ⁸ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ⁹ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹⁰ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹¹ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹² ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹³ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹⁴ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹⁵ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹⁶ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹⁷ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹⁸ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ¹⁹ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು
- ²⁰ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು

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ಅದೇ ಹೋಬಳಿ ಬಾಡವು ಉದಯವಾಗಿರುವ ಕಡ್ಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 2'.

- | | |
|---|---|
| ¹ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು | ¹ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು |
| ² ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು | ² ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು |
| ³ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು | ³ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು |
| ⁴ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು | ⁴ ದಕ್ಷಿಣದಿಂದ ಸಂದೇಶಗಳನ್ನು ಸಂದೇಶಗಳನ್ನು |

(ಮುಖ್ಯ ೨ ಕಡೆಗಳಿಂದ ಸಂದೇಶಗಳನ್ನು)

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ಆದೇ ಉರ ಆರಳಕಟ್ಟೆಯ ವೇಲೆ.

ಪ್ರಮಾಣ 2' x 1' 6".

- ¹ ಕುಳಮನ್ನು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ² ಕುಳ ಉಳಿದು ಮಲಕದ ದೈವದ ಮಲಕಲಂಕದ
- ³ ದುನವರಗುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁴ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁵ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁶ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ

- ⁷ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁸ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁹ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹⁰ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹¹ ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹² ಕುಳಿಯುವುದು ವಿಳಯದಿಂದ ತನ್ನದಿಲ್ಲದ

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ಆದೇ ಹೋಬಳಿ ಒಡ್ಡಗೆರೆ ಗ್ರಾಮದ ವಜ್ರದ ದಿವ್ಯದ ಉರಬಾಗಲ ಬಳಿ.

- ¹ ಹೂವಿನಿಂದ ತನ್ನದಿಲ್ಲದ
- ² ಹೂವಿನಿಂದ ತನ್ನದಿಲ್ಲದ
- ³ ಹೂವಿನಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁴ ಹೂವಿನಿಂದ ತನ್ನದಿಲ್ಲದ

- ⁵ ಹೂವಿನಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁶ ಹೂವಿನಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁷ ಹೂವಿನಿಂದ ತನ್ನದಿಲ್ಲದ

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ² ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ³ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁴ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁵ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁶ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁷ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁸ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁹ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹⁰ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹¹ ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹² ಸ್ಥಳದಿಂದ ತನ್ನದಿಲ್ಲದ

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ಆದೇ ಹೋಬಳಿ ಜೆಗ್ಗವಾಡಿ ಗ್ರಾಮದ ವಿನಯದಿಂದ ತನ್ನದಿಲ್ಲದ ಬಳಿ.

- ¹ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ² ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ³ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁴ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁵ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁶ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ

- ⁷ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁸ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ⁹ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹⁰ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹¹ ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ
- ¹² ಪ್ರಭುದೇವದಿಂದ ತನ್ನದಿಲ್ಲದ

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ಅದೇ ಹೋಬಳಿ ಬೊಮ್ಮ ಪುರದ ರಾಮೇಶ್ವರದೇವರ ಗುಡಿಗೆ ಪಶ್ಚಿಮ ವೈದ್ವಾನ್ವದ್ವಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 3'.

ಸ್ವಸ್ತಿ ಸಹಸ್ರೇ ರವಿ
 2 ಚಾಪ್ಪಾ ಪ್ರಭೀದಾಚ್ಯಾ
 3 ಯುತಿರಬರಕವರಾಪ್ತ ಒಳಿನಯಿ
 4 ವರಾಪಸಂದಲಿಪಾಲಯುತಿ ಸಂವತ್ಸ
 5 ರದಲಪಾಚರಂ ೧೦ ಅದಿವಾಂವಲಿ
 6 ಮನುಮಾಪ್ತವ ನ ಗಂಗಾಚಲಿವನ.
 7 ದಾರಾಂವ್ವತಿರಾಯರಾಯವಾದವದಂ

8 ಯುರ . . . ಗೂಢು . . . ಜಯವಾಗಲಿಯೆಂದು
 9 ಅರವಮಾಪ್ತವ . . . ವಸಾಮಿ ಪರಗಂ
 10 ಗವಾತಂವನನಾಗಕೇಂದಂ . . . ಕುಡುಗುನಾಚವಯಿ
 11
 12 ಸಾಯ್ತರ . . . ಒಳ್ಳೆಯತೆವಂಲರಾಪ್ತರು
 13
 14 ಸಾರ್ವಕವಾಗಿ . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಹಳಗನ್ನಡಪ್ರಕರ.

1 ಸ್ವೀಕೊಯ್ಯ
 2 ಪ್ಪಾಧಮ್ಯಮಾಹಾರಾಚಾರಿ
 3 ಕೋಲಪರವಪ್ರವರನಾಗಿ
 4 ರವೀಶ್ವರಪ್ಪನಡಿಗ್ರಾಂತವೀರಾ .
 5 ಗಯುತಿರವಯ್ಯಗಯವನ್ನಯ್ಯ .
 6 ವಗನರವಯ್ಯಯ್ಯಕ್ಕೇ ಒಪ್ಪಸಾಕಗಿ

7 . . . ವಯ್ಯದಿಗಾಪ್ತನುಸೇವೆಯು . .
 8 . . . ವಯ್ಯದಿಗಾಪ್ತನುಸೇವೆಯು . .
 9 . . . ಗವಂವಮಯೇಕೊಪ್ಪ .
 10 . . . ಕಳವಟ್ಟಿವಾಂವ .
 11

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ಅದೇ ಹೋಬಳಿ ಕಣ್ಣಿಗಾಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕಾಸನದಯ್ಯನ ಗುಡಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 3' 3".

1 ಜಯವಾಗಲಿಯೆಂದು
 2 ಜಯವಾಗಲಿಯೆಂದು
 3 ಜಯವಾಗಲಿಯೆಂದು
 4 ಜಯವಾಗಲಿಯೆಂದು
 5 ಜಯವಾಗಲಿಯೆಂದು
 6 ಜಯವಾಗಲಿಯೆಂದು
 7 ಜಯವಾಗಲಿಯೆಂದು
 8 ಜಯವಾಗಲಿಯೆಂದು
 9 ಜಯವಾಗಲಿಯೆಂದು
 10 ಜಯವಾಗಲಿಯೆಂದು
 11 ಜಯವಾಗಲಿಯೆಂದು
 12 ಜಯವಾಗಲಿಯೆಂದು
 13 ಜಯವಾಗಲಿಯೆಂದು
 14 ಜಯವಾಗಲಿಯೆಂದು

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ಕೂತನೂರು ಹೋಬಳಿ ಮೂವತ್ತು ಗ್ರಾಮದ ಉಪರಿಗೆ ಬಸವನ ಗುಡಿಗೆ ಪಟ್ಟಿ ಮುಕ್ತ ನೆಟ್ಟ ಕಡ್ಡಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 x 1' 3

| | | |
|---------------------------------------|--|---|
| ¹ ಕುಳಿಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿ | | ⁶ ಮಾಡು.ಮರುಪ್ರದ್ವಿ.ರ.ಹ್ಯಾಗೆ.ವ |
| ² ಜಯಾಭ್ಯುದಯ ಒಲಿವ.ಪ | | ⁷ ಪ್ರಲಬ್ಧವಾಗುವುದು |
| ³ ನವಕವರುಷ್ ಒಳಗನೇಟಕ್ಕಿ | | ⁸ ಯಾವತರಕ್ಕಾದೆ |
| ⁴ ಮದ್ರಾಜಾರಿವರವರವರವರ | | ⁹ ಸಂತೆ |
| ⁵ ಧ್ವಜವಿರಪ್ರತ.ಪಸದವಿವರವ | | |

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ಅದೇ ಹೋಬಳಿ ಹಳೇ ಭೀಮನಬೀಡು ಗ್ರಾಮದ ಒಂಕದ ಬಾಗಿಲಿನ ನೆಟ್ಟ ಕಡ್ಡಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 x 2' 9

| | | |
|---------------------------------------|--|-------------------------|
| ¹ ಗ್ರಾಮಸ್ಥೀಮಸ್ತು.ಮಂವಲೇಶ್ವರ | | ⁴ |
| ² ಕೃಷ್ಣರಾಯ ನಿ | | ⁵ ನೂರುಕುರುಕು |
| ³ ರೂಪದಂ ಬಹುಧ.ಸ್ವನಂವತ್ಸರದ | | |
| (ಇನ್ನು 9 ಪಟ್ಟಿಗಳು ಕಾಣುವವು) | | |

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ಅದೇ ಹೋಬಳಿ ಮೂಕಹಳ್ಳಿ ಗ್ರಾಮದ ಬ್ರಾಹ್ಮಣಕೇರಿಯಲ್ಲಿ ನೆಟ್ಟ ಕಡ್ಡಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2' 6 x 2

| | | |
|---|--|--|
| ¹ ಯುವನಂವತ್ಸರದವರವರವರವರ | | ⁷ ಉಪಧರ್ಮವನು |
| ² ಆವಕೋಕ್ಕಿ | | ⁸ ಒದವುವಸ್ವಂತತನು |
| | | ⁹ ತಂದೆ ಗಣೇಶಬಿಲಿ |
| ³ ಬ್ರಾಹ್ಮಣಕೇರಿಯ ನಿ | | ¹⁰ ಬ್ರಾಹ್ಮಣರನಕೋದವರವಕ್ಕೆ ಕೂತರು |
| ⁶ ಪೇರನನಂವತನುಮಗಕೋಟ್ಟಿ | | |

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ಅದೇ ಹೋಬಳಿ ದೇವೇಶ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯ ಬನ್ನಿಗೋಡಿನ ವಿಜ್ಞಾನಿಗರವರ ಹೋಬಳಿಯಲ್ಲಿ ಕಡ್ಡಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 6' x 1 6

| | |
|---|--|
| ¹ ಗ್ರಾಮ.ವಿರಮ್ಭಾ.ಮಂವಲೇಶ್ವರವರವರ ಗ್ರಂಥ ನಮಸ್ಕಾರಂ | |
| ² ಗೊಳಿಸುವನಿ \| ತಂತ್ರವಿವರವರವರ \| ಪ್ರಲಬ್ಧವಾಗುವುದು \| ಮಂ | |
| ³ ಒಟ್ಟು.ಯುರಂವೇ \|\| ೧ \|\| ದಾನವನಮೋಮಾಧ್ಯಾಹ್ನ.ಶ್ರೀಯೋಗನಂ.ವನ \| ದಾಕ್ಷಿಣ್ಯ | |
| ⁴ ಗ್ರಾಮವಾಪ್ಪೇತಿಪಾಲನಾಪ್ರವರವರ \|\| ಸ್ವದತ್ತರು \|\| ದಾಕ್ಷಿಣ್ಯವು \|\| ಮಂ | |
| ⁵ ದೇವ \| ಒಂಕವತ್ತಾಸ್ವಯಂವಿತ ಪ್ರಭಾವ್ವಾಪ್ತವರವರ \|\| ೨ \|\| ಸ್ವಸ್ತಿವಿವ | |
| ⁶ ದೇವಮ್ಭವಮಾರಿವಾಪನಕವರವರವರ \|\| ೨ \|\| ೧ \|\| ನಾಲ್ಕುಕಾರಿದರ ೨೦ | |

- ¹ನೂರು ಅಂತು ಪರಮಸಂವತ್ಸಾರವು ಸಂವತ್ಸರವು ಸಂವತ್ಸರವು ೫ ಪಂಚಮಿ
- ²ಯೂಸೂಫನು ಮತ್ತೊಂದು ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ³ವೀರವೇಂಕಟವರಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ⁴ನಾರದವರಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ⁵ನಾರದವರಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ⁶ನೀನಂಗಮತ್ತೇತ್ರಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು

ಹಿಂಜಗ.

- ¹³ಮಲ್ಲನವರಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹⁴ವೀರವೇಂಕಟವರಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹⁵ನಾರದವರಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹⁶ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹⁷ಯೂಸೂಫನು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು

(ಮುಂದೆ ೬ ಪದ್ಯಗಳಲ್ಲಿ ಮುಂದುವರಿದು ವರದಿಪಡೆ.)

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ಅದೇ ಹೋಬಳಿ ಹೂಕೂರು ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ ೮' x ೨' 3".

- ¹ನಮಸ್ತು ಯಾವನು
- ²ಹಿಂದೂದೇವತೆಯಾದ ಶಿವನು ಶಿವನು ಶಿವನು
- ³ರಂಗಮೂರ್ತಿಯಾದ ಶಿವನು ಶಿವನು ಶಿವನು
- ⁴ಶಿವನು ಶಿವನು ಶಿವನು
- ⁵ಸಂವತ್ಸರವು ೧೫೫೫ ಸಂವತ್ಸರವು ೧೫೫೫
- ⁶ಅವನು ಶಿವನು ಶಿವನು
- ⁷ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ⁸ವೀರವೇಂಕಟವರಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ⁹ಯೂಸೂಫನು ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹⁰ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹¹ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹²ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹³ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹⁴ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು
- ¹⁵ಮಹಾಕವಿಯಾದ ಮಹಾಕವಿಯು ಮಹಾಕವಿಯು

(ಮುಂದೆ ೬ ಪದ್ಯಗಳು ಕಾಣಿಸಲ್ಪಟ್ಟಿವೆ)

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ಅದೇ ಹೋಬಳಿ ಅಲಕ್ಕೂರು ಗ್ರಾಮದಲ್ಲಿ ಅಂಕವ ಬಾವಳ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ ೮ x ೨ 6".

¹ಸುಸ್ತಿಶಿವನು ೧೫೫೫ ಸಂವತ್ಸರವು
²ಸುಸ್ತಿಶಿವನು ೧೫೫೫ ಸಂವತ್ಸರವು

³ಸುಸ್ತಿಶಿವನು ೧೫೫೫ ಸಂವತ್ಸರವು
⁴ಸುಸ್ತಿಶಿವನು ೧೫೫೫ ಸಂವತ್ಸರವು

1. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 2. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 3. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 4. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 5. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 6. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 7. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 8. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 9. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 10. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 11. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 12. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 13. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ

14. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 15. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 16. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 17. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 18. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 19. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 20. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 21. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 22. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 23. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 24. ದೇವತೆಯನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ

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ರಾಘವಾಪುರದ ದೊಡ್ಡದೊ ಕನಗೂ ರಾಘವಾಪುರಕ್ಕೆ ಪ್ರವೇಶ ಇರುವ ಮೇಲದಲ್ಲಿ ಸೆಟ್ಟು ಕೆತ್ತಿಸಿ.

ಪ್ರಮಾಣ 6 10" x 3 10"

1. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 2. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 3. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 4. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 5. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 6. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 7. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 8. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 9. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 10. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 11. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 12. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 13. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 14. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 15. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 16. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 17. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 18. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 19. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 20. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 21. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 22. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 23. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ
 24. ಅಪರಾಧಿಗಳನ್ನು ಬಿಡುಬಿಡು ಮಾಡಿ

- 65 ಒಳಗಲುಮುರಿದವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 66 ಒಳಗಲುಮುರಿದವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 67 ಜರುಕೇರೋಯ್ಲೊಳಗಣ್ಣೆತ್ತಿ ಬುಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 68 ಜಗಣವೆತ್ತವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 69 ಗೋಪ್ಯವುಮರದವೆತ್ತವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 70 ಗೋಪ್ಯವುಮರದವೆತ್ತವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 71 ಮಾರದಲ ನಡಮುರಿದವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 72 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 73 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 74 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 75 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 76 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 77 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 78 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 79 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ
- 80 ಮುರುರವುಳ್ಳದೆ ತಪ್ಪುಳ್ಳದವುಳ್ಳದ ಗಣನೆ ವರಮರನೇಪ್ಪವಿರಾಸು ವನೋಡಿಮುರಿದ ನಟ್ಟುಳ್ಳಗ್ಗೊಂ

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ಒದೇ ಹೋಳು ಬೆಳೆತಲವಾಡಿಯ ಅಂಕದ ಬಗಲಿಗೆ ವರ್ಷಕ್ಕೆ ಇರುವ ಕಣ್ಣಿನಲ್ಲಿ

ಪುನಶ್ಚರ - ಪ್ರಮಾಣ 3 6" x 1

| | | | |
|---|--------------|----|----------|
| 1 | ನಾಡುಳವಳೆ | 21 | ನಾಡುಳವಳೆ |
| 2 | ವ್ಯಾಧಿಯುಮಾಡು | 22 | ನಾಡುಳವಳೆ |
| 3 | ನಾಡುಳವಳೆ | 23 | ನಾಡುಳವಳೆ |
| 4 | ನಾಡುಳವಳೆ | 24 | ನಾಡುಳವಳೆ |
| 5 | ನಾಡುಳವಳೆ | 25 | ನಾಡುಳವಳೆ |

- ⁶⁵ ಒಡಗಲುಮುರಿವಪ್ಪುಳ್ಳ ಮೊಳವುಳ್ಳದವುಳ್ಳಗಳೊಂಪದಮುನೇ ಅಲ್ಲಿಂದೀಡಾನ್ವವನೋಡಿಮುರಿವ . ನವ್ವಕ್ಕಗ್ಗಲ್ಲಿಂ
- ⁶⁶ ಒಡಗಲುಮುರಿವಪ್ಪುಳ್ಳ ಮೊಳವುಳ್ಳದಮೂವಳದಹೊಡೆದುಮಿಸುವೆವ್ವೆದಿಂಪಳ್ಳ . . . ನ
- ⁶⁷ ಜರುದರೋಬ್ಬಿಯೊಳಗಣಕಟ್ಟಿ ದುಮುನೇ ಅಲ್ಲಿಂಮೂವಳದೊಪ್ಪಯೊಳಲ್ಲಿಂಮೂವಳುನಡೆದೊಪ್ಪಿಯೊಬ
- ⁶⁸ ಮಗೂವಟ್ಟವ್ವೆದಿಂಪಲ್ಲಿಂದಾಗ್ಗೆಯುವನೋಡಿನಡಮೂವಳವೆದಿಂಪಲ್ಲಿಂದೊಕ್ಕ ಹೊಡದಾರಿಯುಬಿಡದೆ.
- ⁶⁹ ಗೊಟ್ಟಿಯುಮುರಿವತೆಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ ಅಲ್ಲಿಂಮೂವಳುನಡೆದೊಪ್ಪಯೊಳಲ್ಲಿಂ ಪಟ್ಟಿಗಕ್ಕೆ
- ⁷⁰ ಮೂವಳದಾರಿಯೊಳಲ್ಲಿಂಮೂವಳು ಅಲತೂರಿಮೊಡದಾರಿಯೊಳಲತೂರಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ
- ⁷¹ ಮೂವಳುನಡೆದುಹಿರಿಸುತ್ತಾಗಿ ಲಮುನೇ ಅಲ್ಲಿಂಮೂವಳು ನಡೆದುದರೋಪ್ಪಿಯೊಳಿಂಪಳುನಡೆದುಅರೋಪ್ಪಿ
- ⁷² ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ ಅಲ್ಲಿಂಮೂವಳುನಡೆದುದರೋಪ್ಪಿಯೊಳಿಂಪಳುನಡೆದುಅಲತೂರಿಮೊಡದಾರಿಯೊಳಲ್ಲಿಂ
- ⁷³ ಜರುದರೋಪ್ಪಿಯೊಳಿಂಪಲ್ಲಿಂದಾಗ್ಗೆಯುವುನವ್ವಕ್ಕಲ್ಲಂ ಅಲ್ಲಿಂಮೂವಳುನಡೆದುದರೋಪ್ಪಿ
- ⁷⁴ ದೊಡ್ಡೊಮ್ಮೂವಳುನಡೆದುಪ್ಪಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁷⁵ ಕಳಂ ಅಲ್ಲಿಂಮೂವಳುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁷⁶ ಮತ್ತಿ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ ಅಲ್ಲಿಂಮೂವಳುನಡೆದುದರೋಪ್ಪಿಯೊಳಿಂಪಳುನಡೆದುಅಲತೂರಿಮೊಡದಾರಿಯೊಳಲ್ಲಿಂ
- ⁷⁷ ದವ್ವಕ್ಕಲ್ಲಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ ಅಲ್ಲಿಂಮೂವಳುನಡೆದುದರೋಪ್ಪಿಯೊಳಿಂಪಳುನಡೆದುಅಲತೂರಿಮೊಡದಾರಿಯೊಳಲ್ಲಿಂ
- ⁷⁸ ಸ್ವರೂಪಧಾರಣೆಕೇವಲಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁷⁹ ಗ್ರಹರೂಪಧಾರಣೆಕೇವಲಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸⁰ ಕೊಟ್ಟದಕ್ಕೆ ಪ್ರವಣವಾಗಿಬಿಟ್ಟು ಬಿಡನನಾತದ್ವಧವ್ಯಕ್ಕೆ ಕೇಡದುದರೋಪ್ಪಿಯೊಳಿಂಪಳುನಡೆದುಅಲತೂರಿಮೊಡದಾರಿಯೊಳಲ್ಲಿಂ
- ⁸¹ ಸ್ವರೂಪಧಾರಣೆಕೇವಲಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸² ಮಿ . ಧನಮುನೇ ಅಲ್ಲಿಂಮೂವಳುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸³ ಯಿಂದಮೂವಳುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸⁴ ಭೂಯೋ(ಭೂಯೋ)ಯುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸⁵ ರುವವನುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸⁶ ಬಿಡುವುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸⁷ ಬಿಡುವುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸⁸ ಸುಖಕಾರಣವೊಂದಿವುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁸⁹ ದೊಡ್ಡವನುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ
- ⁹⁰ ನಾನುನಡೆದುಮುನೆಯುಳ್ಳಯೊಳಿಂಪಲ್ಲಿಂ ಪಟ್ಟಿಗುಡಿವ ಯುಬಿಡುವುನವ್ವಕ್ಕಲ್ಲಂ

70

ಅಪ್ಪೇ ದೊಡ್ಡು ದೇವಲವಾಡಿಯ ಲಂಕದ ಬಗ್ಗಲಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ವಳಗನ್ನವರ್ಷ — ಪ್ರಮಾಣ 3 6" x 1

| | | |
|------------|---------|-------------|
| 1. | ಮೂವಳದೊಳ | 11. ಮೂವಳದೊಳ |
| 2. ಮೂವಳದೊಳ | ಮೂವಳದೊಳ | 12. ಮೂವಳದೊಳ |
| 3. ಮೂವಳದೊಳ | ಮೂವಳದೊಳ | 13. ಮೂವಳದೊಳ |
| 4. ಮೂವಳದೊಳ | ಮೂವಳದೊಳ | 14. ಮೂವಳದೊಳ |
| 5. ಮೂವಳದೊಳ | ಮೂವಳದೊಳ | 15. ಮೂವಳದೊಳ |

71

ಅದೇ ಬಾಗಲಿಗೆ ಉತ್ತರಕಡೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ ೩' x 2'.

¹ಕುಳವುನ್ನು 1 ಸ್ವಸ್ತಿಶ್ರೀಬಸವನುಪ್ಪದಮುಖವನನ²ಕವರುಷಂಕಿ೩೦ ಸಂಧುವರ್ತವನುವಾದನುಮೃತವತ್ಸ³ರದವೈಕಾಖಕುಳು⁴ಸದಾಸಿವರಾಯಮಹಾರಾಯರು⁵ಯರಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದಗೋವಿಂದರಾಜದೇವರು⁶ತನವು ರುಂಕೊಡೆ ಹೊನ್ನಹಳ್ಳಿವೆ⁷ಹೆಯರಿಗೆಕೊಟ್ಟಿರ.ಠಾಸನ ಯಗುತ್ತಿಗೆಯಕ್ರಮವೆಂ⁸ತಿರದನೊಂದುಬಿಂಬನಾನ. ಹ. ದುರಲವರ⁹ವಿಜಯಾಪುರದ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

72

ಅದೇ ಗ್ರಾಮದ ರಾಮಲಿಂಗದೇವಸ್ಥಾನಕ್ಕೆ ಪಕ್ಷಿಣ ಕಡೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3' 6" x 2' 2"

¹ಸ್ವಸ್ತಿಶ್ರೀಕುಮಾರನುಪ್ಪದಮುಖವನನ²ಸಂಪದೇವರುಗೊರಸಮುದ್ರದನಿಲವಿದಿ³ಲಿಪ್ಪದ್ರಾಜ್ಯಂಗಿಯುತ್ಪಮಿರವಿ⁴ಸಂಪದೇವರುಗೊರಸಮುದ್ರದನಿಲವಿದಿ⁵ದಿನಾರದಮಾಳವನನಿಲವಿದಿ⁶ತನವು ರುಂಕೊಡೆ ಹೊನ್ನಹಳ್ಳಿವೆ⁷ವರ್ಗದ ಜಾನಿವೇದ್ಯಕ್ಕೆ ಶ್ರೀಮಾನ್ಮಹಾಪ್ರ⁸ದಾನಸವ್ಯಾರ್ಥಿಕಾರಿಹಗಲೆಕಟ್ಟವು⁹ಸಂನಿಧಾನವಲವದಿವನನಿಲವೆ¹⁰ಪ್ರದ್ವಂಕುಮಲನಾಶಿಯಾಧಾರ¹¹ಪ್ರದ್ವಂಕುಮಲನಾಶಿಯಾಧಾರ¹²ವಿನೋದಿಲವದಿವನನಿಲವೆ¹³ದೇವಗೊಟ್ಟವುಗಟ್ಟದೇಲಿದೊಂದು¹⁴ಅಲ್ಲಿಯುಮೂಲಿಗಿಟ್ಟವುಗಟ್ಟ¹⁵ಪ್ರಲಿ ೧ ಯಿಧವ್ಯವನನಿಲವೆ¹⁶ನರಕ ||

73

ಅದೇ ಹೋಬಳಿ ಕೋಟೆಗೆ ಗ್ರಾಮದ ಗಣಪತಿವೇದನಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3' 5" x 2' 3".

¹ಕುಳವುನ್ನು 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯನುಪ್ಪದಮುಖವನನಿಲವೆ²ಕರ್ತವರುಷಂಕಿ೩೦ ಸಂಧುವರ್ತವನುವಾದನುಮೃತವತ್ಸ³ವತ್ಸದವರುಗೊರಸಮುದ್ರದನಿಲವಿದಿ⁴ಕರ್ತವರುಷಂಕಿ೩೦ ಸಂಧುವರ್ತವನುವಾದನುಮೃತವತ್ಸ⁵ಕರ್ತವರುಷಂಕಿ೩೦ ಸಂಧುವರ್ತವನುವಾದನುಮೃತವತ್ಸ⁶ಅಲ್ಲಿಯುಮೂಲಿಗಿಟ್ಟವುಗಟ್ಟ⁷ದೇವಗೊಟ್ಟವುಗಟ್ಟದೇಲಿದೊಂದು⁸ಅಲ್ಲಿಯುಮೂಲಿಗಿಟ್ಟವುಗಟ್ಟ⁹ಪ್ರಲಿ ೧ ಯಿಧವ್ಯವನನಿಲವೆ¹⁰ನರಕ ||

¹¹ಗೌರವವೆತ್ತುತ್ತಿರುವುದುಗಳಿಗಿಂತೆ ಬೆದ್ದು ಬಿಡುವುದು ಕೆಳಕೆಳಕು

¹²ಸುಂಕಸುವರ್ಣದಾಯಕದಾಯಕನು ಮನವರಿಕೆಪಡಿಸಿ

¹³ಮು . ನಿಧಿಕ್ಷೇಪ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

74

ಅದೇ ಹೋಬಳಿ ತೋರವಳ್ಳಿ ಗ್ರಾಮದ ಚಲಿತ್ತಾಳವನು ಜಗದಿಯ ಕೆಳಗಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ತಳಿಗನ್ನಡಪತ್ರ — ಪ್ರಮಾಣ 1 6' x 1 9'

¹ವಿಟ್ಟಿರಗಿ

²ಬಿಲವಪ್ಪಗುರುಮುನಿಗಿ

³ವೆಣ್ಣು ಬುಟ್ಟಿ ದುಕ್ಕಿ ಬಿಲವನು

⁴ದುಣತಕೆಪೆಯನಾರವನುನಾರಕಾನ

⁵ದುಕ್ಕವಿಲಿಯುಬಿಡುಬಿಡುಬಿಡು

⁶ಬಿಲವಪ್ಪಗುರುಮುನಿಗಿ

⁷ಕತ್ತಿಗಿಟ್ಟಿರ

⁸ವೆಣ್ಣು ಬುಟ್ಟಿ

⁹ದುಣತಕೆಪೆಯನಾರವನುನಾರಕಾನ

75

ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಲವಳ್ಳಿ ಗ್ರಾಮದ ಚೆನ್ನಿ ಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಬೃಂದಾನನದ ಪೂರ್ವಕಡೆ ದೇವಯಲ್ಲಿ.

¹ಬಿಲ್ಲವಯ

²ಸುಂಕ ಬ್ರಹ್ಮ

³ಗುಕ್ಕು

⁴ಬಿಡು

⁵ಬಿಲ್ಲವಯ

⁶ಬಿಲ್ಲವಯ

⁷ಬಿಡು

76

ಅದೇ ದೇವಸ್ಥಾನದ ರಂಗಮಂಟಪದ ಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 1' x 9'

¹ಬಿಲ್ಲವಯ

²ಬಿಲ್ಲವಯ

³ಬಿಲ್ಲವಯ

⁴ಬಿಲ್ಲವಯ

⁵ಬಿಲ್ಲವಯ

⁶ಬಿಲ್ಲವಯ

77

ಅದೇ ಗ್ರಾಮದ ವಿಲ್ಲವಳ್ಳಿ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಗ್ರಾಮ ಮತ್ತು ಅರಣ್ಯ — ಪ್ರಮಾಣ 4' x 2

78

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಕುಲಕುನ ಪದೇಲ ಮಂದಿರದ ಮೇಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 2' 6".

¹ಬಿಲ್ಲವಯ

²ಬಿಲ್ಲವಯ

³ಬಿಲ್ಲವಯ

⁴ಬಿಲ್ಲವಯ

⁵ಬಿಲ್ಲವಯ

⁶ಬಿಲ್ಲವಯ

⁷ಬಿಲ್ಲವಯ

⁸ಬಿಲ್ಲವಯ

⁹ಬಿಲ್ಲವಯ

¹⁰ಬಿಲ್ಲವಯ

¹¹ಬಿಲ್ಲವಯ

¹²ಬಿಲ್ಲವಯ

¹³ಬಿಲ್ಲವಯ

79

ಅದೇ ದೋಬಳ ನಿಟ್ಟೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರ ಗೋಡೆಯ ಹೊರಗಡೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 7'.

| ನಾಯಾಯ್ಕಂ* | ಅನು* | ಬಿಡಿವಾಸಾಯ್ಕಂ* |
|--|------|--|
| ¹ ಸ್ವಸ್ತಿ ಸತವರ್ಧಾ ೯೩೩ತ್ಥೊನ್ನೆ | | ⁷ ದಿತ್ಯವೇವರವ್ರತಿಚ್ಚೈಯ್ಯನಿವ |
| ² ಯನೊವ್ಯಸಂವತ್ಸರದವಾಪ್ಯ | | ⁸ ಕಳಸಂಮಿನ್ನು ಕೊಟ್ಟದಕ್ಷಿಣಿಕರ |
| ³ ಮಾಸದ್ರೋಪಂಶವಿಉತ್ತರಾಯ | | ⁹ ಕಳಯಂಜುಳಿಯೊಳಮಂಜೂಲ |
| ⁴ ಉಸಂಕ್ರಾಂತಿಯೊಳನಿಟ್ಟರೂಳ | | ¹⁰ ವಂಕೊಳನೆಲ್ಲೂರನಂರಸುಗಯ್ಯನ |
| ⁵ ಗಾಪುಣ್ಣ ನಮಗಂವೆಮ್ಮಗಾಪುಣ್ಣ | | ¹¹ ಮಗಂಮಾಧವಯ್ಯಗೊಟ್ಟಿಂಜದೆ |
| ⁶ ಅತನತಮ್ಮ ಬಿಡಿವಾಸಾಯ್ಕಂ | | ¹² ಜಂವಂಕವಿಲೆಯನಬಂಜವಂಗಳ |

80

ಅದೇ ಗ್ರಾಮದ ನೆಟ್ಟಕಲದರೆ ಮೊಲ್ಲದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಗ್ರಹ ಮತ್ತು ಅರವಕ್ಷರ -- ಪ್ರಮಾಣ 2 x 3'.

81

ಅದೇ ಗ್ರಾಮದ ದೊರೆ ಹೊಲದಲ್ಲಿ.

| | | |
|----------------------------|-----------------------------|-----------------------------|
| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮ | ⁴ ಚಗವನ್ಬಲ | ⁷ ಮಾರಯ್ಯಂಜು ಬುಕ |
| ² ಸಲವ್ವಬಿಲ್ಲ | ⁵ ನೈರೊಟ್ಟಿಮಾಣವನಡ | ⁸ ... ಜರದವನಿನ್ನಿ |
| ³ ಕಣ್ಣನಾಗಲು | ⁶ ಂಗಂಬಿಲ್ಲದವಯ್ಯನ | |

82

ಅದೇ ದೋಬಳ ಅವುತುಗೊಂಡಹಳ್ಳಿ ಗ್ರಾಮದ ಬಸವನಗುಡಿಗೆ ಪಶ್ಚಿಮಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 2' 6".

- ¹ಬುಧಮಸ್ತು ಶ್ರೀರಾಮಾಭಿಧಾನಿವ. ಹನಸಕವರೂಕನಲು
²ವಸ ೧೫೫೯ಕನಲುನವರಾಘವನಂವತ್ಸರದಕಾರ್ತಿಕಳಿ ೧೮೧೨ದಾಸಿವ
³ರಾಯನುಹಾರಾದುರವರವಂದಿವತುಕ್ಕುಂಬಿಕಾನಂತೆವೆದವನಿರೂ
⁴ಬದಿವಾಗರನಕೊಣ... ಮುತ್ಯಂಜೇವಪ್ಪೇವೆದುರಿಗೆ
⁵... ಕೊಟ್ಟಗ್ರಾಮದೊಂದೆನಂಮದಿಜೆದು
⁶... ಅವರನೋವಪ್ಪಯ್ಯಾಂಜು ೧೮೧೨ನಿನ್ನಿ.
 (ಮುಂದೆ 2 ಪದ್ಧಿಗಳು ಕಾಣುವವಿಲ್ಲ)

86

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಎರಡೊಂದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 5' x 2' 6".

¹ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಭುರಾಮಭಿ²ವೀರಾಜ್ಯೇಯವೈಕುಣ್ಣ ದೇವತಾ³ಯೋರಾಳವಪುಷ್ಪ ಇಯಾರ⁴ಪೂಜಪ್ಪಣ್ಣದಕ್ಕೆ ಸಾಕ್ಷಿ⁵ಮುಚ್ಚ ರತೆಲಮ್ಬಯರಕರಾಸರಗ್ಗ⁶ಸರ ಸೆಡ್ಡೋರಧರಳ ಕನ್ನತಮ್ಮ

87

ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ.

⁷ಸ್ವಸ್ತಿ ಶ್ರೀಕೋಂಗು⁸ರಾಜ್ಯೇಪುರದವು..⁹ರಾಜ್ಯಕೆಯ¹⁰ವಿನೋದಿಮಾಲೆಯರತಳ ಯೋರಾಳವತಿ.¹¹ಜ. ಮುಜ್ಜಲದಗರೋಜಾಲರ.¹²ಕೊಟ್ಟಮ. ತೆಗ್ಗ ಕಲಪುವೆಕಲವ¹³ಜೆಗ್ಗ.. ಮೈಯಬೀನುಯಗಂದಕ್ಕಂಕೊಟ್ಟ¹⁴ಅಳಿ..ತ. ಪದ್ಧಾ ಮಾಮಾತಕ¹⁵..... ದುಲಟ್ಟವೆಂ.. ಪಂ¹⁶.....

88

ಅದೇ ಹೋಬಳಿ ಕಮ್ಮರಹಳ್ಳಿಯ ಮಾರೀಶಾವಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 3' x 2'.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಭುರಾಮಭಿ.²ವೀರಾಜ್ಯೇಯ. ಅಕ್ಕ ಕೈಲಾಸರಮಕನ್ನಿರವಾ³ವಪ್ಪನ್ನ ಅರಿಲವದಲಗ್ಗಿರವೆರವಗ್ಗದತ⁴ಸಕೆಯಲಿಲವ್ವನ್ನಿ ವ್ಯರತೋಪಿತ್ತಾ ರಾಟ್ಟಿಲಾ⁵ವಕ್ಕ ವಿಯಮುಪೇಲಗ್ಗಿಯುಕೂಡಲೂರಾ⁶ಸತ್ತು ಮೂರನರಸಾನವಾಗಕುರಿಯುಕೊ..⁷ಬ. ದನಿಟ್ಟು ಇತ್ತ ಮೂಲಕಲೂರಗಣಾ⁸ವಲೂಗಣಸಾಗರವಪ್ಪಿ ದಿಗ್ಗ ಕೊಟ್ಟದಾ⁹ಇನ್ನಾ ನಂಬೊನ್ನಿನಸಾಗವ್ಯರಿಸಾರುಸಾನಿರಕವಿಲಿ¹⁰ಸಾನವ್ಯರವಿಡಿಯರುತೋಪಮಕ್ಕ ದುಮಾನ...¹¹... ಪ್ರತ್ಯೇಗ್ಗಿರಕ್ಕೆಮಕ್ಕ...¹²... ಕೊಟ್ಟವಮಕ್ಕ...

89

ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ.

¹³ಸ್ವಸ್ತಿ ಶ್ರೀಅಲರವನ್ನಿ ವ್ಯರೂರಮೂ¹⁴ಯುನ್ನಲವೂಜಮುನ್ನೂಸಿವ¹⁵ಕಾರದ. ರಂಪೇರವನ್ನಯರುತನು¹⁶ಮೂಸಾಗರವಪ್ಪಿ ದಿಗ್ಗ ಕೊಟ್ಟಮ.¹⁷ಇನ್ನ ಪದ್ಧಾ ಮಾಮಾತಕನಕ್ಕ

90

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಉಪ್ಪರಿಗೆ ಬಸವನ ಗುಡಿಗೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 6".

¹ಕುಳಮಸ್ತು²ಪ್ರಭವಸಂಪತ್ಕರತಾ³ಕೂಗುಂಟು ಶ್ರೀಮನ್ನದಾ⁴ಮಂಜೇಶ್ವರಪರೀಕಾಗನ

5. ೪ಯಜುರವೇದವೇದನ
 6. ಕು... ಸವದೇವರಿ...
 7. ಮಲ... ಲಿಂಗಯ
 8. ಕೋಡನ...
 9. ಗಿಡಿ...

10. ಜ್ಯೋತಿ...
 11. ಯದಕ್ಕೆ...
 12. ಜೋಷಗತ ಪ್ರಸಾದಕ್ಕೆ
 13. ಜೋಷಗಿ

91

ಅದೇ ಹೋಬಳಿ ತೊಂಡವಾಡಿ ಗ್ರಾಮದಲ್ಲಿ ಖಾಸಿಂಸಾಬಿಯ ಹೊಲದಲ್ಲಿರುವ ವೀರಕಟ್ಟಿ.

ಹಳಗನ್ನಡಪರ.—ಪ್ರಮಾಣ 6' 6" x 2' 6".

- | | | |
|------------------------------|------------|-------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀನಿವಾಸರೇವಯ್ಯನೂ | 6. ಜಾರನ | 13. ಜೋರೆಯಾಲ |
| 2. ಜತೋಬತ್ತೇ ಖನೆಯವರವೇ | 7. ತ್ತಹಾಲಿ | 14. ದೇವನ |
| 3. ತೋಗ್ಗಿ ವಾಡಿಯಪ್ಪಯ್ಯನು | 8. ಯರಕ | 15. ರಿಯರು |
| 4. ಅಪ್ಪಯ್ಯ | 9. ಲಾಪಿಂ | 16. ಗವೊಕಥ |
| 5. ಯ್ಯ | 10. ಗೋಟ್ಟಿ | 17. ರವನ.. |
| | 11. ಮಗ್ಗ | |
| | 12. ಖಂ | |

92

ಅದೇ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನ ಅಂಕದಬಾಗಲ ಬಳಿ ಯಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 2' 6".

- | | |
|---------------------------|----------------------|
| 1. ಉಳವಾಸ್ತು | 4. ಖರನಂತಪ್ಪರವಳಿ |
| 2. ಸ್ವಸ್ತಿ ಶ್ರೀಮಾನ್ಮುರಯ್ಯ | |
- (ಮೂರು ಕಾಣುವರಿಲ್ಲ)

93

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಕಾಟಿ ಗ್ರಾಮದಲ್ಲಿ ಮಳುವ ಚಂದ್ರಪೇಟರ ದೇವಾಲಯದ ಬಳಿ ಪೂಜಾರಿ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

ಹಳಗನ್ನಡಪರ.—ಪ್ರಮಾಣ 3' 6" x 2' 9".

- | | |
|---|--------------------------------------|
| 1. ಸಕವರ್ಪ ೯೭೦ | 9. ಸೋಮಗ್ರಾಮಪರ್ವದಾಳಕ್ಕರ |
| 2. ಸಂವತ್ಸರವೇದೋಧಿ | 10. ಲುವೇದ... ಸೋಮನಿವ |
| 3. ವಸುಪ್ರವಂಶಸ್ವಗೃಹದೇವರ್ಗ | 11. ಸನ್ಮಾನಾರ್ಥಕಯ್ಯನಮ... ಪದಮ |
| 4. ವಸುಕಯ್ಯ ಅಪ್ಪಯ್ಯನು | 12. ಮಗದಿ... ಕೃಷ್ಣಾರ್ಥಮೃತ್. ರಕ್ಷಿಸುಗೆ |
| 5. ತ್ರಿ ಲದನೇಶಂಕರಲಿಯುಂವಾಗರಾಸಿ | 13. ದೊಡ್ಡ ಲಾಕಾರಿಯಮಗಾಲನಿ |
| 6. ಯುಮನಾಕವಿಮು... ಮಮನಾಕಂ | 14. ಗ. ಪ್ಪ ಲಾಕಾರ... ಲುವವ |
| 7. ಲದಕಟ್ಟರಕ್ಕಿಟ್ಟರಕ್ಷಣಿಕೋವರಕ್ಕಿಟ್ಟ. ಸ್ವಪತ್ತ | 15. ಪ್ಪಯ್ಯ ಅಕ್ಕರಂ |
| 8. ರ್ವದ್ರವನಾಯೋಪ್ಪರಕ್ಷಣಿಕೋವರಕ್ಕಿಟ್ಟರಕ್ಷಣಿಕೋವರಕ್ಕಿಟ್ಟ | 16. ವೀರಪಾಣಿ ದುರಲಿಯುಂವೇರಲ |
- ಹಿಡ್ಡಾಗೆ.

17ಲೆಯುಂಲಂಕೆಯುಂದಣ್ಣ ಲುಕ್ಕೋಣ್ಣ ಕೋವಿರಾಜಕೇಸರಿವ
18ಮೃರಾನವಜೆಯುಂರಾಜಾಧಿರಾಜವೇನರ
19ಕೆಯಾಣ್ಣ ೩೩ ಅಪ್ಪದುಸ್ಸು ಪ್ರೀಮತುತೊ
20ಜುಕಾರಾಟ್ಟಿಯುಲತಯ್ಯ
21ನಮಗಂಕೇಸನವುಟ್ಟುಂದೇಗು
22ಅವಂವೂಡಿತಮೃವೂತಾ
23ಪತ್ರಗೇರ್ಪ್ಪತೊಂದಕ.ಅದವರೋ
24ಜ್ಜವಿನೆಯೊಯ್ಯದೇವರ್ಗ್ಗ
25ಕೊಟ್ಟುಭೂಮಾಣ ಲದೊ .

26ವನೂಬುತ್ತುದಮಾಣ್ಣ ವೂಜುಪಸುವಂಮಾದೇವರ್ಗ್ಗ
27ಎಕ್ಕಗೋಣ್ಣದೇವಗಂವುಂದವಳಂಗೆಕೊಟ್ಟುಂ . [ಮೃ
28.. ಹೊಸನಾಡುವುಟ್ಟೆವಾಡಿಮುಕ್ಕೋಗೇಗಾಪ್ಪಣ್ಣನವು
29ವೂವದೊನನುಗಂರಾಡಮೃನಬಿಯುಳ್ಳ
30ಯುನುಗಂಮೂಕದ್ಯುಂಕೇಸಿವುಟ್ಟುರುಟ್ಟು
31ಸಭೆಯುಕದ್ಯುಪ್ಪೇಗ್ಗರಕೊಟ್ಟುಮೂರಕೊ
32ಣ್ಣ ಭೂಮಿಮಂಪಲದಿಂಪಡುವುಟ್ಟುಮೆಯಲಂ
33ದೇವು . ಕೊಣ್ಣನೂಬುತ್ತುದಮಾಣ್ಣನಾಲ್ಕಾ
34.. ಪದಗೇಟ್ಟಿಯುಂನನ್ನಾಪೊಕ್ಕಂ . ಕಲುಮಿಟ್ಟು...

94

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪಳಗನ್ನೆದತ್ತರ.—ಪ್ರಮಾಣ 2' 6' x 2'.

1ಸ್ವಸ್ತಿ ಶ್ರೀಸತ್ಯನಾಕೃವೆಮ್ಮರ್
2ನಡಿಗಳಪ್ಪಧುವೀರಾಪ್ಪಂ
3ಗೆಯಬೂತರಸತೊಜಿಕ್ಕಾ
4ಲೆಟ್ಟಿಯುಪದಿಯಳಿಯು
5ನೆಲೆಗೊಜುವೊಗದ

6ಆಳಿಯುನುಜಿಕ್ಕ
7ಕದೊನ ಕವಿಲಿ
8..... ಬುರಗಾಸಿ
9ಪಳ್ಳಾ ಮಹಾಪಾತಕನಕ್ಕ

95

ಅದೇ ಬೋಟು ಹಿರೀಕಾಟೀ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಸರ್ಕಾರದ ಬೀಡುಭೂಮಿಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 2' 6".

1ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಮಾಪ್ಪುರಯಾಕಾಲಿವಾಪನ
2ಕೆವರವು ಗುಣಿ ನಂದವರ್ತಮಾನವದವ
3ನಂದನನಂಪತ್ತರವನುಜಿಕ್ಕ ೧೩೩ ಶ್ರೀಯನು

4ರಗಡೊದನಾಪ್ರಭುಗಳಜಿಕ್ಕ ಮಲಿದುಪ್ಪುಚಿಯದು
5..... ಕೋಪ್ಪದೆಯುನುಜಿಕ್ಕಾ
6..... ಮಲ್ಲಪುವೇವರಿಗೊಟ್ಟುಗ್ರಾಮು

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

96

ಕೂರನೂರು ಬೋಟು ಬೀರಂಬಾಡಿ ಗ್ರಾಮದ ಮೂರ್ತಿಗುಡಿ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 2'.

1ಬೂನಮೊಲರ್ತವೇ
2ಭಗವತೇಶ್ವರೋಗ್ರಾಮ
3ರ್ದಗಾಪ್ಪದುಭಾಗಂ

4ಪ್ರವಾಡವೆನುತಾದಾ
5ಸಮ್ಯಕ್ಪಾಪುರಂಕಳು
6ಮೊಗಿ . ಲಿಗುರ . ನವಾ

7. ದ್ರೋಣಮದಮೇಟು
8.....

97

ಅದೇ ಹೋಬಳಿ ಬೇರಂಬಾಡಿ ಜಂಗಲಿಗೆ ಸೇರಿದ ಸಾಗಡೆಮರದ ಬಾಂಡು ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 10".

¹ಪ್ರಸಂಗದ ²ಮಾಲು ³ಮಾಲು

98

ಅದೇ ಜಂಗಲಿಗೆ ಸೇರಿದ ಮುಳ್ಳು ಗದ್ದೆಮಾ ಮರದ ಹೆಚ್ಚು ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 1'.

¹ಚ ²ಮಾಲು

99

ಹಂಗಳದ ಹೋಬಳಿ ಭಂಡೀಪುರದ ಜಂಗಲಿಗೆ ಸೇರಿದ ಕರಡಿಹಲ್ಲು ಬಿಟ್ಟದ ಗುಲಗಂಜಿ ಬೋರೆ ಮೇಲಿರುವ ಹುಟ್ಟು ಗುಂಡಿನ ಮೇಲೆ.

¹ಚ ²ಮಾಲು

100

ಅದೇ ಜಂಗಲಿಗೆ ಸೇರಿದ ದುಲಿಗಾಲದ ಬಸವನಗುಡಿ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 2' 6".

¹ಮಾಲು

101

ಅದೇ ಜಂಗಲಿಗೆ ಸೇರಿದ ಬಿಲ್ಲೂರಮ್ಮನ ಗುಡಿ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' x 9".

¹ಮಾಲು

102

ಅದೇ ಜಂಗಲಿಗೆ ಸೇರಿದ ಬೋರ್ಹಲ್ಲು ಬೋರೆಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' x 2".

¹ಚ ಮಾಲು

YEDATORE TALUQ.

ಯಡತೂರೆ ತಾಲೂಕು.

1

ಯಡತೂರೆಯಲ್ಲಿ ಅರ್ಕೇಡ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಬಾಗಲ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 3" x 2'.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಭೈರವಯ್ಯಾಕವಮ್ ೧೭೧೩.
- ² ವಸಂತವೃದ್ಧವರ್ತಕಾರ್ತಿಕನು ೧ ಆಶ್ವಿನ್ಯುನೃವಾಹಾಧಿಪಾ
- ³ ಜಾಹನುಮೇಶ್ವರಶ್ರೀವೀರಮಹರವಾಹಾದಯಿ.....
- ⁴ ಗಯಸುಂಕಾಧಿಕಾರಿಕರಿಯವನಾಯಕನು ೧೭೧೩.
- ⁵ ಯ್ಯಾಳಂಕನಾಧವೇದಗೀತೆಗಟ್ಟಧರ್ಮದಾನನ . . .
- ⁶ ವರನಿತ್ಯವದಿಯಪೊಂದಾಹೊತ್ತಿನನಯವೇದ್ಯ . . .
- ⁷ ದೀವೀಪ್ರಂದಾದಂಕಯವ್ಯಕಟಿ . ಬಹ . ಅನಿತೂ . .
- ⁸ ಯುಲೂರೂ . ಕಾವನಾಣಿ
- ⁹ ಕುಗುಣಿಕೆಲದಿ
- ¹⁰ ಪೊಳವಾಣುಮುಂತಾಗಿ
- ¹¹ ಪೊಳಗುಸುಂಕಳುಗುಲಂಕನಾಧವೇದಗೀ

- ¹² ಮಾಗವನುಮುಮುಮುಮುಮುಮುಮು
- ¹³ ರೋಷದವರನುಮುಮುಮುಮು
- ¹⁴ ಯುಧಮಾಗವನುಮುಮುಮುಮು
- ¹⁵ ವಧಿಸ್ತದೋಷಕ್ಕೆ ಮೋಷಮುಮುಮು
- ¹⁶ ಬಲುತುಮುಕಮುಮುಮುಮುಮುಮು
- ¹⁷ ದೋಷಾರ್ಥ್ಯದಾರ್ಥ್ಯದೋಷಮುಮು
- ¹⁸ ಮುಲೂಮುಮುಮುಮು
- ¹⁹ ಹೇತುವುಮುಮುಮು
- ²⁰ ಶ್ರೀಶ್ರೀಶಂಕರಾದ
- ²¹ ಮಂಗಳಮಹಾಶ್ರೀ

2

ಯಡತೂರೆಯಲ್ಲಿ ಕಾವೇರಿ ನದೀಗಡ್ಡೆಯ ವಿಶ್ವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕಂಬಗಳ ಮೇಲೆ.

ಸುಗಂಧ ಚಕ್ಷರ.

೧೭೯ ಕಂಬ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮಹಾಕವಮ
- ² ಸ್ವ ೧೦೦೯ತನಯಪ್ರಭ
- ³ ಸಂವತ್ಸರವಸ್ರವಣಗೋ
- ⁴ ಮಹಾರಸಾಯ್ಯಾಗ್ರಹಣ
- ⁵ ಉತ್ತರನಕ್ಷ
- ⁶ ಪ್ರತೋಪಿನಾ
- ⁷ ಚಲೂದಿ -
- ⁸ ಯದ . ದ
- ⁹ ರ . ಲದ

10ಮ . . . ಜರಿಂಗವ್ರ

- ¹¹ ಶಿವೈವಮದಿನಯ್ಯಾಕತ್ತ
- ¹² ಶರವರಕಾಲಂಕಟ್ಟಧಾರಾ
- ¹³ ಸ್ವಾಷ್ಟ್ಯಕಂಮದಿಕೊಟ್ಟದ
- ¹⁴ ಶ್ರೀಮುಖ್ಯಗಣೇಶನು .
- ¹⁵ ಸೂರ್ಯಾಕತ್ತರವೇವ

೧೭೯ ಕಂಬ.

- ¹⁶ ಸ್ವಾಶ್ವತೃತ್ರಿಭುವ
- ¹⁷ ಸ್ವಾಶ್ವತೃತ್ರಿಭುವ
- ¹⁸ ಸ್ವಾಶ್ವತೃತ್ರಿಭುವ

19

೧೭೯ ಕಂಬ.

- ²⁰ ಶರವರಕಾಲಂಕಟ್ಟಧಾರಾ
- ²¹ ಸ್ವಾಷ್ಟ್ಯಕಂಮದಿಕೊಟ್ಟದ
- ²² ಸ್ವಾಶ್ವತೃತ್ರಿಭುವ
- ²³ ಸ್ವಾಶ್ವತೃತ್ರಿಭುವ
- ²⁴ ಸ್ವಾಶ್ವತೃತ್ರಿಭುವ
- ²⁵ ಸ್ವಾಶ್ವತೃತ್ರಿಭುವ

3

ಯೆಡತೊರೆಯಲ್ಲಿ ಅದೇ ನದಿಯ ಕೈಸುಲೆ ಮುಂಟೆದ ಕಂಬದ ಮೇಲೆ.

ಪ್ರಮಾಣ 1' 3" × 1' 6".

¹ ಅರ್ಕಾಡ್ಯರಸ್ತುಮಿಯವರಿಗೆ

² ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭೃದ

³ ಯಾದಲಿವಾಪನಕಕ ೧೬೩ ಸುರವ

⁴ ತರವನವಾಪನವಸ್ತುಧನವತ್ಸರವೈದಾಖು

⁵ ದ್ವ ೧೫ ಅರ್ಕಪುಕ್ಕ ರಣೀತೀರವಮತ್ಸತೀ

⁶ ಭಗದನನಿಧಾನವರಿಕನೀಕಪುಟದೇವ

⁷ ರಕೊವನವಕರಣೀಕರಿಂಗಂಜಗಿತಿಂ

⁸ ದದೊಡ್ಡ ಅಸ್ತಧರವಿಗೇಲಂಗಣ ೧೦

⁹ ದೊಡ್ಡದೇವಾ 1 ಶ್ರೀ

4

ಯೆಡತೊರ ಹೋಬಳಿ ಮೂಡು ಕೊಪ್ಪಲು ಗ್ರಾಮದಲ್ಲಿ ಕಂಬಿಮಳ್ಳಿ ವೋಣೀ ಬಳಿ ಸುಬ್ಬನಟ್ಟಿ ದೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಗ್ರಂಥ ಮತ್ತು ಅದವಕ್ಷರ.—ಪ್ರಮಾಣ 4' 6" × 3'.

5

ಅದೇ ಹೋಬಳಿ ಮಾರ್ಚಪಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಅಗ್ನೇಯದಲ್ಲಿ ಲಕ್ಕಿಮಲ್ಲನ ಮರಿಗೌಡನ ಹುಲ್ಲು ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" × 2'.

¹ ಕುವಮಸ್ತುನಮಸ್ತುಂಗೀರಳ್ಳಿಂಜಿಡಂದ್ರಬಾಮರ

² ಹಾರವೇ 1 ತ್ರೈಲೋಕ್ಯನಗಾರಂಭಮೂಲತ್ವಭೂಯೂರಂಭವೇ 1 ಸ್ವಸ್ತಿ ಜಯಾ

³ ಭೃಗುವಯಾಲಿವಾಪನಕವರ್ಷ ೧೫೬೩ ಸಂಧುವರ್ಷಮಾನವಾಪತಿತ್ವಾನು

⁴ ಸಂವತ್ಸರವರ್ಷಾಬ್ದ ೨೦ ಶುಕ್ಲವಾರದಲ್ಲಿನೂರೇಶ್ವರಮಾಗಪುಣ್ಯಕಾಲವಲಗ್ರೀ

⁵ ಮವ್ರಾಜಾಧಿರಾಜವಾಜಾಪವೇಶ್ವರರಾಹುಗ್ರೀವೀರಪ್ರಣಾಪಶ್ರೀರಂಗರಾಯನುಕ

⁶ ದಿಂವಾಜ್ಯಂಗಮುತ್ಯಂಯುರರಿಕಾಗಿತ್ತದ್ವೈಕಭೂಪಂಜವಾದಿವರಾದೇವಂ

⁷ ಬರಗಂಜಮುಖೋರನರನವಾಜಾಪವಾಲಯಾಪುನಂಮಪುರೋಹಿತರಿಂ

⁸ ಗಾಢಟ್ಟಿರುವೋರಲಾದನರನವಾಜಾಪವಾಲಯಾಪುನಂಮಪುರೋಹಿತರಿಂ

⁹ ಭಗನುರೇಶ್ವರಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಲಗ್ರ

¹⁰ ಹಾರವಸ್ತು ಲಿವರವನವರ್ಷವಗ್ರೀವಪ್ರತಿವಾಮಧೇಯವಾನ

¹¹ ರಸವಾಜಪುರಯಾದರಲಾವಗ್ರಾಮಗಲಾಪಯರಹ

¹² ದ್ವಾರಾವಮಸ್ತುಕಾಲರಾಮಾಪುರೈಹಂಗರವೋದ ನಹ

¹³ ಭಗವಾಳುಹೋನವಸ್ತುಮೂಲವಟ್ಟು ಯಾದಯಂ

¹⁴ ಟುಗ್ರಾಮಗಲಾಪವಸ್ತುಮಯೋಗಗಾಡಕೊಟ್ಟಿ ಕಾಲುವೆಗೆ

¹⁵ ದೇವಲಮೋದಲವರ್ಷಮಿಯಮಲುವತ್ತ ವೈತ್ತಿ

¹⁶ ಯಾಗಿನೋರೇವವಮಾಡಿತುಮುರಾನೋರೂಫರಾದಮ

¹⁷ ಹಾರವಂಗಳಗರವವಸ್ತುಮಾಗಿಕೊಟ್ಟಿ ವೈಯೇಶ್ವರಭಗಿನೀ

¹⁸ ಶೋಕೇನರ್ವೇದವಮೋಪಾಪುಣ್ಯವಾಂಜೋಗಾಪುಣ್ಯವ

- ¹ದ್ರಾವಿಡಸುಧಾ | ಸ್ವದತ್ತಾಶ್ವಿಗುಣಂಪ್ರಗ್ಭವದತ್ತಾಶ್ವ
²ಏ.ಲನಂ | ಪದವ್ಯಾಪದವೇಗಸ್ವವತ್ತೇಶ್ಯಲಂಕವತ | ಗ್ರಹಾಂತಂ
³ಪದವ್ಯಾಪದವೇಗಸ್ವವತ್ತೇಶ್ಯಲಂಕವತ | ಪಪ್ಪಿರ್ಗರ್ವಗವ್ರಾಣಿವಿವ್ಯಾ
⁴ಯೋಜಯತೇತ್ರಿಮಿ | ದಾನದಲೋಮಾರ್ಥ್ಯದಾನಾಃ
⁵ಯೋನುಮಲನಂ | ದಾನಾತ್ಯಗ್ರಮಮಧ್ಯೇತಿಬಲವಾಚತ್ಯಂತಂ
⁶ಪದಂ | ಸ್ವಪ್ನೀ

6

ಅದೇ ಹೋಬಳಿ ಅನವಲ್ಕು ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಬೆಂಕೀಪುರದ ಲಿಂಗಪ್ಪನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು
 ಪ್ರಮಾಣ 4' x 3'.

- ¹ಸ್ವಪ್ನೀವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
²ವಿಜಯವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
³ವಿವೇಕಗಂಧಿವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
⁴ರೂಪಾಚ್ಯಾಮೃತ | ಸಕಪರ್ವ ಗಂಧಿನಮಮೃತ
⁵ವಿಸಂವತ್ಸರದಲವ್ಯಾ ನಾಯಕ ಮಣಿಸಮ
⁶ಯೋನುನಾಶಾತ್ಯಮಂಪಟ್ಟವಾಣಿಸುಂಕಪಿಕ್ಕಾ
⁷ಬೀಜ್ಯಗದಾಪುರ್ವಾಪಿಪಿಮಕೊಪ್ಪರವದಾನ

- ⁸ದೇಗುಲವೆಂಕಟಗಟ್ಟುಕಟ್ಟುಗಟ್ಟುಕಟ್ಟು
⁹ವಿಜಯವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
¹⁰ವಿವೇಕಗಂಧಿವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
¹¹ರೂಪಾಚ್ಯಾಮೃತ | ಸಕಪರ್ವ ಗಂಧಿನಮಮೃತ
¹²ವಿಸಂವತ್ಸರದಲವ್ಯಾ ನಾಯಕ ಮಣಿಸಮ
¹³ಯೋನುನಾಶಾತ್ಯಮಂಪಟ್ಟವಾಣಿಸುಂಕಪಿಕ್ಕಾ

7

ಅದೇ ಹೋಬಳಿ ಹೋಟನಬೆಟ್ಟು ಗ್ರಾಮನಿವೇಶನದ ಮಧ್ಯದಲ್ಲಿ ಮಂಜುಗುಡಿಗೆ ಈಶಾನ್ಯದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.
 ಪ್ರಮಾಣ 4' x 3'.

- ¹ಸಂಕೇತೋ
²ಗಂಧಿನಮೃತ
³ವಿಜಯವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
⁴ವಿವೇಕಗಂಧಿವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
⁵ರೂಪಾಚ್ಯಾಮೃತ | ಸಕಪರ್ವ ಗಂಧಿನಮಮೃತ
⁶ವಿಸಂವತ್ಸರದಲವ್ಯಾ ನಾಯಕ ಮಣಿಸಮ
⁷ಯೋನುನಾಶಾತ್ಯಮಂಪಟ್ಟವಾಣಿಸುಂಕಪಿಕ್ಕಾ

- ⁸ವಿಜಯವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
⁹ವಿವೇಕಗಂಧಿವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
¹⁰ರೂಪಾಚ್ಯಾಮೃತ | ಸಕಪರ್ವ ಗಂಧಿನಮಮೃತ
¹¹ವಿಸಂವತ್ಸರದಲವ್ಯಾ ನಾಯಕ ಮಣಿಸಮ
¹²ಯೋನುನಾಶಾತ್ಯಮಂಪಟ್ಟವಾಣಿಸುಂಕಪಿಕ್ಕಾ
¹³ಬೀಜ್ಯಗದಾಪುರ್ವಾಪಿಪಿಮಕೊಪ್ಪರವದಾನ

8

ಬೃಹದ್ರಹುಳಿ ಹೋಬಳಿ ಬೃಹದ್ರಹುಳಿ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ
 ವೀರ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ವಿಜಯವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
²ವಿವೇಕಗಂಧಿವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
³ರೂಪಾಚ್ಯಾಮೃತ | ಸಕಪರ್ವ ಗಂಧಿನಮಮೃತ
⁴ವಿಸಂವತ್ಸರದಲವ್ಯಾ ನಾಯಕ ಮಣಿಸಮ
⁵ಯೋನುನಾಶಾತ್ಯಮಂಪಟ್ಟವಾಣಿಸುಂಕಪಿಕ್ಕಾ

- ⁶ಬೀಜ್ಯಗದಾಪುರ್ವಾಪಿಪಿಮಕೊಪ್ಪರವದಾನ
⁷ವಿಜಯವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
⁸ವಿವೇಕಗಂಧಿವಸ್ತವಾಮಣ್ಣಿ[೪]ಕೃತ
⁹ರೂಪಾಚ್ಯಾಮೃತ | ಸಕಪರ್ವ ಗಂಧಿನಮಮೃತ
¹⁰ವಿಸಂವತ್ಸರದಲವ್ಯಾ ನಾಯಕ ಮಣಿಸಮ
¹¹ಯೋನುನಾಶಾತ್ಯಮಂಪಟ್ಟವಾಣಿಸುಂಕಪಿಕ್ಕಾ

9

ಅದೇ ಹೋಬಳಿ ಹಳೆಯೂರು ಗ್ರಾಮಕ್ಕೆ ಈಶನ್ಯ ದಿಶದ ವೋಣಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4 × 1 6".

⁴ವಿಷಯಾಭ್ಯುದಯಕಾರಿವಾತನಕವರು

⁵ಗೀ ನೆಯರುಧಿರೋದ್ಗಾರನ | ಮು

⁶ಗೋದನು ೭

⁷ವಂದನಕರತನೋತ್ರಾತ್ಮಯನ

⁸ಸೂತ್ರದಯುಕ್ತಾಭಾಷ್ಯಯೋಗದ್ವೀ

⁹ಕುಮರ ಸ

¹⁰.. ಗಂಗ ಗೋಪಾಲ

(ಮುಂದೆ ಕಾಣುವಲ್ಲಿ)

10

ಅದೇ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5 × 2 6"

¹ಮಂದಗುಪ್ತವರ್ಧರವಿಭಾವ್ಯವನು ೧೦

²ಬ್ರೂಮಕುಶ್ಲಿನಾದಯುಕ್ತವರ್ಧನಾಯಕ

³ವರ್ಗನಾಮಯವ್ಯಗೂದರೂ ೩೨

⁴ಮದ್ಯುರವಂಗಕೋಟ್ಯದಾನದ

⁵ದರಕೋವನಿಯೋಕ

⁶ವರಕೋತಪ್ತಯೋನಿಕಾರದ

⁷ದ್ಯುಮು ಯವಕ್ಕಿವನೊಬ್ಬ ಅ

⁸ವಾರ್ತಾಯುಕ್ತವಿರು

⁹ವಕ್ತೃಪೂಜನುತ ಮತಂವತಾಯಿಕೊಂಡವೋಪ

¹⁰ಕ್ತೃಪೂಜನುತಮುತುಕುಟದವತ್ತಯ ..

¹¹ತೀವರವನವೀರಂಕವಯರು

¹²ಪ್ರವೀಣವನವಾಗಬ್ಬ ಮುಖಮುಕುತವನಿದ

11

ಅದೇ ಹೋಬಳಿ ಕುಬ್ಜ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮುದ್ದೇನವಳ್ಳಿ ಗ್ರಾಮದ ಯೆಲಗೇಡೇನನ ದೇವಾಲಯದ ಮೊಲ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5 6" × 1 6"

¹ಲೋಗಗಿ

²ನಂದೇವರಗೇಶ್ವರಗ್ರಾಮನುಲಾ

³ಸೂನನಪ್ರಮದಂತೆ ಮದನಮತಂ

⁴ದೇವಪ್ರಕಾಶವಾಚಯ್ಯನವರ

⁵ನನವಗು

⁶ದ್ರೋಣಿಗಳವರಿಗುರುಪ್ರಣಾಣಗಳ

⁷ಪ್ರಾಚ್ಯ

¹ದಂತ ವೀರೇಶ್ವರದೇವರವೊಬ್ಬವೇಶ್ವ

²ರವೇಶ್ವರವೊಬ್ಬವೇಶ್ವಯಮಾಡಿವಕ

³ಶ್ವನು ..

⁴ಶ್ವರವೇಶ್ವರವೊಬ್ಬ

⁵ಭೋಗಕ್ಕೆ ನಿಲುವುಂಟವಕೊ

⁶ಮತವ

⁷ತಮಾಡಿಗಳ

(ಮುಂದೆ 14 ಪುಟಗಳು ಕಾಣುವಲ್ಲಿ)

12

ಅದೇ ಹೋಬಳಿ ಚುಂಚಿನಕಟ್ಟೆ ಧನೇಶ್ವರೇಟಿ ಬಳಿಯ ಕಲ್ಲಿನಲ್ಲಿ

¹ಕೇಮನವರವನುಲೂ

²ನಂದೇವರವನುಲೂ

³ಗುಪ್ತನೋರವತಕ

13

ಅದೇ ಹೋಬಳಿ ಮಳಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲ್ಲೇಶ್ವರ ಬೇವಸ್ಥಾನದ ಗೋಡೆ ವೇಳೆ.

ಹಳಗನ್ನಡಪತ್ರ.—ಪ್ರಮಾಣ 1' 9" x 1' 9".

¹ಸ್ವಸ್ತಿ ಶ್ರೀವಿಠಲಗಂಗವಿಠ್ಠಲ ಪರ್ವತ
²ಹೊಯ್ಸಳದೇವರುಸುಖಸಂಕಥಾ
³ವಿನೋದರೋದಾಹರಣೀಯತೀರ್ಥ
⁴ವಸಂ ೧೦೫೦ ಸರ್ವಸಂಪತ್ತರದ
⁵ಸ್ವಾಮಾಲಿಯಮಂಡಪದಕಲಶಕ್ಕೆ ಹೂ
⁶ಸುಜಕೋಂಕ್ಷ ಮಂಗಳ ಒಟ್ಟುಧೂಮಿಪ
⁷ಯ್ಯಾ ಬಾರ್ಗಿವಹಗುಣಿಸಾಂಸ್ಥ ಮೂ

⁸ದೇವೇಂದಾನಂದಮೂಸಾಸಾಂಧಿ
⁹ಪದಕೋಳಗ ೧೧ ಗದ್ದೆದಳುಲದಕಪಿಬ
¹⁰೪ಗಜಪಿಪ್ಪದಕೋಳಗ ೧೫ ಇಂ
¹¹ದ್ವಿರಪನಾಪದಕೋಳಗ ೧೫ ಇಂ
¹²ಗೋಯರಡಿಮಕವಿಲಮಪ
¹³ದ

14

ಅದೇ ಬೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಪತ್ರ.—ಪ್ರಮಾಣ 6' x 1' 6".

ಮುಂಭಾಗ.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಮ
²ಗಿರಿಯಮಹಾದೇವ
³ಗ್ಗಿಬಟ್ಟಧೂಮಿಯಮ
⁴ವಿನಮೋಕ್ಷಕೋಳರಿಂದ
⁵ಬಿಡಗಣಸೇರಿ ೧೫
⁶ಕೋಳಗದೇವೇಂದರ
⁷ಪೂರ್ವಾಕ್ಷ ಮಂಗಳದನಿ

⁸ಮೃಗ್ನುಹದಗಪಿಪ್ಪಾಂ
⁹ದುಗದಪಮಕನಕಪಿ
¹⁰೧೫ ಕೋಳಗದೇವರಕಪಿನಾ
¹¹೧೧ ಮಂಗಳದೇವತೆ
¹²ವಗೋಯುರಾಂಸುಯ
¹³ಪದಿಯಸಾಯಿರಕವಿಲ
¹⁴ಯಸುಯರಬ್ಬಾಪ್ಪ
¹⁵ರಕೋದವೇವನುನಿ

¹⁶ಗುರು

ಹಿಂಭಾಗ.

¹⁷ಮೂಲಿಯು
¹⁸.....
¹⁹ಗೋಡು
²⁰ಕುಲದಮಾಧುಗಾಣನ
²¹ಮಗಮಲಗಾಣ ಕೋಣ್ಣ
²²ಗೋಣ್ಣನಮಗಮಾಣ
²³ಗೋಣ್ಣ

15

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮಕಡೆ ಕಾಡ ಬಿಸಪ್ಪನ ತಿಟ್ಟಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" x 1' 6".

¹ಭೂಮಸ್ತು || ಶ್ರೀವಿಜಯಾಪ್ಪದ
²ಯನಾದಬಿಲಿನಾಪನಕ
³ಬರಪ್ಪ ೧೭೭೦ ವರಕನ

⁴ಯಶ್ವಿಮುಖಸಂಪತ್ತರದ
⁵ಮೃಣ್ಮಿಲಿ ಒಂಬೂಮಾಪ
⁶ವೇರಕಮಯ್ಯಾಕ್ಕೆ ತರ್ಕರಾದ

⁷ರಾಜ್ಯನವರೂಪವತ್ತ
⁸... ಬಿಸವರಿಂದೇವರಿಗೆ
⁹ಪೊಟ್ಟದಾಂತಪುರ

16

ಅದೇ ಹೋಬಳಿ ಮಾನತ್ತೂರಿಗೆ ಪಶ್ಚಿಮ ಅಗಸರ ಕಾಳನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 2' 6".

¹ಜಯಸಂಪತ್ತರಮಗ
²ಬು ಅಲೂಕುಮಾಯಕರಾಪ್ಪ
³ದೇಶಂವ್ರನೂಯಾನುಳಂನಕ

⁴ನಾಯಕರಪ್ಪಯನೂಸಿ
⁵ದೇವಗುಣದೇವೇಂದರ
⁶ತ್ತಗಿಡ ... ಹಾಕಂದಾಯ

⁷ನುಯಿಲಯರಸಾಕೆಂ
⁸ದನಯಿವಕಲಳುಮಿದ ...

ದನಸೋಗಿ ಹೋಯಿ ದನಸೋಗಿ ಗ್ರಾಮದಲ್ಲಿ ಬೆಳ್ಳಗಿಲೆಯವರಾದ ವೆಂಕಟಯ್ಯ ತಮ್ಮ ದನಸೋಗಿ.

— ५३५ —

ನೀ ಪತ್ರವು ಮುಖ್ಯವಾಗಿದೆ.

[illegible]

100 ಕರ್ತಾಕುಸಲತಾಸದಾ ಶ್ರೇಷ್ಠವೇದವ್ಯಕ್ತಿ
101 ಪೇಷುಕಾಂತ್ಯಾಂ | ಚರವೇಂಕಟದ್ವಾಪುರೇಂ
102 ಗಧವ್ಯಾ ಪ್ರವರ್ತಂಯೇವಾಮಿರಾಪ್ಯ
103 ಧರ್ಮಾಃ | ಮುಖಾಃ ಪೇಷದಾಸತ್ಯವೇಕಪೂರ್ವ
104 ತಾಂಕಾಮೇಗ್ನಿರವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
105 ತಿಂಚಂವಿದಯಾಧರ್ಮಬುದ್ಧಿಗಾಪ್ಯಪ್ತ ದುವಪ್ತೇ
106 ದ್ರೇವಸಂತಿ | ನೋಯಂ ಪುತ್ರಪುತ್ರಸ್ಯಯ
107 ಮಮಿರಫಲಗ್ರಾಮತತ್ತ್ವಾನಿವ್ಯಾಪ್ತಪಾಃ
108 ಪಂಚವೀರತ್ಯಗ್ನಿಕವರಯುಗದಾಪ್ಯವ್ಯಕ್ತಿಪ್ರಭೇ
109 ದಂ | ಶ್ರೀರೇವಾಬಾಸಮುದ್ರಾಧರಮಮಿತಫ
110 ಲಗ್ರಾಮರತ್ಯಾಪ್ಯವಗತುರ್ವಾಮಾ ಚೈವಗ್ರಾಹ
111 ರಪ್ರಮುಖತತ್ತ್ವದಮೀಕಾರಯಾವಾಗಮ
112 ತ್ರಾ | ಶ್ರೀರಾಧಿವಾಸನಕಾಪ್ಯಗೇವಪ್ರಸಾ
113 ವೇತ್ರಾಪ್ರೀತಿಯುತಪ್ತತಸಂಖ್ಯೇಕೇ | ಯತೇ
114 ವ್ಯವಭಿಧವಿವತ್ಯರಲಗತೇವಮೇನೋಭಾ
115 ದ್ರವದನಾಮನಿರುಕ್ತಪಕ್ಷೇ | ಯದ್ವಾಪೇಶು

ಶನೇ ಪತ್ರದ ಮುಖಗ.

106 ಲ್ಲತಮೇತಿಸರ್ವದಸ್ತೀಮಗಮ್ಯಭ್ಯಗುಮಾನರಾಪ್ಯ |
107 ವಿಷ್ಣುಪ್ರಿಯುಕ್ತಾ ಪಿತವಾನೋನಾನಾಯೋನಾ
108 ದುರಭಾಷ್ತತನ್ಯಾಂ | ಕುಬ್ಜಾಣಯನಿಕವೇರಸುತಾ
109 ಭೂಮೇಗ್ನಿಗ್ರಾಹಮಾವ್ಯಮನಿವಿತಪುಂಜ್ಯರೇ |
110 ಶ್ರೀರಂಗನಾಥಪುರತಃ ಪರಶೂರ್ವದರ್ಶನಾಪ್ಯವ್ಯಕ್ತಿ
111 ಪತಿರಕಾರಯದಗ್ರಹಾರಂ | ಶ್ರೀಮದ್ವಾರವಭೂಧರೇ
112 ಕುಬ್ಜಾಣಯನಿಕವೇರಸುತಾ
113 ಪತ್ರನವರೇಖಾಕೇರನಾಮಧೀವೇ | ಕ್ಷೇತ್ರೇರ್ವಾಪ್ಯನು
114 ಪುಂಜ್ಯಪ್ರಪ್ತರಮಿವೇಂಕಟಮಮಿತೇರಾದ್ಯ
115 ಕ್ಷೇತ್ರವರೇವಮಂದಿರಗಾಣಾಪ್ಯವ್ಯಕ್ತಿರೇವಾ
116 ಚೋರತಾಪವಕ್ಷೋಮದರೇ ಕ್ಷೇತ್ರೇರಮೇಗ್ನಿಪ್ರೀತುಂ
117 ರವಧಗಾಭಿಪ್ರೇಯಮಕುಲನಾಧಾನಾಪ್ರೇಯವಗಿ
118 ಂದಕವಕರಭದೇ | ಕಲ್ಯಾಣಪ್ರವಕಲ್ಯಾಣೇತಿರೇವಾ
119 ಕೇಸಂ | ಪಾಂಧಿರೇವನೋಗ್ನಿನಿವೃತ್ತಿಪ್ರದದಾಪ್ಯ
120 ಮ | ಕುಬ್ಜಾಣಯನಿಕವೇರಸುತಾ
121 ವೇಕುಲನಾಧಾನಾಪ್ರೀತುಂ
122 ಚೋರತಾಪವಕ್ಷೋಮದರೇ ಕ್ಷೇತ್ರೇರಮೇಗ್ನಿಪ್ರೀತುಂ

123 ಸುಪಾಧಸೇವ್ಯಗೇ | ಗ್ರಾಮೇಗ್ನಿಪ್ರವರೇವಮ
124 ಬ್ರಹ್ಮವೃತ್ತಿರವರಮಂದಿರೇವಾಪಾ | ವೇದಗ್ರಾ
125 ವತಿಪ್ರಾಧರೇನೋಮವಿಂಚೋಳಮುಪಾಭಿ
126 ಲ್ಲತಮೇಗ್ನಿರವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
127 ತೇರವಮನಾಗದಾಪ್ಯಾಂ | ಸುತನೋದಗ್ರಾಮರತ್ಯಾ
128 ವಮಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
129 ದಂ | ತಿವ್ಯದಂಕನುಗನಭಟ್ಟನಾಮಧೇಯಗ್ರಾಮ
130 ಕುಬ್ಜಾಣಯನಿಕವೇರಸುತಾ | ದೋನೋಗ್ನಿವ್ಯಕ್ತಿರೇ
131 ಪ್ರಮಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
132 ವೇದಗ್ರಾಮೇಗ್ನಿರವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
133 ಸಂಪಾಪ್ರೀತುಂ

ಶನೇ ಪತ್ರದ ಮುಖಗ.

134 ತ್ರಿವಿಕ್ರಮವೃತ್ತಿರವರಮಂದಿರೇವಾಪಾ | ವೇದಗ್ರಾ
135 ತಸ್ಯವೇರಂ | ಪ್ರಾದ್ಯಪ್ರವಕ್ಷ್ಯೇವೃತ್ತಿರೇವಾಪ್ಯ
136 ವೇದಗ್ರಾಮೇಗ್ನಿರವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
137 ದೋನೋಗ್ನಿವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
138 ನೋನಾಮಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
139 ಸೇನಾಮಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
140 ಸಮಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
141 ಬ್ರಾಹ್ಮವೃತ್ತಿರೇ | ಕ್ಷಮದಾ
142 ವೃತ್ತಿರೇ | ಕ್ಷಮದಾ
143 ನೋನಾಮಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
144 ರವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
145 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
146 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
147 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
148 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
149 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
150 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
151 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ
152 ರೇವಾಪ್ಯವ್ಯಕ್ತಿರೇ | ಕ್ಷಮದಾ

153 ಮುದ್ರಿಕಾಪ್ರತಿ ಪೂಜ್ಯದೇವೇಂದ್ರಕವಿರಾಜಮುಖಾರ್ಜುನ
154 ಸ್ವಾಮೀಶ್ವರಃ | ಅನೇಕವಿವರಣಾಪೂರ್ವಕವಾಗಿ
155 ಪ್ರಸಿದ್ಧವಾದುದು. ಸಿದ್ಧರೂಪಕವಾದುದು

156 ಈಕವೇ ಸಿದ್ಧಾಂತವು ನಮಗೆ | ಕುಟುಂಬನಿಷ್ಠತ್ವ
157 ಒಮ್ಮೆ ಲೀನನಾದ ಕೃತಾನೇಕಮಾನಂದಿಯಾಗುವ
158 ನನಕುಸ್ತುರಾಸ್ತ್ರಾರ್ಥವಿವರದಕ್ಷಾನ್ವೇದಾಂತವೇ .

(೨ನೇ ಪತ್ರ ಬೋಧನೆ)

19

ಅದೇ ಹೋಬಳಿ ಟೆಂಪನಸೋಲೋ ಗ್ರಾಮದಲ್ಲಿ ಆಂ-ನೇಯು ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರವಾಣ 3 6" x 3

1

ಸಿ. ಸಿ. ಸಿ. ಸಿ.

ಶಿವರುಷ ೧೦೩ನೆಂದು ಪುರ್ಣಾನ್ವಯವಾತ್ಯರ

⁴ಪುನಃಪ್ರವೃತ್ತಿ ಎಂಬುದು ಉಪಶಮನವೇನಲ್ಲವೆಂಬುದನ್ನು ತಿಳಿಸುತ್ತದೆ.

⁵ದನ್ನೆ ಕುರು-ಂ-ವಹ-ನಗೀತ್ರದ ಖ್ಯಾಯ

ನಿಜವಾದುದು ಸುಖವೆಂದೇನು !

ಶ್ರೀಮತ್ಪದಾಸನಾಃ ಮುಖತತ್ಪರಃ

ತುಂಗಾಚಾರ್ಯನವರ ವಿರಚನೆಯಿಂದಲೇವನು

ಮಾತೃಕಾ ಗಣಃ ವಿವರಕ್ರಿಸ್ತವಾಜಮೇವ

¹⁰ಮುಖ್ಯವಾಗಿ ೧೪೫೫-೫೬ರಲ್ಲಿ ಸ್ಥಾಪಿಸಿದ = ಕಾಣಿಸಿಕೊಂಡಿತು

¹¹ಪ್ರವೃತ್ತಿಗಳು ೩ ಕ್ಕೂ ೪ ಕ್ಕೂ | ಪ್ರವೃತ್ತಿಗಳೆರಡನ್ನೂ ಆಧರಿಸಿ ಅಂತ್ಯನಿರ್ಮಿತಗಳಾದವುಗಳೆರಡೂ

¹¹ರೋಗಿಗಳಿಗೆ ವಯಸ್ಸು ಕನಿಷ್ಠ 15 ವರ್ಷಕ್ಕಿಂತ ಹೆಚ್ಚಿರಬೇಕು. 15-45 ವರ್ಷದವರನ್ನು ಮಧ್ಯಮ ವಯಸ್ಸಿನವರು ಮತ್ತು 45-75 ವರ್ಷದವರನ್ನು ಹಿರಿಯರನ್ನೆಂದು ವಿಭಜಿಸಲಾಗಿದೆ.

[illegible]

14. *Chrysomelidae* (Coleoptera) (10 specimens)

15. சென்னை நகராட்சி - சென்னை நகராட்சி நிர்வாகப் பகுதிக்குள் உள்ள பகுதிகளை உள்ளடக்கியது.

¹⁵ಯಿಹುತವೈವದವನೊಬ್ಬನು ಒಂದು ದಿವಸ ಹೊಸಗೂಡುಗಳನ್ನು ತಯಾರಿಸಿದ

18 ಶ್ರೀಗುಣಪ್ರಸಾದದೊರೆತುಮವನವನುಪದೇಶಗೊಳಿಸಿದಾಗ || ಗ್ರಂಥ || ಸ್ವರತ್ನಾಭು

1. ಸುಮಾರು 1000 ರಿಂದ 1500 ರ ವರೆಗೆ 2. ಮುಕ್ತಾಯದ ಸ್ವಾಭಾವಿಕವಾಗಿರುವುದು

‘ॐ॥ श्रीगणेशाय नमः॥’

20

ಆದೇ ಸ್ಥಳದಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 3

¹ಕವಚುಷ್ಕ ೧೫೧೦ ನೆಮುದಾ ಫ ಸ್ಯಸ ವತ್ಸ

²ರವಾನಿತ್ಯಪದವಿ ಗುಣಮುಖ್ಯ= ಲೋಕಪ್ರವಾ

³ಭಸ್ಮೋಮವೆಂಕದಕರಿವೆಗೋತ್ರವಲಾ ಯ

⁴ನನ್ನೂತ, ಪರಕುಸಾಖಾ ಧ್ಯಾಯಿಗಳಿವು !

ಶ್ರೀಮನ್ಮಠಾಧಿಪತಿಗಳ ಮಂಜುಷಾಂಜಲಿ

[illegible]

⁷ಹಾಳುರಸುಗಳೇ ಒಂದಾಗಿ ಸುಲಭವಾದವು

⁸ಮಾತೃಕೆಸುಗಲೆಗೊಳ್ ವಿವರಿಸು-ಸುಧಾ-ರಾಧವಿ ರಾ

⁴ಜಯಭೇಷಮಾಡು ಅರಸನುಗಳ ಮೇಲಾದಿವೇಶ ೨೫೭

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ಮೈಕಾರ್ಜನದೇವ-ಅಂಗಿ

¹¹ದಂಗೆಡುಗಳು . . .

(ಮುಂದೆ 6 ಪಟ್ಟಿಗಳು ಇರುವುದಿಲ್ಲ)

21

ಅದೇ ಗ್ರಾಮದ ಜನಬಸ್ತಿಯ ಬಾಗದಿನ ಮಂಟಪದ ಮೂಲಭಾಗವಲ್ಲ.

ಗ್ರಂಥ ಮತ್ತು ಅರವತ್ತರ.

22

ಅದೇ ಸ್ಥಳದಲ್ಲ.

ಮಗವನ್ನರವತ್ತರ.

¹ಬ್ರಹ್ಮೀರವರವೇ ಪ್ರವಾಸವಿಲ್ಲದಾಗಿದ್ದರೂ

²ವಿವರವತ್ತರವಾಗಿದ್ದರೂ

23

ಅದೇ ಬಸ್ತಿಯ ನವರಂಗದ ಬಾಗಲು ಮೇಲಿನ ಪಟ್ಟಿಯಲ್ಲ.

¹ಬ್ರಹ್ಮೀರವರವೇ ಪ್ರವಾಸವಿಲ್ಲದಾಗಿದ್ದರೂ

⁴ಬ್ರಹ್ಮೀರವರವೇ ಪ್ರವಾಸವಿಲ್ಲದಾಗಿದ್ದರೂ
⁵ವಿವರವತ್ತರವಾಗಿದ್ದರೂ
⁶ವಿವರವತ್ತರವಾಗಿದ್ದರೂ

²ಕರಗವಿಲ್ಲದಾಗಿದ್ದರೂ

³ಭವವಿಲ್ಲದಾಗಿದ್ದರೂ

24

ಅದೇ ಬಸದಿಯ ಬಳಿಬಾಗದಿಗೆ ವಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' 3" x 1' 4".

¹ಭವವಿಲ್ಲದಾಗಿದ್ದರೂ

²ಯಾವುದೇ

³ವ್ಯವಸ್ಥಾಪಕನಾಗಿದ್ದರೂ

⁴ನಿರ್ದೇಶನ

⁵ಮಾ(ನಾ)ವನಿರ್ದೇಶನ

⁶ಗಿರ್ದೇಶನ

⁷ನಿರ್ದೇಶನ

⁸ನಿರ್ದೇಶನ

⁹ಯುಕ್ತ

¹⁰ನಿರ್ದೇಶನ

¹¹.....

¹²ನಿರ್ದೇಶನ

¹³ನಿರ್ದೇಶನ

¹⁴ನಿರ್ದೇಶನ

¹⁵ನಿರ್ದೇಶನ

¹⁶ನಿರ್ದೇಶನ

¹⁷ನಿರ್ದೇಶನ

¹⁸ನಿರ್ದೇಶನ

¹⁹.....

²⁰ನಿರ್ದೇಶನ

²¹ನಿರ್ದೇಶನ

²²ನಿರ್ದೇಶನ

²³ನಿರ್ದೇಶನ

²⁴ನಿರ್ದೇಶನ

²⁵ನಿರ್ದೇಶನ

²⁶ನಿರ್ದೇಶನ

²⁷.....

²⁸ನಿರ್ದೇಶನ

²⁹ನಿರ್ದೇಶನ

³⁰ನಿರ್ದೇಶನ

25

ಅದೇ ಬಸ್ತಿಯ ಬಾಗಲು ಬಳಿ ಇರುವ ತೊಲೆಗಳ ಮೇಲೆ.

¹..... ಸ್ವರಪ್ರವಾಸವಿಲ್ಲದಾಗಿದ್ದರೂ
ಗತವಿಲ್ಲದಾಗಿದ್ದರೂ

30

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ ಇರುವ ವಿರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 3'.

(ಮೇಲ್ಭಾಗ ಜೋಗಿಥೆ.)

¹ ಜನಂವಗತವೆ. ಟ್ಟಿ ಸಿಕ್ಕೊನ್ನ ನಾಬದಿವನಂಮುನ್ನ ಬಿಳಿಕ್ಕೆ ಟ್ಟಿ ನಿಂದಾತಬಿವ್ವಿಂವೊರಿಯಂಕೊಲುತಮಿಂದ್ರವಾಸವಂಪೊರ್ವಿಂ

² ಅನ್ನಾ ಮಂಜಯನಾಯಕಂಗೆ ಪಿಬಿಯೊಬೊಜಾಂಜಿ ಕಾಂಪ್ಪಿ ಸಂಜಾತಂಗ್ಲಾ ರಂಗ್ಲಾ ನಾರಿಗನನಾವಮ್ಲಾ ಡಿವೇವಯ

³ ಸೀಯಂತಾಬ್ಬಿ ಪಿಬೊಯ್ಯೋಗ್ಗಿಬಿಲಮುಂನಿನೊನ್ನೊ ಡಾಕ್ಷೀಪದಿಂದಾತಂಜೊಸವಿಡಿನೊ

⁴ ಛನ್ನಿಬಿರಂಕೊನ್ನೊ ಯ್ವಿ ದಂಸ್ಸಗ್ಗ ಮಂ || ತನಗಾಣ್ಣಿಂರಗ್ಲಾಫಿರನೀಪುರುಪನಾಣಿಕ್ಕುಂನಿಜಾಗ್ರತ್ವಂ

⁵ ವ್ವಿಸುತಮ್ಲಾ ದಯ್ಯನಾಯಕಾರಿಯನನ್ನಿ ಮೂವರಂವಿರಣಸನೊನ್ನಗ್ಗ ಮನೆಯ್ವಿ ಮ್ಲ ಪಡೆವೊಣ್ಣಿ

⁶ ವ್ವಿಸತ ಪ್ರತ್ಯಂಪನಸೋಗಾಧಿವಮಾನುರೇವಣುಕ್ಕು ತೊ ತಯ್ಯನಂನುಗ್ಗಂ ||

⁷ ಪನಸೋಗಿಯಲ್ಲಧಮ್ಮ ಸ್ತಾನವಲ್ಲದ್ವಿದಸಮಸ್ತ ಬೊಮಿಗೊಟ್ಟಿದವೃತ್ತಿ ಕಟ್ಟಿತಪಟ್ಟವಾಡಿ

31

ಅದೇ ಗ್ರಾಮದ ಕರಿಕಟ್ಟಿಮೇಲೆ ನೆಟ್ಟಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಜೋಗಿಥೆ.)

¹ ತ್ರಿಯಂಪನಗಾಣಂನಲ್ಲು ತಾಯವ್ವೆಗಂಮದಭ . ಮಕೊ

² ಪ್ಲೇವ್ವಂಪಟ್ಟಿದನಿಗಾಂಜ್ಜಕಮನ್ಮಾತ . ಳವಿಪ್ರದೇವ

³ ದನೈವಂಜನಕಡೆಯನ್ನ ಪತಿಗೆನೆಟ್ಟಿ ನಲ್ಲ ಳ್ವಿ ಳ್ವಿಮನುಂನತ

⁴ ನಾರಂ . ಪರಿಮಾಗ್ಗ ಮುಂ . ಪಟ್ಟನಸ್ತ

⁵ ಲೊಳವಿರವಂಗಳ್ವಕ್ಕು ತಾನ್ನ ನನ್ನ ಪರನನ್ನ

⁶ ನೆಯಂದಗು . ನಿತಂ ಗಿತ

⁷ ಸಕಳಂಗಾನ್ಯಯಂಮೆದ್ವುನಿಗ್ಗು . ಶ್ವದನಮವೊಳಗುಂ . ಸಂಗ್ರಾಮದಿ ..

⁸ ಪ್ಲೇಗಿಯುಂ . ಪೆಯಂಪೊಣ್ಣಿ ಟ್ಟು ಕೊನ್ನ ಯ್ದಿ . ಕಿಟ್ಟಿಂ ಬಿನ್ನ ನೆಪ್ಪೆರನೆಯ್ಯುಯುಂ

⁹ ರಂಪಿಯುಂ ನಿಟ್ಟು ಯವೆನ್ನ ತ್ತು ಟ್ವಿದುಸ್ಸೋಗಾಂಜ್ಜೆಗಂಕಾರಿತಾಂ . ದಟ್ಟಿ . ಕರಣ

¹⁰ ದ . ದಯೆಗದ್ವು ನೆಪ್ಪಿರಕಲ್ಲು ಚೂನ್ವಿಗೊಟ್ಟು . ರ .

32

ಅದೇ ಹೋಬಳಿ ಕರತಾಳು ಗ್ರಾಮದ ಹೆಬ್ಬಾಗಿಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 6".

¹ ಸ್ವೀಕೃತಿ ಕಾಂತ್ಯ ಸ್ವಾಮಿ

² ಸ್ವಸ್ತಿ ಸ್ವೀವಿಜಯಾಪುರಯೋಗಿವಾಪನಕ

³ ವರುಷಂಗಳನಾ ೧೮೯೯

⁴ ಸಂದವರ್ತಮಾನವಾರಸರ್ವಜಿತನಾ

⁵ ಮನಂವನ್ನರದಚೈತ್ರವ ೩ಯೋಗಿವಾಪನ

⁶ ದ್ವಾಂಗಳಮನ್ಮಾಡವೇದೇಶೇಶ್ವರಮದೇವತಾ

⁷ ಸರ್ವಭೂಮಿಕಳುಲೈಗೃಹೈಶ್ವರಕಾಂತ್ಯ ಸ್ವಾಮಿ

⁸ ಯವರನಂಜಯತಿರುನಾಳುಮಯೋಶ್ರವದ

⁹ ಬೈವುರಾಡುಪ್ರಕಳುಲೇನಂಜಯವ

¹⁰ ದಿಯಾಳೆಯನವರುಗಾರಾಗ್ರೇಶ್ವರವಾಗಿವೊ

¹¹ ಬಸ್ತು ಬಿಂಬಪ್ಪಣ್ಣ ಸ್ವದಕರತ್ತಾಳುಗ್ರಾಮಾ

¹² ಪಾತವದರುಪ್ಪಣ್ಣದ . ಕಾಲು

¹³ ಂಸ್ವದತ್ತ ದ್ವಿಗುಣಂಪುಂಜ್ಯಂಪದದತ್ತ

¹⁴ ನುಪಾಲನಮದತ್ತ ಪುರೋಹಿತ

¹⁵ ರ್ವನಿಪ್ಪಲಂಫವೆತ್ತ ಯಾದವಗಾಕಲ

¹⁶ ದಿವಾಡಿವನಿಗಾಂಜ್ಜೆಗಂಕಾರಿತಾಂ . ದಟ್ಟಿ

¹⁷ ಕುತಪ್ಪವಾಗ್ರತಗಮನಮಾಡಿ

¹⁸ ದಾಗಿ

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ಅಪೇ ಗ್ರಾಮಕ್ಕೆ ಅಗ್ನೀಯವಲ್ಲಿ ಲಿಂಗದ ಗುಡಿ ಬಳಿ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 9".

- ¹ಸ್ವಸ್ತಿಕ್ರೀಮಸ್ವರಾಮಂಧ್ಯರ
- ²ಪೂಜ್ಯಾತ್ಮಾಚಾರ್ಯ... ಚಂದ್ರ
- ³ಳುವದೇವರು... ಜಮು
- ⁴ಸುವದೇವರು... ಜಮುಸಾಮಂ
- ⁵ಪೂಜ್ಯಾತ್ಮಕಲಪಾತಿಪಾಪಾತಿಪಾಪಂ

- ⁶ಮಗವೊಳವಂತಿವಂದಿಲವ...
- ⁷... ಕಪ್ಪಿಲವಂದಿಲವ...
- ⁸ಮಗವೊಳವಂತಿವಂದಿಲವ...
- ⁹ಕಲಾಪವಂದಿಲವ...

(ಮುಖ 2 ಪದ್ಧತಿಗಳು ಕಾಣುವವು)

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ಸಾಲಿಗ್ರಾಮದ ಬೋಳು ಸಾಲಿಗ್ರಾಮದಲ್ಲಿ ರಾಮನುಜಾಚಾರ್ಯರ ವೇದಾಲಯದ ಉತ್ತರಕಡೆ ದಿಡ್ಡಿಬಾಗಲ ಸಮೀಪ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 1' 6"

- ¹ಗ್ರಾಮದ ಮುಖಮುಖವು
- ²ಸ್ವಸ್ತಿಕ್ರೀಮಸ್ವರಾಮಂಧ್ಯರ
- ³ಪೂಜ್ಯಾತ್ಮಕಲಪಾತಿಪಾಪಾತಿಪಾಪಂ
- ⁴ಮುಖ ೧೫೫೦ ಅಪರೂಪವಂ
- ⁵ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁶ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁷ಪೂಜ್ಯಾತ್ಮಕಲಪಾತಿಪಾಪಾತಿಪಾಪಂ
- ⁸ಪೂಜ್ಯಾತ್ಮಕಲಪಾತಿಪಾಪಾತಿಪಾಪಂ
- ⁹ಮುಖಮುಖವು... ೫೫೫೦
- ¹⁰ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹¹ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹²ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹³ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹⁴ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦

- ¹ಪೂಜ್ಯಾತ್ಮಕಲಪಾತಿಪಾಪಾತಿಪಾಪಂ
- ²ಮುಖಮುಖವು... ೫೫೫೦
- ³ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁴ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁵ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁶ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁷ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁸ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁹ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹⁰ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹¹ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹²ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹³ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹⁴ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦

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ಅಪೇ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿ ವೇದಾಲಯದ ಮುಖಮುಖವು ಬಳಿ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 1' 6"

(ಮುಖ 3 ಪದ್ಧತಿಗಳು ಕಾಣುವವು)

- ¹ಸ್ವಸ್ತಿಕ್ರೀಮಸ್ವರಾಮಂಧ್ಯರ
- ²ಪೂಜ್ಯಾತ್ಮಕಲಪಾತಿಪಾಪಾತಿಪಾಪಂ
- ³ಮುಖಮುಖವು... ೫೫೫೦
- ⁴ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁵ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁶ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁷ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁸ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁹ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹⁰ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹¹ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹²ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹³ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹⁴ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦

- ¹ಮುಖಮುಖವು... ೫೫೫೦
- ²ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ³ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁴ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁵ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁶ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁷ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁸ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ⁹ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹⁰ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹¹ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹²ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹³ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦
- ¹⁴ವತ್ಸವಂವಂದಿಗಲಿಲಿ... ೫೫೫೦

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅನಂತನಾಥಸ್ವಾಮಿ ಬಸ್ತಿಯ ಮುಂಭಾಗದ ಕಂಬದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮಿ
2 ದಾಮೋದರಾಚಾರ್ಯನಂ | ಬೇಯಾಶ್ರಮ
3 ಶೋಭನಾಧ್ಯಾಪಕನಂಜನದಾಸ
4 ನಂ || ಸ್ವಸ್ತಿ ಪ್ರವೀಣಯಾಭ್ಯುಧ
5 ಯಾರಾಶಿವಾಪನಕಾಂಬಿ : ೧೪೦೦
6 ನೆಯಕಾರ್ಯರಸಂವತ್ಸರದವನಾ
7 ಭಾಷಾ ೫ ಲು
8 ಸ್ವಸ್ತಿ ಶ್ರೀವನಗೊಂಡೇನಗಲಸಂಸ್ಥಾನ
9 ದಶೈಲಕ್ಷ್ಮೀಸೇನಭಟ್ಟರಕ
10 ಸ್ವಾಮಿಯವರವ್ಯವಹಾರ
11 ದಗೂರುಪ್ಪಟ್ಟಣಗುರು

12 ವೀರಪ್ಪನವರಕುಮಾರ
13 ರಾಜೇಂದ್ರನವರಕು
14 ಮಾರುಪ್ಪನವರಕು
15 ಬಾನವೀರಪ್ಪನವರಕು
16 ಮಾರುಪ್ಪನವರಕು
17 ಮದ್ದಿಯಾನಾತನವರಕು
18 ಪಟ್ಟಣಾಲಯಕಟ್ಟಣೀ || ೨
19 ನಂತಸ್ವಾಮಿಯವರಸ್ವಾಮಿ
20 ಪಟ್ಟಣಾಲಯಕಟ್ಟಣೀ ವರಕು
21 ಬೀರವರಕು ಭದ್ರಾಂಕು
22 ಮಂಗಲಂ || ೩ ||

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ಅದೇ ಹೋಬಳಿ ಕುರುಬಹಳ್ಳಿಯಲ್ಲಿ ಕುರುಬರ ಮಂಚಕಟ್ಟೆಯ ಮನೆ ಮುಂದೆ ಇರುವ ವೀರಕಟ್ಟಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 3'.

1 ಸ್ವಸ್ತಿ ಸಕವ
2 ರಸ ೯೫೬ನೆಯ
3 ಭಾವನಂವತ್ಸರದ
4 ಅಸ್ತಮಾನದ
5 ಪವನಿಶವ
6 ಸಮಗ್ರದಾಜೇ

7 ನೃಪೇಂದ್ರನವರಕು
8 ಪಟ್ಟಣಾಲಯಕಟ್ಟಣೀ
9 ವೀರಕಟ್ಟಣೀ
10 ರುತನಿವಿ
11 ಪಟ್ಟಣಾಲಯಕಟ್ಟಣೀ

12 ಬನಕಿಬಳ
13 ರಗಪ್ಪನ
14 ಮಗಬಿಂಜಾ
15 ನರದೇವ. ಲಕವಪ್ಪನಿವಿ
ರವಕಟ್ಟಣೀ, ಕಂಗವರಕುಬಿಂಜಾ

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ಅದೇ ಹೋಬಳಿ ಮೇಲೂರು ಗ್ರಾಮದಲ್ಲಿ ಸೋಮಯ್ಯನ ಮನೆ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಟ್ಟಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

1. ಲಿಕ್ಕಿವ
2. ಬೆಟ್ಟಗುಡವ
3. ಗುಣಾ, ಪ.

4. ಸಿದ್ಧಯ್ಯ
5. ಉಯ್ಯ
6. ವರುಗಿ

7. ಕುಲಿ
8. ಕೂವರ
9. ರಾ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಶಂಭುಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮಕ್ಕೆ ಇರುವ ಕಟ್ಟಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 3" x 1' 6".

1 ಶ್ರೀಮನ್ಮಹಾದೇವದೇವ
2 ತಮದ
3 ಮುಖ
4
5 ಸಂಕನಹ
6
7 ಚಿಕ್ಕಸಂಕನಹ

8 ದೇವರಿ
9 ಮಯವ, ಕುಳವಕಟ್ಟಣೀ
10 ಮೃಗದಭೂಮಿಗಟ್ಟಣೀ
11 ಕಾಯಗಟ್ಟಣೀ
12 ಕುಳಿಯಕೊಡವಪಟ್ಟಣೀ
13 ನುಯದನುಯದವಟ್ಟಣೀ
14 ದೂ

ಅವೇ ಗ್ರಾಮದಲ್ಲಿ ಸುಖಾಭಿಷಿಪ್ತನ ವರದಲ್ಲಿದ್ದ ಇವನು ರಾಸನ.

೫ ಪತ್ರಗು-ನಾಗರಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಬಿಳುವನ್ನು | ನಮಸ್ತು ಒಗರೆಬಿಟ್ಟು ಬಿಡುವೆನುಮರಲು
2 ರವೇ | ಶ್ರೀಲೋಕೇಶನಗದಾರಂಭಮೂಲವು ಲಭಯಂತೆಭವೇ | ಅ
3 ಗದಾನನವದ್ವರ್ತಕಗದಾನನಮಹರ್ಗಂ | ಅನೇಕ
4 ದಂತಂಭಕನು ಮೇಕದಂತಮಮಾಸ್ತು | ಪರೇರ್ಥಿಲಾ
5 ವರಾಹಸ್ಯವಂವ್ಯುಪಂಶಸ್ತಸಾರವು | ಪವನದ್ರಿಕಲಾ
6 ಯತ್ರಾಧಿಭವ್ರಿಯಂದಧಾ | ಅಸ್ತಿಸ್ತೀವನಂವನದ
7 ಕರ್ಣಾಭವಿವಿವ್ರವು | ನಿತ್ಯಪ್ರವರ್ತಕೇಯತ್ರಕಾ
8 ತೋಧವರ್ಗಾಕಲವು | ಪುನಃಪ್ರವಿವ್ರಾಂವಿಗ್ರಂ
9 ಗವದಬಿವ್ರಂ | ದೃಢತೇಷುಪರವಿವರ್ತಕೇಯಗಂ
10 ಪ್ರತಿವಿವಿವ್ರಂ | ಅಭ್ಯಸ್ತೇತ್ರಕರ್ಣಾಭವಿವ್ರಾಂ
11 ನಮಸ್ತು | ಶ್ರೀಧರವರಾಭವಿವ್ರಾಂವಿವ್ರಾಂ
12 ಗುಣಸಾಗರ | ಅಧಿಗಾತಕವದೋವನೋ
13 ಪುಕತೋವನು | ಪ್ರತ್ಯಕ್ಷಾಧಿವಿವ್ರಾಂವಿವ್ರಾಂ
14 ಲಾಭಿವನನು | ತುಮಸ್ತು ಬಿವ್ರಗವದವ
15 ನೋವ್ರದವನು | ಬೇವನುಬಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ
16 ಬಿವ್ರವನವಿವ್ರಾಂ | ಬೇವನುಬಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ
17 ಕರಿವನವಿವ್ರಾಂ | ಕೇವನುಬಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ
18 ವಿವ್ರಾಂವಿವ್ರಾಂ | ಬಿವ್ರವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ
19 ನನವ್ರಾಂವಿವ್ರಾಂ | ರಾಜಾಂವಿವ್ರಾಂವಿವ್ರಾಂ
20 ಕರ್ಣಾಭವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ವೈವ್ರಾಂ
21 ನಗದಾಭವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಪ್ರವ್ರಾಂ
22 ತಿವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಸೋವ್ರಾಂ
23 ಪುಷ್ಪವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಕಾವೇ
24 ಯಗಲಾತರವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಅ

೨ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

25 ಗ್ರಹಾರಂವೇವರಾಜಾಭವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ವಿವ್ರಾಂ
26 ವಾಹಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ವಿವ್ರಾಂ
27 ಲಿವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಗ್ರಾಮಾಂ
28 ಭವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಮುಂಡಾಂ
29 ಮಹಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ನಮಸ್ತು

31 ಪನೇಶನಿಧಿವನನು | ಬೇವನುಬಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
32 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
33 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
34 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
35 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
36 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
37 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
38 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
39 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
40 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
41 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
42 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
43 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
44 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
45 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
46 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
47 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
48 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
49 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
50 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
51 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
52 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
53 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
54 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
55 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
56 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
57 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
58 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
59 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
60 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ
61 ತೇವನವನು | ವನವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂವಿವ್ರಾಂ | ಯಾ

127 ಗಲ್ಲೋವಾಳಗೆಮೂಡಲುಬೆದ್ದ ರಿಗೆಮೂಡಲು
 128 ಬೀರಿಕಟ್ಟಿಗೆಮೂಡಲಾಗಿಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 129 ಕಲ್ಲು ೧ ಈಕಲ್ಲಿಗೆಬಡಗಲಾಗಿಮುಂಡೂರಿಗೆ
 130 ಬಡುವಲಾಗಿಬೆದ್ದ ರಿಗೆಮೂಡಲಾಗಿಬೆಟ್ಟ
 131 ಕಲ್ಲಿನಮೇಲೆಪಯದವಾಮನಮುದ್ರೆ ೧ ಈಕ
 132 ಲ್ಲಿಗೆಬಡಗಲಾಗಿಬೆದ್ದ ರಿಗೆಮೂಡಲಾಗಿಮುಲು
 133 ಗನಹಳ್ಳಿಗೆಮೂಡಲಾಗಿಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 134 ಲ್ಲು ೧ ಈಕಲ್ಲಿಗೆಬಡಗಲಾಗಿಬೆದ್ದ ರಿಗೆಮೂಡಲು
 135 ಮುಲಗನಹಳ್ಳಿಬೆಟ್ಟಹಳ್ಳಿ ಮುಂಡೂರಮುಗ್ಗುಣ್ಣಿ
 136 ಯಲ್ಲಿಬೆದ್ದ ಕಟ್ಟಿನಮುಂಡೂರಬೆಟ್ಟವಾಮನ
 ೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ,
 137 ನಮುದ್ರೆ ಕಲ್ಲು ೧ ಈಕಲ್ಲಿಗೆಬಡಗಲಾಗಿಬೆದ್ದ
 138 ರಿಗೆಮೂಡಲಾಗಿಬೆದ್ದ ರಿಗೆಮೂಡಲಾಗಿಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 139 ನಮಂಗವವಾಡಿಮುಂಡೂರಮುಗ್ಗುಣ್ಣಿ ಯಲ್ಲಿಹುಟ್ಟು
 140 ಕಲ್ಲಿನಮೇಲೆಪಯದವಾಮನಮುದ್ರೆ ೧ ಯಾಕಲ್ಲಿ
 141 ಗೆಮೂಡಲಾಗಿಬೆದ್ದ ಕಟ್ಟಿಗೆಬಡಗಲಾಗಿಬೆಟ್ಟವಾಮನ
 142 ಲೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ ಕಲ್ಲು ೧ ಈಕಲ್ಲಿಗೆಮೂಡ
 143 ಲುಮುಂಡೂರಗೆಬಡಗಲಾಗಿಬೆದ್ದ ರಿಗೆಮೂಡಲಾಗಿಬೆಟ್ಟ
 144 ಲಾಗಿಗ್ರಾಮವಾಮನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 145 ಕಲ್ಲು ೧ ಬಡುವಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 146 ಲ್ಲಿಮೂಡಲಾಗಿಬೆದ್ದ ಕಟ್ಟಿನಮುಂಡೂರಮುದ್ರೆ
 147 ಲ್ಲು ೧ ಬಡುವಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 148 ಮುಂಡೂರಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 149 ಲಾಗಿಬಡಗಲಾಗಿಬೆದ್ದ ರಿಗೆಮೂಡಲಾಗಿಬೆಟ್ಟ
 150 ದ್ವ ಸುಧಾರಣೆಯಲ್ಲಿಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 151 ಯೋಗ್ಯವಾದುದುಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 152 ಗ್ರಾಮವೂರವಾಮನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ

153 ಮೂಡಲಾಗಿಬೆದ್ದ ರಿಗೆಮೂಡಲಾಗಿಬೆಟ್ಟ
 154 ದಾವನಿಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 155 ಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 156 ಸ್ವರಾಜನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 157 ರಾಜನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 ೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ,
 158 ತ್ರಾಪಿಕ್ರಮವೂರವಾಮನಮುದ್ರೆ
 159 ಸುಬೇನಾಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 160 ಸುಬೇನಾಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 161 ತ್ರಾಪಿಕ್ರಮವೂರವಾಮನಮುದ್ರೆ
 162 ಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 163 ಗೋಡೆಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 164 ಸ್ವರಾಜನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 165 ರಾಜನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 166 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 167 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 168 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 169 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 170 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 171 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 172 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 173 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 174 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 175 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 176 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 177 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ
 178 ನಮುಂಡೂರಗೆಬೆಟ್ಟವಾಮನಮುದ್ರೆ

ದರವನವಳು ಬೋಳು ಬೆಳಸೂರು ಗ್ರಾಮದ ರಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ದಕ್ಷಿಣಕಡೆ.

ಪಗಡುಪುರ.—ಪ್ರಮಾಣ 3'6" x 1'.

1 ಬ್ರಹ್ಮರಾಜ
 2 ಸವತರು
 3 ಬಿರುದಾಜ
 4 ಬಿರುದಾಜ

5 ಬಿರುದಾಜ
 6 ಸವತರು
 7 ಬಿರುದಾಜ
 8 ಸವತರು

9 ಬಿರುದಾಜ
 10 ಬಿರುದಾಜ
 11 ಬಿರುದಾಜ

44 ಜೈರವಿಚಿರೋದಿಪಿತಂಚರಂ ಸುಖೈವಸ್ಯಪ್ರತೇ | ಜ್ಞಾನವಯಂ
45 ತಿಸರ್ವತೋಪಕರಣಾಭಿಧೀರಾಜನೀಯಂಮುಖಾರಾಜಾಧಿ
46 ರಾಜೋರಂಜನರಮೇಶ್ವರೋಽಪರರಾಯವಿಭೂಷಣಭಾಷಾತಿಲಂ
47 ವಿರಾಜನ್ಯೋಜ್ಜ್ವಲಂನಗಮೇಶ್ವರಕಂಠಪದವಿಕೋ
48 ಸಕಲಗುಣರತ್ನಾಕರಶ್ರೀನೀಲಕಂಠರಾಜಾಕ್ಷೀರಾಂಭೋ
49 ನಿಧಿಪಾರಜಾತಸಕಲಜನಸುಕೃತಸಂಭಾಗ್ಯವರಾ
50 ರಂಸುರಾನವರಪರಪದಾರಾಧ್ಯವದಿಸ್ತೀನಿರೂಪಂಜ್ಞೇಶ
51 ಣಕಮಲರಾಜಪ್ರಿಯೋಪೇಶ್ವರಿಕೀರಪ್ರತಿಷ್ಠಿತಪ್ರತಾಪಃ
52 ಸಕಲರಾಜಲೋಕಪಂಥ್ಯನಾನಾಪತುರಾದಿಧರವೈತದ್ಯ
53 ದ್ವೀಪಲಯಪಾಕಾಪನಸ್ತ್ರೀಮಾನವತುಲರಮೇಷು
54 ಲಸಾಂನೀನವಿಯನಗರಮಹಾರಾಜಧನೀನುಧಿ
55 ವನಸಂಪದ್ಯೋತ್ತರನವತ್ಯಧಿಕವ್ಯಕ್ತಕೃತ್ಯಕಸ
56 ಜಗತ್ಸಂಪದ್ಯೋತ್ತರನವತ್ಯಧಿಕವ್ಯಕ್ತಕೃತ್ಯಕಸ
57 ಸಲಸಂಪದ್ಯೋತ್ತರನವತ್ಯಧಿಕವ್ಯಕ್ತಕೃತ್ಯಕಸ
58 ದಿವ್ಯಭಾಷಾಮಾರುತರಾಧ್ಯನೀನದತ್ತೋಪ
59 ಸಾಯುಜ್ಯಂಪ್ರಾಪ್ತಸ್ಯಮಹಾರಾಜಾಧಿಕಾರಾಜಸುರಂಜ
60 ಪರಮೇಶ್ವರಸ್ಯಸುಖತುಕ್ರೀನೀಲಕಂಠರಾಜ
61 ಸ್ವರೂಪದೈವದ್ವಾರಾಪರಮೇಶ್ವರಪ್ರಸಾದಭ್ಯ
ನೀನೇ ಪತ್ರದ ಮು ಭಾಗ
62 ಭೂನಿರಂತರಾಯಸುಕೃತವೈದ್ಯಭೀಷಜಹೋಯಿಸೂಚೀಕಾ
63 ವೇಯೋಽಉತ್ತರತೀರ್ತೋಗನಾಡುನುಜ್ಞೇಷೇನಿವಯೋ | ಲೋಕಾ
64 ಪ | ನ | ಗುಮನವಲ್ಲೇ | ನ | ಗಾಯನವಲ್ಲೇ | ನ | ಸರಗೂರು | ನ |
65 ಹೊರವೆವೆ ಪಲ್ಲೇ | ನ | ಅಂಕಂಗಳಿಗು | ನ | ಹಂದನವಲ್ಲೇ
66 | ನ | ಪೂಜನವಲ್ಲೇ | ನ | ಬಿವರವಲ್ಲೇ | ನ | ವನರಾಜನವಲ್ಲೇ | ನ |
67 ಸನ್ಯವಲ್ಲೇ | ನ | ಯತಿವರಾಧಿಪಾವನವಿಧಿವಿವರಂ
68 ನಿಧಿಪಾಕ್ಷೇಪಜಲಪಾಪಂನಿಧಿಸುಪ್ರಾಪ್ತವೈದ್ಯೋ
69 ಗತೇಜನ್ಯಾದ್ಯಾದ್ಯಾಂ | ಜುಸೂರುನುಜ್ಞೇಷಾಸೂ
70 ತ್ರಿಧಾಭಾಗಂಪರಕೃತ್ಯಾಪ್ರಾಪ್ತವಾಪತ್ಯೇನಮುಕ್ತರಾಜಾಪು
71 ರವಿತಿವಾಮುಕ್ತವ್ಯಾಪಾನಗೋಪ್ರೀತ್ಯೋಪ್ರಾಪ್ತವೈದ್ಯೋ
72 ಪ್ರಾಪ್ತ | ಅನ್ಯೇಬಿಮುಕ್ತರಾಜಾಪುರವೈದ್ಯಮಹಾರಾಜಾಪು
73 ಜಾನಾಂಗೋಪ್ರನಮನಿವಿಧಿವಲ್ಲೇ | ತರಾಪಮಹಾರಾಜಾಪು
74 ಅಕ್ಷರ ಯನವಮುಕ್ತವ್ಯಾಪಾನಗೋಪ್ರೀತ್ಯೋಪ್ರಾಪ್ತವೈದ್ಯೋ
75 ವೇಯುಮಹಾರಾಜಾಪುತ್ರವೈದ್ಯೋಪಾಪ | ಮ
76 ರಾಜಾಪವನವಿಧಿವಲ್ಲೇ | ವೇನುಭಾಗವನಾಗದೇವದೇ
77 ಪಿತಾ | ಭಾರದ್ವಾಜಮಾಹುದೇವಪ್ರಮಿತಾ | ಹಾರೀಶಂಪನ
78 ಪದವಿ | ಭಾರದ್ವಾಜಗುಣಧರಫಲಿತಾ | ಭಾರದ್ವಾಜಾಪು

79 ರಂಗಭಟಾಃ | ಭಾರದ್ವಾಜದೇವಗ್ರಂಥಿದೇವೇಶ್ವರಮಿ
80 ತಾಃ | ಕಾಶ್ಯಪದೇವಗ್ರಂಥಿದೇವೇಶ್ವರಮಿ | ಶ್ರೀನತ್ಯ
81 ಸಕಲೇಶ್ವರಭಟಾಃ | ಶ್ರೀವತ್ಸಾಗೋಪಿನಾಥಭಟಾಃ | ವಾ
82 ಸ್ವಾಮಿಪುತ್ರಮಿ | ವಾಸಿಷ್ಠಾಪರಾಧ್ಯದೇವಾಯಾಃ |
83 ಭಾರದ್ವಾಜಂಽಪರಧಾನಿವಮನಫಲಿತಾಃ |
84 ಕಾಶ್ಯಪಂಽಪರಭಟಾಃ |
ನೀನೇ ಪತ್ರದ ಹಿಂಭಾಗ
85 ಮನುಭಾಗವಾಪರಯಮ್ವಯಾಃ |
86 ವಾಸಿಷ್ಠಾಪರಸರಸ್ವತ್ಯಾಯಾಃ | ಭಾರದ್ವಾಜಂಽಪರಭಟಾಃ |
87 ಕಾಶ್ಯಪಪುತ್ರಾಧ್ಯಾಪಕಂಠಾಃ | ಭಾರದ್ವಾಜಗುಣಧರ
88 ಭಟಾಃ | ಕಾಶ್ಯಪನಾಗಾಧ್ಯಾಃ | ಉಪಮಾನ್ಯವೈದ್ಯಾಕಂಠ
89 ಣಾಃ | ಹಾರೀಶಂಽಪರಭಟಾಃ | ಗಾತಮಾಪರಕುರವೇದವಾ
90 | ವಾಸಿಷ್ಠಾದೇವರಣಃ | ಕಾಶ್ಯಪಾದೇವರಣಃ | ವೈದ್ಯಮಿ
91 ತ್ರಾಪಮಿತಾಃ | ಭಾರದ್ವಾಜಂಽಪರಭಟಾಃ | ಅಪರಭಟಾಃ
92 ದಾಪ್ಯಾಧ್ಯಾಯಿಣಃ | ವೈದ್ಯಮಿ ರಾಜಪದೇವದೀಕ್ಷಿತಾಃ | ಅಗ
93 ಸ್ವಾಮಿಪದೇವಭಟಾಃ | ಅಗಸ್ವಾಮಿಪದೇವದೀಕ್ಷಿತಾಃ ಭಾ
94 ರದ್ವಾಜಾಪರವೈದ್ಯಭಟಾಃ | ಭಾರದ್ವಾಜಗುಣಧರವೇಶ್ವ
95 ರಮಿ | ವೈದ್ಯಮಿತ್ರಾಸರ್ವಕೃತರಾಜಾಪು | ಭಾರದ್ವಾ
96 ಜಾಪುತ್ರಾಧಿಕಾರಮಿ | ಕಾಶ್ಯಪಕಂಠಮಿ
97 ಪರಾಯಣಿಂಗಣಾಪುತ್ರವೈದ್ಯಭಟಾಃ | ಕಾಶ್ಯಪ
98 ವೈಕುಂಠಭಟಾಃ | ಕಾಶ್ಯಪಜನಾರ್ಥನಫಲಿತಾಃ | ಗುಣಧರ
99 ದೇವಭಟಾಃ | ಭಾರದ್ವಾಜಾಪರಭಟಾಃ | ಕಾಶ್ಯಪಮಾಹು
100 ದ್ವಾಧ್ಯಾಯಾಃ | ಭಾರದ್ವಾಜಂಽಪರಭಟಾಃ | ಭಾರದ್ವಾಜಾಪಿ
101 ರವೈದ್ಯಾಧ್ಯಾಯವೈದ್ಯಭಟಾಃ | ಭಾರದ್ವಾಜಗುಣಧರ
102 ದೇವಪ್ರಮಿತಾಃ | ಕಾಶ್ಯಪಗುಣಧರಭಟಾಃ | ವಾಸಿಷ್ಠಾಪು
103 ಟಾಃ | ಭಾರದ್ವಾಜಾಪುತ್ರವೈದ್ಯಭಟಾಃ | ಕಾಶ್ಯಪಗುಣಧರಭಟಾಃ
104 ಭಟಾಃ | ವೈದ್ಯಮಿತ್ರಾಪುತ್ರವೈದ್ಯಭಟಾಃ | ಅತ್ರೇ
105 ಯಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ | ಕಾಶ್ಯಪಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ
106 ರವೈದ್ಯಾಧಿಕಾರವೈದ್ಯಭಟಾಃ | ಭಾರದ್ವಾಜಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ
107 ದೇವಭಟಾಃ | ಅಪರವೇದವೈದ್ಯಾಧಿಕಾರವೈದ್ಯಾಧಿಕಾರದೇವಭಟಾಃ
108 ವೈದ್ಯಾಧಿಕಾರವೈದ್ಯಾಧಿಕಾರದೇವಭಟಾಃ | ಕಾಶ್ಯಪಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ
109 ತ್ರಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ | ಭಾರದ್ವಾಜಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ
110 ರವೈದ್ಯಾಧಿಕಾರವೈದ್ಯಭಟಾಃ | ಭಾರದ್ವಾಜಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ
111 ದೇವಭಟಾಃ | ಭಾರದ್ವಾಜಾಪುತ್ರಾಧಿಕಾರದೇವಭಟಾಃ | ಭಾರದ್ವಾಜಾಪು

112. ಭಾಷ್ಯವ್ಯಾಖ್ಯಾನಮಾಲಯೋಗಮಾಲಿನ್ಯತಃ । ದೀಪಿಕಾಮೃತಾ
ಕೈ

113. ಅಣಿಮವಾವ್ಯಕ್ತವು ಬಿಡುಬಿಡು ಬಾಹ್ಯವಾಚ್ಯವಾಗಿರುವ
ಸೂತ್ರ.

11 ಪ್ರಸಂಗಮಂಜೂಲಕ್ರಿಸ್ತಿಯಮವಸನ್ಯತುಕಸಮುದಕ್ಷಗಮ
ವರೋಕ್ಯತ

115 ಸ್ವತಂತ್ರವಾಗಿ ಮೇಲೆ ನಡೆಸುವ ವರ್ತಮಾನಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ

11^ನನಮುಕಂಕರೋತ್ಯಸಿ... ದುಮಗವಗವಕವನೋಗಿ
11^ನದಮುಗವಗವಕವನೋತ್ಯಸಿ... ದುಮಗವಗವಕವನೋಗಿ

118. ಪುನಃಪ್ರಾಪ್ತಿಯಾದುದು - ಪುನಃಪ್ರಾಪ್ತಿಯಾದುದು

119. ಪ್ರಸಿದ್ಧವಾದವುಗಳೆಂದರೆ

12) ದಾಸಿ:ವಿಷ್ಣುಕೇಶವಚನವು:ಶ್ರೀ:ಮದನ

141 ಹಾಗೂ ಕೂಡಲೇ ಪ್ರವೃತ್ತಿ ಬದಲಿಸುವುದನ್ನು ಕನಿಷ್ಠ

122. ಪುನಃಪುನಃ ಪುನಃಪುನಃ ಪುನಃಪುನಃ ಪುನಃಪುನಃ

124 ... ಪುನಃ ಪರಿಶೀಲಿಸಿ, ಮತ್ತೆ ಮರುಮಾಹಿತಿ ನೀಡುವುದು

12. వామనావతారమున, లక్ష్మీ కన్యకావేదనమున, శ్రీమహావైష్ణవమున

$$x_1, x_2, \dots, x_n$$

120 ಹೃದಯ - ಪನ್ನಜಿ ಮಹಾಸ್ವರೋಗೋತ್ತಮಕವಿಮಠದಿಂದ

130 ಗೊರವಜಗದೊಪವಿತಿಪೂಜಾರವವಳೈಯ್ಯಲವಕ್ಕುನಿ
131 ಜೊವನವಜವನವೊಗಮುಕ್ಕುನವೊಮುಸುಗವನೊನಿ

[illegible]

134 ಸ್ವಾಮೀಶ್ವರವೈದ್ಯಾಪಮಾನಗತಃ ಸ್ವಾಮೀಶ್ವರವೈದ್ಯಾಪಮಾನಗತಃ
135 ಸ್ವಾಮೀಶ್ವರವೈದ್ಯಾಪಮಾನಗತಃ ಸ್ವಾಮೀಶ್ವರವೈದ್ಯಾಪಮಾನಗತಃ

13^a ವನ್ನೂರುಕುಳಿಗುಡಲು ಕವಮೊಪ್ಪಣಕ್ಕೋಡಿ ಮಾರಾಟ
15^a ಗಮ್ಮನವೆಲ್ಲವು ಕವಮೊಪ್ಪಣಕ್ಕೋಡಿ ಮಾರಾಟ

138 ಸರ್ವಜ್ಞಾನವಿಜಯವು
139 ಸರ್ವಜ್ಞಾನವಿಜಯವು

140 ದುಃಖವಿವೇಕವೇ ದ್ರೋಹವೆನಿಸುವುದು ಬಹುಮುಖವು
141 ಲೋಕಕ್ಕೆ ನಮೇ ದ್ರೋಹ್ಯಮಾದೊಡನೆಯೆ ದುಃಖವಿವೇಕ

142 ಜಮತಮಿಮುಲಕಲವ್ಯವರಾಂಗೀ ಗೌರವಮೂ
143 ಜಗತ್ಪೀಠಮಕವಂಶವ್ಯಾನ್ಮಗಾಂಧೀಯವ.ಲೆಮಕೂ

11^{ನಿಜವು} | ಗ್ರಾಮಸಿಂಹಾಂತರಸ್ಯಸಿಂಹಾಂತರವನು...
 12^{ನಿಜವು} | ಗ್ರಾಮಸಿಂಹಾಂತರಸ್ಯಸಿಂಹಾಂತರವನು...

14^೧ ರ್ವಿಶ್ವಕರ್ಮನು ವಸುಕೇಶ್ವರನು ಧಿಮುಖವನಾಗಿವೆ
14^೨ ಬ್ರಹ್ಮವಿಷ್ಣುವಶುಕೇಶ್ವರೀಶ್ವರೋದ್ಭವಾಶೇಷೈಃ

[illegible]

15^ನಬ್ರ-ಗ್ರೀವನಲೇಖನಾ ಮಹಾನಿರ್ದೇಶವಾದುದು

[illegible]

153 ಕವಿರಾಜಮಾರ್ಗದ ವಿವರವಾದವು

156 ಪುಸ್ತಕವು ಬಹು ಸುಲಭವಾಗಿರುತ್ತದೆ.

15. $\frac{1}{2} \times \frac{1}{3} \times \frac{1}{4} \times \frac{1}{5} \times \frac{1}{6} \times \frac{1}{7} \times \frac{1}{8} \times \frac{1}{9} \times \frac{1}{10} \times \frac{1}{11} \times \frac{1}{12} \times \frac{1}{13} \times \frac{1}{14} \times \frac{1}{15} \times \frac{1}{16} \times \frac{1}{17} \times \frac{1}{18} \times \frac{1}{19} \times \frac{1}{20}$

159 ಮೊದಲನೆಯವನು ಎಂಬುದು ಮೊದಲನೆಯವನು ಎಂಬುದು
160 ಮೊದಲನೆಯವನು ಎಂಬುದು ಮೊದಲನೆಯವನು ಎಂಬುದು

161 ಪ್ರವೃತ್ತಿ ತ್ವ ದಿವ್ಯವಸ್ತುವು ಸರ್ವವಸ್ತುವು ಸ್ವಾಭಾವಿಕವಾಗಿರುತ್ತದೆ
12 ಪ್ರವೃತ್ತಿವಸ್ತುವು ಸರ್ವವಸ್ತುವು ಸ್ವಾಭಾವಿಕವಾಗಿರುತ್ತದೆ

16. $\frac{1}{2} \times \frac{3}{4} = \frac{3}{8}$

16^o ರ್ವಿ ಸ್ವಾಸ್ಥ್ಯವಾ ಮವರೋಕ್ತೈಃ ಸಮೀಕೃತೃಪಿಪಾಕೇ . .

[illegible][illegible]

1st ಪುಸ್ತಕದ ಮೊದಲನೆಯ ಅಧ್ಯಾಯದ ಮೊದಲನೆಯ ಶ್ಲೋಕ

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 173 ಹೃಸ್ವಗ್ನಿಃ : ... ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇ
- 174 ತಿಸಸುಂಧರಾಂ | ಪೃಷ್ಠಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯಾ
- 175 ತ್ರೇಕ್ರಿಮಿಃ || ...
- 176

- 177 ಸಾಮಾನ್ಯೋಯಂಧಮಾಗೇತುರ್ವಪಾಣಾಂತಾ ರೇತಾರೇಪಾ ಲನೀ
- 178 ಯೋಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾಪ್ತಾ ವಿನಮಾರ್ಥವೇಂದ್ರಾನ್ಭೂ
- 179 ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ||
- (ಕನ್ನಡಪದ್ಯದಲ್ಲಿ) ಶ್ರೀವಿರೂಪಾಕ್ಷ.

47

ಮಿರ್ತೆ ಹೋಬಳಿ ಮಿರ್ತೆ ಗ್ರಾಮದ ಯೋಗಾನರಸಿಂಹ ದೇವಾಲಯದಲ್ಲಿ ದ್ವಾರಪಾಲಕರ ಬಾಗಲು ಬಳಿ ಉತ್ತರ ಕಡೆ ಕಂಭದಲ್ಲಿ.

- | | | |
|-----------------|-------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮ | 2 ಶ್ರೀಹೇಮೋಲ | 13 ಆದಿವಾರದಂದೂಚ್ಚಯಕು |
| 2 ತುತೇಕಣಾಂ | 3 ಶ್ರೀವೈಷ್ಣವದ್ವಿಸರಪುತ್ರ | 14 ಪುದದಲುಮಂಜು . . ಕೋಳಗ |
| 3 ಯಾವಳೆಯಪ್ಪ | 4 ರುತಿರುವಾನಂತ್ಯ ಪುರದಾಸ | 15 ಗೌಡುಮಂಜು ನಲು ಕೋಳಗಮಿ |
| 4 ಮೀರಿಯ | 5 ರುಕ್ಮಿನರಸಿಂಹದೇವಂಗಸೋ | 16 ರುತುತುತುಕೋಳಗಮಂ |
| 5 ಶ್ರೀನರಸಿಂಹ | 6 ಭಕ್ತಧುಸಂವತ್ಸರದಮಿತು | 17 ಜ್ಞಾನುಸಂಗಿಗೌಡಪೂಜೆ |
| 6 ದೇವಂಗಸ್ವಸ್ತಿ | 7 ಸಮಾಸದಬಹುಮಂಜುಮಿ | 18 ಗೌಡುಗದ್ವಾಣಹನ್ನ ನಿತಿ |
| | | 19 ತಪಿಜ್ಞಾನದಂತಾಗಬಂದ್ರಾ |
| | | (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ) |

48

ಅದೇ ಬಾಗಲು ಬಳಿ ದಕ್ಷಿಣಕಡೆ ಕಂಭದಲ್ಲಿ.

- | | |
|----------------------------|--------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುತೇಕಣ | 2 ಸಮಾಸದನುನಿಕಾರಸಂವ |
| 2 ಯ್ಯುತೇಕಯಪ್ಪಮಿರಲಯ | 3 ತ್ವರದಸಿಂಹಮನುಬಿ ಅಪಿಗಾರ |
| 3 ಶ್ರೀನರಸಿಂಹದೇವರಶ್ರೀಮ | 4 ದೇವಾನಂದಾದಿಗಿಣಿಚಂದ್ರಸೂ |
| 4 ವೃಹದ್ರಾಸನವ್ಯಾಧಿಕಾರಿಬಿಟ್ಟ | 5 ಯ್ಯುತುತುತುತು |
| 5 ಯದಂಜ್ಞಯಕನಬಿಲುಮಾನ | 6 |

49

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯದಲ್ಲಿ ಚನ್ನಿಗರಾಯ ದೇವಾಲಯದ ಸುಕನಾಸಿ ಮಂಟಪದ ದಕ್ಷಿಣಕಡೆ ಗೋಡೆ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುತುತುಗವ್ಯದೇವಮಿರಲಯುಕ್ತೇಕದೇವಗ್ಗೇ ಸಂವತ್ಸರ ೧
- 2 ಕ್ಷೇ ಗಕ್ಕೆ ವೃಷಭಮಿಮುಂಗ ೨೦
- (ಅಕ್ಷರಗಳು ಸುರಾಂ ಕಾಣುವದಿಲ್ಲ.)

50

ಅದೇ ಗ್ರಾಮದ ರಾಮದೇವರ ದೇವಾಲಯದ ಬಾಗಲ ಬಳಿ ಯದ್ವಪುರ್ವಕಡೆ ಕಂಭದಲ್ಲಿ.

- | | |
|-----------|---------------|
| 1 | 2 ವರಾಹವರ್ಗಗೌಡ |
| 3 ವಿರವರಲಯ | 4 ವಿರಮೃತಸ್ಮೃತ |

- ¹²ಗ್ರಾಮಚಿಕಳಿಯಾಗ್ರಾಮಪನೇಕನಂಬುದಿಸ್ತೆಳಕೆಗಲುಪ ಮರಲಿತಿ . . . ಬಗ್ರಾಮಮುಕ್ತನವ್ಯಗ್ರಾಮಗಿಜ್ಜೆಗಾರಕೊ
ಪ್ಪದ್ಯಾಗ್ರಾಮಮಿಗಿಸ್ತೆ
¹³ಯಿಹಸ್ತೆರಮಲುಪಗ್ರಾಮಗಲುಪನಾಗಿಯಿಹಪೊಂದುನಿರಿಸ್ತೆಳವನುತೊಂಭತ್ತೆರಡುಮುಪ್ಪಾಗಿವಿತ್ತಿ
¹⁴ಕೆವದಂದೂದೀವರಾಪುರವೆಂಬಲಿಧಿಧಾನವಂದೂದಿನಾನ್ಯಗೀತ್ರದನಾನಾಸೂತ್ರದನಾನಾಬೆಗಬದನಕಲವಿದ್ಯಾವಂತ
¹⁵ರಾಜಪಾತ್ರಧೂತರಾಬಾಪ್ಪದೀತ್ರ ಮರಿಗಿಯಿರಿವರಲಿನಾನುಗುನದಿರಗಜವಾನಾಲ್ಯಧಾನಮುರಾಜಲನೇಕದಾಕವಂ
¹⁶ಸುರೇಶ್ಯದಕರಾನಾಧಾರಾಪೂರ್ವಕವಾಗಿನವಗಲಿಪ್ಪಿತ್ರನಾರಾಯಣನುಪ್ರಸನ್ನನಾಗಿರಿದುಂಮುನುತಾಡಿ
¹⁷ಸಮಸ್ತ ಪುತ್ರಗಿಗಗಲಿಪ್ಪಯಪುಣ್ಯಲೋಕಾವಾಪ್ತಿಯಾಗಿರಿಯುಂಪ್ರಾಪ್ತ ಪೂಜೆಯುಂಪ್ರಾಪ್ತಿಯಿಂದನವಮಾಪ್ತವಾಗಿದ್ದಾರೆಯನೆರವಂ
(ಮುಂಬ ಕಾಣುವವಿಲ್ಲ)

54

ಭೇರ್ಯ ಗ್ರಾಮದ ಶಾಸ್ತ್ರ ಶಾಸನ.*

ಶುಭಮಸ್ತು || ನಮಸ್ತು || ಗಣಿಶರ್ಮಯಿಹಂಪ್ರಾಚಾರಬಾರವೇ | ಶ್ರೀಲೋಕೇಶ್ವರಗಾರಂಭಮೂಲಸ್ತು ಲೋಕಯಶಸ್ವೀ | ಆಗಮ
ನನವದ್ವಾರ್ಕಗಣಾನನಮಾರ್ಗರಂ | ಆನೇಕವಂಶಂಭವಾ ನಾಮೇಕದಂತಮುಪಾಸ್ತುಕೇ | ಹರದ್ವಿಲಾಕರಾವಸ್ತುಪದ್ವ್ಯಾರಂಭಸ್ತು
ಪಾಶುಕು | ದೇವಾದಿಶಲಾಯತಧಾತ್ರೀಪ್ರವ್ರಯಂದದಾ | ಜಯತಿಹಾರಿಶ್ರದ್ಧಾಕ್ಷಣಸ್ಯಂನಮುರೋಗಸಕಲಜವನಿಲಾಸಾವಾಸ
ಕರ್ನಾಟದೇವ: ಪ್ರವತತಿ | ಶ್ರೀಕವೀರಸ್ಯತ್ವಲಾಯತಪಾರ್ಶ್ವದ್ವಯಕರಿತವಸ್ತ್ರೀರ್ಗರವಾರಾಯತೋವ್ಯಾಃ | ತಪಾಸ್ತು | ನಾಗೇಶ್ವರ
ತನಯಾಕರೋಲಲಿಲಾಯತಾ | ಶ್ರೀರಂಗೇಶ್ವರತೀವಿಪ್ರವತತತ್ವದ್ವಯರಾಧಿಪ: | ಉದ್ದೀಂಸ: ಗವೇ:ಖರಾಂಸ್ಯಬಲತೋನಿತ್ಯೇತಾಡಿ
ಪ್ರಧಾಂ | ವಿಶ್ವೇಶ್ವರಪ್ರತಿಪದಯಸ್ವಿಯಮತಲಿಲೇವರಾಜೋತ್ಸವ: | ರಸ್ಯಾಕ್ಷ್ಯಮಧಿಗದ್ಯತತ್ವತನುಬ್ರಾಹ್ಮಣಸ್ಯವೈಚರಂ | ಪ
ಟ್ಟೀತಾಂಬುಮಯವಿಧಾತುಮುಚಿತಂದತುಸ್ತುಪಸ್ತುಪ್ಪಾಕ್ಷರೈ: | ಪದ್ವ್ಯುರದ್ಯುಕರೋದಿಗಾರನಮೇವಂದಾಸ್ತೋದ್ರಿತಾಂಪ್ರದೋಕ್ತೋ
ದೀಕ್ಯೇತ್ಯತವಸ್ತದೋಜುತಪ್ರಾಪ್ತವನಾಪೂರ್ವಕಂ | ಆಸಿದತ್ತಿರನಂತಾಯುಧಗರ್ವನಾಭೀನರೂಪೋದರಾವಾಪೂರ್ವತತುಮರ್
ಖಸ್ಯಜಾತಾಸ್ತದ್ವಸ್ತನೂಜಪುರಾ | ತನ್ನೇತ್ರಾಂಬುರುಹಮೇವಾತನುತೇಶ್ವರಾಂಬುರುಹಾದಿರಾಂ | ಶ್ರೀಶೇಷಸ್ತು ಪಲಯಸ್ತುಗಾ
ಮಯತನುರ್ಭಾಸ್ಯಸ್ತಶ್ಚ ರತ್ನಂಪ್ರಮಾ: | ರತ್ನಂಭೋದರೇನೇನಮಜಿನೈವತಿಕ್ಷೀರವಾರ್ಧಾ ವಿವೇಮಾಕಾವೇದ್ಯಾರವಕ್ಷೀಸ್ಯಾಸ್ತು ರಮುಖ
ಪೂಜನಾಯಕಸೇನಾಪನಾಂಕ: | ಸರಸ್ವಜಾತೇನೇವಸತವಲಿಲೇವಾರ್ಧಾಪ್ರವೀಣೋ | ದ್ವಪ್ರಪ್ರತ್ಯಾಧಿಪತ್ಯವಿವೇನವಿಧಾ
ಖಮಾರಾಜಕ್ಷಿತಿಂಪ್ರ: | ತಸ್ಯೈತನಯ:ಪ್ರಭಗತವೆಂದೋವಿಜ್ಞಾತವಿದ್ಯಂನಯಸ್ತುಜವ್ಯಪ್ರತಿಮಾಕಲಾಸಕ:ರಲಾಕಲ್ಪದ್ರವ್ಯಸೂರಿ
ಪು | ಕಾಚೋನಾಮಧ್ಯರಾಂದಯಾಕುಲ್ಯಪಂದಾಕ್ಷಿಣ್ಯಕೇಲಿಲೈಯೇವಮಾಪ್ತಾ ಮಮಹೀಪವೀಕುಲವೇಕರ್ನಾಟಭೂಮಿಗುಣಾಂ | ತ
ತಸ್ಯಮದವಸ್ತುತಪ್ರಾಪ್ತಪೂಜಾಪೂಜೋನ್ನತೇವರಾತನವ್ಯಮಧಿಕಸಕಲಸಂಪದಾಸಾಧಕ: | ಸದಾಕವಿತಾರಯೋಪ್ಪದಿನಿವಿಷ್ಟನಾರಾ
ಯಣೇಶ್ವರಾಕುಲನಾಯಕೋಜಗದೀವಂಭೂಮಾಲಕ: | ತಸ್ಯಾತ್ಮಶ್ರೀದೇವರಾಜಾನ್ಯಪಮಕುಟಮಣೀಕಂದಮಾಂಸೋದರಾಬ್ಧಿ
ವಿಶ್ವೋರೋನೇಜಾತಕವಲಯಮಧುನಾಪ್ತಾ ದಯಾರಾಜಪಂಪ್ರ: | ಸಸ್ಯೈರಾರಾಪಂಪ್ರಕಾಪ್ರಪತಿವನೇಶ್ವರೈರ್ಮೂರ್ತಿಶ್ಚ ಸಾ
ಕ್ಷಾತಸಾಂಖ್ಯಾಜ್ಯೋದೀಕ್ಷಿತೋಜಾಪುಪಮಪತಿಪದಾರ್ಥವರಾಜಕ್ಷಿತಿಂಪ್ರ: | ಪುಟ್ಟೈರಾಕವ್ಯಾಭೂಮಿಕೇರಿಮಲಕಲ ಬ್ಧಿರಾಜಶ್ಚಲೈ
ಧಾನ್ಯೈರ್ವಿಪ್ರವೇದಾಶ್ಚ ಗಾವಸತತಮಕರಗಾಸ್ತೀರ್ಧವಾಜಾಪ್ಯನಾಧಾ: | ಯುಕ್ತಾದೇವಾಶ್ಚ ಧರ್ಮಾಸರವತಿಲಕಂದೇವರಾಪಂಪ್ರಮಾ
ರಮ್ಯಾಸಂಜೇವನಾನೇನವಧಿಕನುಪ್ಪೀರ್ಧಮಾನವುರ್ಗಾಪು: | ಯಸ್ಯಾಪಂವಿರಲೀಕನೇಂಬುಧಿಸಾಪತ್ಯೋಜಮ್ಯಾಸ್ತುಖರಚಿತ್ರೇ
ವಿಸ್ತುಪದಾರವಿಂವಲಿತಾಭಿ: ಧರಂತಿಭಾಪೇ | ಆಸ್ಯಪ್ರಸತ್ತೇಶ್ವರಮೇವತೇನೇಶ್ವರವದ್ವೈನೀರರಾಜಾಂಮಾ 'ಮೇವಪ್ರಾಪ್ತುಗ್ಗ
ತೇನಂಪ್ರಿಲೋಕ್ಯಾಯಕ: | ಯಸ್ಯೋದ್ವಾ ಮಗುಣಾಂಚಿತಾಂಸುಂವಿಮಲಾಂಕಿತಂಪ್ರಿಲೋಕೇಶ್ವರತಾಂಪ್ರಾಪ್ತಾಂಪುಪ್ರರಗವಾಸ್ತು
ರಗನಾರಾಜಾಪ್ತಾಂಪ್ರಿಲೋಕಯಶಸ್ವಿ: | ಕುರುಪಂತೇಕಲಯಂತಿಕರ್ನಾಟಕೇಶ್ವರೋನೇಶ್ವರಮೇವೀನೀಂಸ್ಯಾಪ್ರತ್ಯಾಭಾಪುಂವಿಧಿಸತ್ಯಜ್ಞ
ಇತ್ಯನ್ವತಂ | ಯಸ್ಯೋದ್ವಾಪ್ರತ್ಯಯಾತ್ಮೋದ್ಯಮಸಮಯ ವಿಗ್ನಸ್ತತ್ರ ಮಾತಂಗಯೂಧಪ್ರೋದ್ಯಮಾಭಿಟ್ಟಿಭಯಾಭೀಭೇರರವೈಸ್ತು
ಸ್ತವೈರಕ್ಷಿತಿಂಪ್ರ: | ಭಸ್ತದ್ವೈಶಾನೇಸ್ತುಖಲನುತನುತ್ಯದೋಮುಕ್ತಕೇಶವನಾಂತಂ | ಧಾರಂತೋಜುಪ್ರಯಾರಾಪನುಪಮುಪ
ಭೂತಿತಸ್ಯಾಸಮಂತಿ | ಪಾಂಪ್ರಾಪ್ತ(ಪಂಚತೀ)ಖಂಡಿತಮಂತರಾಗತಖಲಾಕ್ಷೀಶ್ವರನಾಸಧರಾ | ಯಂವಿಷ್ಟಿಪಮಧೋಜವಸ್ತತಕ
ಲಾಸ್ತೇಕರಗಾರಗವ: | ಪುಷ್ಪಾಪ್ರಪಮಾತೇಶ್ವರಮತಾಪ್ರತ್ಯೀಕಾರಾಕೋಕಗಾ: | ಪೂಜಾರಾಜಾಂಪೂಜಯಗಾಸ್ತುಮಧವಸ್ತುಪ್ರ
ವ್ರಯಾತ್ಮೋತ್ಸವೇ | ದೇವಕ್ಷಿತಿಂಪ್ರಸಮೇಶಕಲಾಗಂಧಾಕುಂತಾಯಾಭೇರವೈರೇಕಲಪುಂಸೀಕಾ: | ರೇಜಾತ್ಮಕ್ಷಿಸ್ತುಖಿವಿವೇದ

* ಸ್ಥಳದವರ ಪ್ರತಿಯಿಂದ.

[illegible]

32. 'ದಂಧಿವ್ಯತಕ್ರಂಕನಕಗಜವಯಸ್ಕಂದನಾನ್ನೋಸಮಸ್ತಂ ಕಲ್ಪಬ್ರಂ ಕಲ್ಪವರ್ಣೋನಿಜತನುತುಲಿತಂಹೇಮುಪ್ಯರಣ್ಯಗರ್ಭಂ | ಅ
ಬ್ಧೀನೂತಾನೀನೀರಾನವನಕನಕವಂ
33. 'ಧೇನುಯುಗ್ಮಧಾಯತಪ್ರಾಧಾನ್ಯೋಘೋಸುರೇಘ್ನೋಯವನುಮತಿವದಾನ್ವ ಉದಾಹರಣೀಂದ್ರಃ | ಮನ್ವಾ ಮೈತ್ಯವಾಗ್ರಾಹಾರಂ
ಬಯವತತೇಕಾನ್ವಪುರ್ಯಾಮಿತ್ರಿಶ್ಯವ್ಯಕ್ಷೋಣೀ
34. 'ಪರೀಂದ್ರಸನಿಯಮಮುಮಾಪ್ರಾರ್ಥತಾಸ್ತುರ್ಧವಗೇ | ಕಲ್ಪಬ್ರಾನ್ವತ್ಸಮುದ್ರಾಭಿತವಸತಯುಷಿ ಮೃಲಂತ್ಯಗ್ರಾಹಾರವಿಂ
ರತ್ಯಾಯುತರೇನಾಪ್ಯಜನಿಸುರಭಿತೋ
35. 'ವೃತ್ತಿಭೀಪಜ್ಜನಾನಾಂ ಉಲೀವತನನೀಗತೇಶಕಾಪ್ತೇದಶಭಿತೈಃ | ಸಮನ್ವಿತೈಶ್ಚಿದ್ವಾನ್ವಚದಬ್ರಹ್ಮಬಿವತ್ಸೈಃ | ದುರ್ಮಾ
ತಾವತ್ಸರೇವನಿ
36. 'ಬ್ರಹ್ಮಾಸ್ಥಿರವಾಸರೇ | ಪುಂಸ್ವಾಯೋಗೋಕೂಲಾಪ್ಯಮ್ಯಾಯೋಹಿಗ್ರಾಂಸುಮುಷೂರ್ಕೇ | ವಿವಂಶಭಿನೇರಂಜಾಸ್ತೀರಾಪ
ಮುಮೇಶ್ವರಃ | ಅಸ್ತುಬಾಯನಸೂತ್ರಾಸು
37. 'ಸಾರ್ವಾತ್ರೇಯಾನ್ಯದೋಘೈವಾಸಾರ್ಯಕೇರವೇಂದ್ರಸ್ಯಪ್ರವೃತ್ತಿಶ್ಯವ್ಯೋಘೋಮೇಃ | ಶ್ರೀಸಾಮಾಜೀಧರಾಜ್ಞಾಶ್ಯವ್ಯಾ
ಜಮುಖೇಶಃ | ಶತೇವಾಪಾವೃತ್ಯದೇಃ
38. 'ಪ್ರೇಗೌರಮನುಮೇಶ | ಶ್ವೇಹಿಮಾಸನಾರೂಪಶೃಂಗೇಶ್ವರಂಪಶ್ಚಿಣೀ | ವೇದವೇದಾಂಗಸಂಪನ್ನಾನ್ವರ್ವಾನ್ವನಿವಕ್ಷ್ಯಾ
ನ | ಸತ್ವಮೋನಿರತಾನ್ವಾನ್ಮೂ
39. 'ನೈವಸ್ಯಾರ್ವವಿಜರಹಾಸಿ | ಕುಖೀವಿನೀಮಾತ್ರಘೋವಾನುಹಿತಾನ್ವಿಜೋತ್ತಮನಿ | ಜಂಭಾನ್ವಿರಾಂಧ್ರಗ್ರಾಘ್ರನಿಗಾಷ್ಟ್ಯ
ಪರದಾಹರಾಃ | ಏತೇದಾಂ
40. 'ವಿಪ್ರಸಮರ್ಪಣಾಂಕುಟುಂಬಧರಗೋಪಿರಂಪೃತ್ತಿ ಚಾರಂಕತೋದಾತಂಜೈವ್ರಾಹಮನಿವಿಭಿಯುಕ್ತಂ | ಗ್ರಾಮನಕೈವಯಾ
ಜಾನ್ವೀಮಾನ್ವಮ್ಯಾಕವತ್ಸುಃ |
41. 'ಕಾವೇಯಗಾಢೈಶ್ಚರೇರೇಕಾನ್ವಿಜ್ಜರಸದಿಗಮಾಃ | ಪ್ರಸಂನ್ವವೇಣಾಶೋಪಾಬಜಾಪಾನವಿದಾಪಿರಂ | ಕಂಪೈಶ್ಚರೇಶ್ವರಾ
ಜಂಕನ್ವಂಘಡಿಶೇವಿರುತಂ |
42. 'ಉಸ್ರಾಪೈಗವಗಯುಕ್ತಂಸವೀಶೇಶಾರಂಕಂ | ಪ್ರತಿರಾಮಾನ್ವನವರಾಜಸಮಪ್ರಾತೀರ್ಷಿಕಂ | ಅಗ್ರಾಹರವಮ ವೈಶ್ವಾತಿ
ವಿಶ್ವೇಶ್ವರೇಶ್ವರಿ
43. 'ಪೂರ್ವಕಂ | ಗೃಹಾನ್ವಿಧಾಯವಿಶ್ವೇಶ್ವರವೈಶ್ವತಿವಿಭಾಗರಂ | ಶಬ್ದೋದಧಾನಸಮರ್ಪಣಂಕವಿತಾನ್ವರೂಪಸಂಸ್ಥೆ | ವೇಷೋಪಕ
ರಣೈರ್ಗೋಘೈರ್ಗತೋವಕರ
44. 'ಶ್ಯವಸ್ತಥಾ | ಉಲೀವುಲಮುಪೈಶ್ಚೈವಸಮಾನ್ವಯಗಾಢೈಶ್ವರೈಃ | ಪೈಶ್ವಿನವರ್ವಸೋಪೈಶ್ವೇಸಂಪ್ರಾಂಸುಗ್ರಾಹೋಪ್ತವಾ
ನ | ದತ್ತಾಪ್ಯಶ್ವತಿಕ್ರಮೋಗೈವಾಪೂ
45. 'ಜಾರ್ವಾನ್ವಿಜಾನ್ವನಾಂ | ವಸ್ತ್ರಯುಕ್ತಂಪೂಜ್ಯೋಪಕಾರೇಶ್ವ ಕಾಂವಲೇ | ಅಂಗಾನ್ವಯೈಕಮಾಜ್ಞಾನ್ವಿಕ್ವಬ್ರಿಯಾನ್ವ
ಪೃಥಕ್ಪೃಥಕ | ನಂ
46. 'ಜಾರಾನ್ವಶ್ಯೇವಾನ್ವಿಜಾನ್ವಿಜಾನ್ವಿಧಾನರಂ | ಕಾರಯಿರಾನ್ವಸ್ತೇಯಾಗ್ರಾಮಂಸವೀಶೇಶಾರಂಕಂ | ಉಸ್ರಾಮುಪೈಶ್ವಾರ್ಪಣಂ
ಜಮೀಶತಿ
47. 'ಭೂರ್ವಕಂ | ಸರ್ವಮಾನ್ವಯಂತತಾಗೀನಾನಾಸಂಯಂತಂಪನಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪದಾಪೋನಿವೃತ್ತ ಸಾಧ್ಯಜಲಸ್ಥಿರಂ | ಅಕ್ಷಿಣಾ
ಗಮಿಸಂಯುಕ್ತಂ

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ,

48. 'ಅಷ್ಟಧ್ವಜೋಗ್ರಾಂಸುಧೂರುಮಂ | ವಾಹೀಕಸರಪಾಶ್ಚೈಶ್ವ ಕೇಘೇನಾಪಿನಮನ್ವಿರಂ | ಪುರಮಾಪ್ರಾಧಿವರ್ಧೋಗ್ರಾಂಕವಮಾಹಂಪ್ರ
ರಾಶಂ | ದಾನಾಧಿವಕ್ರಯಾ
49. 'ಪಾಂಚಯೋಗ್ರಾಂವಿಗಮಯುಗೈಶ್ಚ | ಗೃಹಾರಾಪಾಶ್ಚೈತ್ರಯುಕ್ತಂಸರ್ವಸಸ್ಯಸಮನ್ವಿರಂ | ಪ್ರಾಪ್ತಗೋಧೂಕುಮಾಂವೈಶ್ವಸಸ್ಯ
ಸ್ತುನಮಮೇಶಿತ |
50. 'ಸುರೇಂಭವಯೋಧಾರಾಪೂರ್ವಕಂಪ್ರಮಾನ್ವತಃ | ನಂಜಾನವಮುದ್ರಾಪೈಶ್ವಗ್ರಾಹಾರವೇಶ್ವಿಜಾಃ | ವೃತ್ತಿಮೇಶೋನಿ
ಪ್ರೀತೇಶೇವೇದಾಂಗ

- 51 ಪರಗಾ | ಭಾರದ್ವಾಜಕುಲಾಚ್ಛಿವರ್ಧನವಿಧಿಗೋಪಾಲವಿಷ್ಣುನೈಋತಾಶ್ವಿಮುಖಸುರೇಂದ್ರತನಯಸ್ತುಮೃತ್ಯುಯಾ
ಯಾವಪ್ರಭು | ಶ್ರೀಮಾನ್ಮೇಘಂಕ
- 52 ಬಿವತ್ಯಮಾತ್ಯಸುಮತೇಸ್ತುತೋಯಜುರ್ವದವಿದ್ವತ್ತಿಃಪಂಚಿಕೃತ್ಯುರಾಜತಲಕಾತ್ಯುತ್ಥಗ್ರಹಿರಾಧರಂ | ಭಾರದ್ವಾಜಾ
ನ್ವಯೋತ್ಪನ್ನಸ್ತುಮೃತ್ಯು
- 53 ಕಾಪ್ಯುಪುರೋಹಿತಃ | ವಂಕಸ್ತುಯಗಸುತೋತ್ಪ್ರಕಾಂಬಷ್ಟುಬೋವೃತ್ತಿಮುಕ್ತುತೇ | ನರಸಂಹಾರ್ಯತನಯೋಮುನಿಭೂರ್ಗಾ
ವಗೋತ್ರಜಃ | ಅತ್ರೈಕಾ
- 54 ಮುಕ್ತುತೇವೃತ್ತಿಂತಿಮೃತಾಯಗಸ್ತುಬಿಷ್ಣುಃ | ಕಾಸ್ಯಮನ್ವಯಾಜೋತ್ಪ್ರಕಾಂದಾಮರಿಂಗಾಯಗನಂದನ | ನಾರೇವೇವಮು
ಧೀವಮನ್ವಯಾಜೋವೃತ್ಯು
- 55 ತ್ವಿಮುಕ್ತುತೇ | ಭಾರದ್ವಾಜೋಯಜುರ್ವೋತ್ರಕೃತ್ಯುಭಿಷ್ಠಸ್ಯನಂದನ | ಮೃಗಾರಭಾಚ್ಯೋವಿವ್ರೋಮೋವೃತ್ತಿಮೇಕಾಂಸವಿ
ದ್ವುತೇ | ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ಪನ್ನಃ
- 56 ನೂರ್ಯನಾರಾಯಣಾತ್ಮಜಃ | ರಿಂಗಮ್ನಯೋಯಜುರ್ವೋತ್ರಕೃತ್ತಿಮೇಕಾಂಸಮುಕ್ತುತೇ | ವೇಷಂ ಗೋತ್ರಸಂಜಾತೋದ
ನ್ವಯಸ್ಯಸುತಸುಧಿಃ | ಅ
- 57 ತ್ರೈಕಾಮುಕ್ತುತೇವೃತ್ತಿಂಧೂಸಪ್ತಿಯಗಸ್ತುಬಿಷ್ಣುಃ | ಕಾಸ್ಯಪೋಯಜುರ್ವೋಧೀವಮನ್ವಯೋತ್ಪನ್ನಮತನೂದ್ರವಃ | ವೇಂಕ
ಟನಾರಾಯಣಾಚ್ಯೋವೃತ್ತಿಮೇಕಾ
- 58 ವಿಹಾಚ್ಛುತೇ | ಕಾಂಡಿನ್ಯಗೋತ್ರಜೋತ್ಪ್ರಕಾಂವಂಕಪಪ್ತಿಯಗಸ್ಯನಂದನ | ವೈವಾಜ್ಞಬೇಗಿಯಗಾಚ್ಯೋಯಜುರ್ವೋವೃ
ತ್ತಿಮುಕ್ತುತೇ | ಕ ಮುಕಾಯವದಿನ್ಯ
- 59 ಮಿತ್ರಾನ್ವಯೋವೃತ್ತಿಃಸುತಃ | ಧೀಮಾನನಂಜಾಂಘಟ್ಯೋಬಿಷ್ಣುಚೋತ್ಪ್ರಕೃತ್ಯುತೇ | ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ಪ್ರ
ಕಾಮ್ಯಯ್ಯಂಘಟ್ಯತನೂದ್ರವಃ | ಸೂರ್ಯನಾರಾ
- 60 ಯೋಧೀವಮನ್ವಯೋವೃತ್ತಿಮುಕ್ತುತೇ | ಕಾಪಾನ್ವಯಸಂಜಾತೋನರಸಂಘಟ್ಯನಂದನ | ಅತ್ರೈಕಾಮುಕ್ತುತೇವೃತ್ತಿಂ
ಕೃತ್ಯುಭಿಷ್ಠಸ್ತುಯಜುಃ |
- 61 ಅತ್ರೈಯೋವೃತ್ಯುಪೋತ್ಪ್ರಕಾಂತಿನಾಗಯಾನಂದನ | ಅಲಸಂಗಿಜಾಬಾರ್ಯೋಬಿಷ್ಣುಚೋವೃತ್ತಿಮುಕ್ತುತೇ | ಅತ್ರೈಯಾ
ಗೋತ್ರಜೋಧೀಮಾನ
- 62 ವೈಯ್ಯಂಗಾರನಂದನಃ | ವೈಷ್ಣವಸಂಗಿವಾಚಾರ್ಯೋಬಿಷ್ಣುಚೋತ್ಪ್ರಕೃತ್ಯುತೇ | ಶರವರ್ಷಾಗೋತ್ರಸುರಾಚಾರಾ
ಯಾಗ್ಯನಂದನಃ | ಯಜಾ
- 63 ಭೋವರದಾಚಾರ್ಯೋವೈಷ್ಣವೋತ್ಪ್ರಕೃತ್ಯುತೇಮಾನ | ಶರವರ್ಷಾಗೋತ್ಪ್ರತಾಚಾರಾದ್ಯಾಗಸುತಸುಧಿಃ | ಶ್ರೀನಿವಾ
ಸಾಚಾರ್ಯಕಾಂಯಜುರ್ವೋವೃತ್ತಿಮು
- 64 ಕ್ತುತೇ | ವಾಘೋಗೋತ್ರಜೋತ್ಪ್ರಕಾಂವೇಂಕಪಾಚಾರ್ಯನಂದನಃ | ವೈಷ್ಣವಸಂಗಿವಾಚಾರ್ಯೋಯಜುರ್ವೋವೃತ್ತಿಮು
ಕ್ತುತೇ | ಭಾರದ್ವಾಜಾನ್ವಯೋಧೀವಮನ್ವಯಂ
- 65 ನಂದನಃ | ಗೋಪಾಲೋಯಜುರ್ವೋತ್ಪ್ರಕಾಂವೈಷ್ಣವೋವೃತ್ತಿಮುಕ್ತುತೇ | ಕಾಂಡಿನ್ಯೋಯಜುರ್ವೋಧೀವಮನ್ವಯೋತ್ಪನ್ನ
ಯ್ಯಂಗಾರನಂದನಃ | ಅತ್ರೈಕಾಮುಕ್ತುತೇವೃತ್ತಿಂಶಂ
- 66 ಗುಣಾರ್ಯಾಸ್ತು ವೈಷ್ಣವಃ | ಅತ್ರೈಯೋಯಜುರ್ವೋಧೀಮನ್ವಯಸಂಘಟ್ಯನಂದನಃ | ಶರವೈಯ್ಯಂಗಾರಾತ್ರೈಕಾಚ್ಯ
ವೃತ್ತಿವೃತ್ತಿಮುಕ್ತುತೇ | ಕಾಂಕೋ
- 67 ಯಜುರ್ವೋತ್ಪ್ರಕಾಂಶ್ರಂಗಾಚಾರ್ಯನಂದನಃ | ವೈಷ್ಣವಸಂಗಿವಾಚಾರ್ಯೋಧೀಮನ್ವಯೋತ್ಪನ್ನಮುಕ್ತುತೇ | ಕಾಂಕಾಸಾ
ವಗೋತ್ಪ್ರಕಾಂತಿಮುಕಾಯಾದ್ಯಾನಂ
- 68 ದನಃ | ವೈಷ್ಣವಸಂಗಿವಾಚಾರ್ಯೋಧೀಮನ್ವಯೋವೃತ್ತಿಮುಕ್ತುತೇ | ಕಾಪಾನ್ವಯೋತ್ಪ್ರಕಾಂಶ್ರಂಗಾಚಾರ್ಯನಂದನಃ |
ವೈಷ್ಣವೋವೇಂಕಪಾಚಾರ್ಯೋಯಜುರ್ವೋವೃತ್ತಿ
- 69 ಮುಕ್ತುತೇ | ಅತ್ರೈಯೋಯಜುರ್ವೋತ್ಪ್ರಕಾಂವಿಷ್ಣುಗಾಯತಸುತಸುಧಿಃ | ಗೋಪಾಲಾರ್ಯವರ್ಮಾಸ್ತು ವೈಷ್ಣವೋವೃತ್ತಿ
ಮುಕ್ತುತೇ | ಭಾರದ್ವಾಜೋವೈಷ್ಣವೋತ್ಪ್ರಕಾಂವೇಂಕಪಾಚಾರ್ಯೋ

- [illegible]

- 11 ನವ್ಯ | ಕಗ್ಗ ಲೀಪು | ಸಂಪನ್ನವ್ಯ | ಬೋನೇನವ್ಯ | ಪಂಪವ್ಯ | ಬಸವನವ್ಯ | ಬೃಹವ್ಯ | ಮಂಜನವ್ಯ | ಬು
ಲೂರು | ಸನ್ಯಾಸಿಪು | ಯಜವ
12 ವ್ಯ | ಬಂಗ | ಅರ್ಜನವ್ಯ | ಕಂಚಿನಕರ | ಚಿಕ್ಕ ಪದ್ಮರಗುಡಿ | ಬೊಮ್ಮೇನವ್ಯ | ಗಂಧವ್ಯ | ಬಿರನವ್ಯ | ಬೊ
ಡ್ಡ ಪದ್ಮರಗುಡಿ | ಅಯ್ಯವನ
13 ವ್ಯ | ಮಜುವ್ಯ | ಕಟ್ಟಿಕೇತನವ್ಯ | ಪಲತೂರು | ಕೋಟಿಕುರ | ಕಾಕನವ್ಯ | ಮಾರಗೋಪವ್ಯಯ್ಯಾಚಾರ್ಯ
ಮ | ಈಸಮ್ಮಾರುಚರಗ್ರಾಮಗ
14 ಉಕರಗನವ್ಯಗಡ್ಡೆ ೧ ೧೦೬೧ ಗೆದ್ದೆಗಗಗೊವನಮನಮುಪ್ರಕೃಷ್ಣವಿವರ | ಕನ್ನಂಬಾಗಬ್ರಹ್ಮಿವಾಚನವನಂಬಾ
15 ಜಸಮುದ್ರಗ್ರಾಮಕ್ಕೆ ಈಗನೈಬಿಸ್ತ ಹ್ಯಗಿತೇಕಲಚಿಕ್ಕ ಅಯವವ್ಯಗಮಯವ್ಯವೃಕ್ಷಕಟ್ಟಿಗಮನೈಬಿಸ್ತಬಿಮುಖವಾಗಿ
ನಟ್ಟ
16 ವಾವನಮುದ್ರಕಟ್ಟು ೧ ಯಿಕ್ಕಣ್ಣಿಕೇಕಲು ಕನ್ನಂಬಾಗಿಮೂಡಲಚಿಕ್ಕ ಅಯವ್ಯಯ್ಯದ್ವಿಗಮನುಬಲಕ. ಉಪಗುಡಿ
ಕೋಟಿಕವಿವಗ
17 ಲಾಗವವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಪಟ್ಟಣವಮ್ಮನುಬಿಗಮೂಡಲ ಚಿಕ್ಕ ಅಯವ್ಯಗಮನುಬಲ
ಕಂಬಾರಗುಡಿ
18 ದೀಪಕಟ್ಟು ಬಿಡಗಲು ಕೇಗಣ್ಣುಪಟ್ಟಣೀವೇಲೆವವನಮುಖವಾಗಿ ಕಿರಿದವನುನಮುದ್ರೆ ೧ ಯಿಕ್ಕಣ್ಣಿಕೇಕಲು ಚಿಕ್ಕ ಅ
ಯವ್ಯಗಮನುಬಲ
19 ಕುಂಬಾರಗುಡೀದೀಪಕಟ್ಟು ಬಿಡಗಲು ಕನ್ನಂಬಾಗಿಮೂಡಲ ಮನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಕಂನಂ
ಬಿಡಿಗಮೂಡಲಚಿಕ್ಕ
20 ಅಯವವ್ಯಗಮನುಬಲ ಪೇರೀವತ್ತಿ ನಟ್ಟವವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಕುಂಬಾರಗುಡಿಗಮೂಡಲಚಿ
ಕ್ಕ ಅಯವ
21 ಹ್ಯಗಿಟ್ಟಿರುಪ್ಪ ಕುಂಬಾರಗುಡಿ (ತೋಟದವತ್ತಿ ನಟ್ಟಚಿಕ್ಕೇವನವಬೈನೈರುತ್ಯಾಭಿಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿ
22 ಗಮೂಡಲ ಚಿಕ್ಕ ಅಯವವ್ಯಗಮನುಬಲ ಬೊವನವ್ಯಗಮನುಬಲ ಕರಿಮುಖಬಿಟ್ಟಿಯುಕೇಕಮುಖವಾಗಿ ನಟ್ಟ
23 ಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಯಿಕ್ಕಣ್ಣುಪಟ್ಟಣೀವೇಲೆವವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಬೊವನವ್ಯಗಮನುಬಲ ಬಿಟ್ಟಿಯುಕೇಕಮುಖವಾಗಿ ನಟ್ಟ
24 ವಾಗಿನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಬೊವನವ್ಯಗಮನುಬಲ ಕುಂಬಾರಗುಡೀತೋಟಿಕೇಕಲು ಕನ್ನಂಬಾಗಿಮೂಡಲ
ಬಿಡಗಮನು
25 ಬೊವನವ್ಯವಲೇಕಟ್ಟು ನಟ್ಟನೈರುತ್ಯಾಭಿಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ಈಕಣ್ಣಿಕೇಕಲು ಬೊವನವ್ಯಗಮನುಬಲ ಕಂನಂ
26 ಬೊವನವ್ಯವಲೇಕಟ್ಟು ಮೂಡಲ ಕುಂಬಾರಗುಡೀದೀಪಕಟ್ಟು ಬಿಡಗಲು ಪಟ್ಟಣವಮ್ಮನುಬಿಗಮೂಡಲಚಿಕ್ಕ ಅಯವ್ಯಗಮನುಬಲ
27 ಡವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಬೊವನವ್ಯಗಮನುಬಲ ಕನ್ನಂಬಾಗಿಮೂಡಲಚಿಕ್ಕ ಅಯವ್ಯಗಮನುಬಲ
28 ಬ್ರಹ್ಮವರವಕವಿಬಿಡಗಲು ಬೊವನವ್ಯವಲೇಕಟ್ಟು ಮೂಡಲ ಮುದ್ರಿಕವತವರಮೇಲೆಕುರುಪವ್ಯವನಮುದ್ರೆ ಕಟ್ಟಿನಬಿಡಗ
29 ಉಪತ್ತಿ ನಟ್ಟವವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಮುದ್ರಿಕವತವರಮೇಲೆಕುರುಪವ್ಯವನಮುದ್ರೆ ಕಟ್ಟಿನಬಿಡಗ
30 ನಟ್ಟವವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಮುದ್ರಿಕವತವರಮೇಲೆಕುರುಪವ್ಯವನಮುದ್ರೆ ಕಟ್ಟಿನಬಿಡಗ
31 ಮೂಡಲಕುಂಬಾರಗುಡೀದೀಪಕಟ್ಟು ಬಿಡಗಲು ಪಟ್ಟಣವಮ್ಮನುಬಿಗಮೂಡಲಚಿಕ್ಕ ಅಯವ್ಯಗಮನುಬಲ
32 ಉಗದ್ದೆಗಿತೇಕಲು ಪದ್ಮರಗುಡೀತೋಟಿಕೇಕಲು ಯಿಕ್ಕಣ್ಣುಪಟ್ಟಣೀವೇಲೆವವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಬೊವನವ್ಯಗಮನುಬಲ ಬಿಟ್ಟಿಯುಕೇಕಮುಖವಾಗಿ ನಟ್ಟ
33 ಬಿಡಗಲು ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಯಿಕ್ಕಣ್ಣುಪಟ್ಟಣೀವೇಲೆವವನಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಬೊವನವ್ಯಗಮನುಬಲ ಬಿಟ್ಟಿಯುಕೇಕಮುಖವಾಗಿ ನಟ್ಟ
34 ಗಡ್ಡೆಗಿತುಬಲಕುಂಬಾರಗುಡೀದೀಕೇಕಲು ಪದ್ಮರಗುಡೀತೋಟಿಕೇಕಲು ಮುದ್ರಿಕವತವರಮೇಲೆಕುರುಪವ್ಯವನಮುದ್ರೆ ಕಟ್ಟಿನಬಿಡಗ

ಇನ್ನೇ ಪತ್ರದ ಬಂಧನ

- 170 ಈಕಣ್ಣಿಕೇಕಲು ಪದ್ಮರಗುಡೀತೋಟಿಕೇಕಲು ಮೂಡಲಕುಂಬಾರಗುಡೀದೀಕೇಕಲು ಬಿಟ್ಟಿಯುಕೇಕಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು
171 ಡ್ವಿಗಮನುಬಲ ಮತ್ತಿ ಕಾಳೀದೇವಿಯಮೂಡಲಮುಖವಾಗಿ ನಟ್ಟಕಟ್ಟು ೧ ಈಕಣ್ಣಿಕೇಕಲು ಕನ್ನಂಬಾಗಿಮೂಡಲಚಿಕ್ಕ ಅಯವ್ಯಗಮನುಬಲ

ಶಿನ್ಹ ಪತ್ರವ ಮುಂಜಗ.

- 213 ಗಿನಿಟ್ಟಕ್ಕಲ್ಲ ೧ ಅಯಕ್ಕಗ್ಗ ಲೀಪುರಕ್ಕೆ ನಟ್ಟಕ್ಕಲ್ಲ ೯ ಸಾಂಪನವ್ಯಗಿವತ ಶೀಮೆಗೆಕ್ಕನಟ್ಟವಿವರ | ಸಾಂಪನವ್ಯಗಿವತಾಸ್ತು |
214 ಕೋಗೀಗದ್ದೆ ತೋಟಕ್ಕೆ ಬಿಡಗಲುಮಾನ್ತಿಗ್ಗ ರೆಡೊಲಕ್ಕೆ ತೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಈಕಣ್ಣಿಗ್ಗ್ನೈಯುಸಾಂಪನ
ವ್ಯಗಿಮೂಡ
215 ಉಪ್ಪಿನವ್ಯಗಿವತಾಂವಲುಪುರ್ವಮಾಪ್ಯವ್ಯವಹಾರಿಕಾಣ್ಣಿವೆಂಕಲುಪತ್ತಿ ನಟ್ಟವತ.ವಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂ
ಕಲುಸಾಂಪ
216 ನವ್ಯಗಿಮೂಡಲುಪ್ಪಿನವ್ಯಗಿವತಾಂವಲುಮೂಡಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುಕಾರ್ವೆಮೆಗೆಮೂಡಲುಪ್ಪಿನ
ನವ್ಯಗಿಮೂಡ
217 ಕ್ಕೆ ಪದುಪಲುಪಡುವಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ
ಪುಟ
218 ನವ್ಯಗಿಮೂಡಲಿ ಗಿವತಾಂವಲುಪಡುವಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ವಾಯವ್ಯಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿಗುರುಗಿ
219 ತೋಟಕ್ಕೆ ಮೂಡಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ವಾಯವ್ಯಸಾಂಪನವ್ಯಗಿವತಾಂವಲು
ದುವಳ
220 ತೋಟಕ್ಕೆ ಪಡುವಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುನೈರು
ರಗಿ
221 ಪನಮಾಂಗುತಿ ಗಿಗದ್ದೆ ಗಿವತಾಂವಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ
ವಮು
222 ಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ
ಗಿವನ
223 ಗದ್ದೆ ಗಿಮೂಡಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಪದುಪಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲು
224 ಉತ್ತರಮಾಂವಲೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ವಾಯವ್ಯಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ
ವಾಯವ್ಯಸಾಂಪನ
225 ಬಾಡಿ ಕಾಲುಪೆಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ವಾಯವ್ಯಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ
ವಾಯವ್ಯಸಾಂಪನ
226 ಗಿನಿಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಬಿಡಗಲುಪರ್ವಗಾಂಧಾರಿ ತೋಟಕ್ಕೆ ಮೂಡಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ
ಮುಖವಾ
227 ಗಿನಿಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಬಿಡಗಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಬಿಡಗಲುಪರ್ವಗಾಂಧಾರಿ ತೋಟಕ್ಕೆ ಮೂಡಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ
ಮೂಡಲುಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಬಿಡಗಲುಪರ್ವಗಾಂಧಾರಿ ತೋಟಕ್ಕೆ ಮೂಡಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ
ಲುಕೆಂವು
228 ಗುಂಡೀಯಾಣ್ಣಿಗ್ಗ್ನೈಯುಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಮೂಡಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲು
ದೊಲವೆವ
229 ನಮೇಲೆ ತೆಂಕಲುಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಮೂಡಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುಸಾಂಪನ
ವ್ಯಗಿ
231 ಹೊಲಕ್ಕೆ ಪದುಪಲುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಬಿಡಗಲುಮಾನ್ತಿಗ್ಗ ರೆಡೊಲಕ್ಕೆ ತೆಂಕಲು
232 ಕ್ಕೆ ಮೂಡಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಅಂತುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುಸಾಂಪನ
ಗಿಗಿಕ್ಕನ
233 ಟ್ಟವಿವರ | ಈಗ್ರಾಮವಿವರವಾಗಿ ಮೂಡಲುತೆಂಕಲುಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಅಂತುಸಾಂಪನವ್ಯಗಿವತಾಂವಲುಕಾಣ್ಣಿವೆಂಕಲುನೈರುಪ್ಯಮುಖವಾಗಿ ನಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆಂಕಲುಸಾಂಪನ
ಅಕ್ಷರವಿವರ

ಮೇಲಿನವುಗಳನ್ನು ವ್ಯವಹರಿಸುವುದು ಅನಿವಾರ್ಯವಾಗಿರುತ್ತದೆ ಮತ್ತು ಈ ಕಾರಣಕ್ಕಾಗಿ ಅವುಗಳನ್ನು ಬಳಸುವುದು ಸರಿಯಾಗಿದೆ. | ಜೊತೆಗೆ
ಹೃದಯದ ಗ

೩೭ | ಸ್ವರಾಜ್ಯಭಿಮಾನವಾಗಿನಟ್ಟು ಕಲ್ಲು ೧ ಎರಕ್ಕೆ ಅನ್ನೆಯಾಳಾಗ್ರಾಹಕ್ಕೆ ಕಾಡನೈಗೊಡಿದಮೂ | ಬಿಳಿಹಲ್ಲುಬೂರಗಿ
ಗ್ಗೆ (ಯಮುವಾಗಿನಟ್ಟು

೩೩ ಕೃಷ್ಣಂ ಚ ಪಶ್ಯತ್ಯುಚ್ಯತೇ | ಪದ್ಮವತ್ಕಮವತ್ಕಮವತ್ಕಮಃ | ಪುತ್ರಾಪುತ್ರವಾಃ | ಪುಣ್ಯವೇಶೋರಹವ | ಕಾಂಠಿ
ಪೋಷಕಂ | ದಾ

೩೫ ರೀವತ್ತಿ ನ್ನುಂಟುಮುಖವಾಗಿದ್ದಕ್ಕಲ್ಲ ೧ ಇವಕ್ಕೆ ತೇ | ಈಗ್ರಾಪುಕ್ಕೆ ನುಂ | ಹವಗನವ್ಯಯಾಲ್ಲಗೆವ | ಜಾಣಾರಮ
ರಟಗ |

²³⁹ ಮುಪಮಾನುಗತವಿಲ್ಲದ್ದು ೧ ಇವಕ್ಕೆ ಪುಂಸಮಾಸೇತದ್ವೈಗುಣ್ಯದೊಪಗಮದ್ದುಗತ | ಪಲಮರಕ್ಕೆ ಮೂ | ಇಲ

20) ಗಾವಳಮಂಟಪ | ಪಡುವಮುಖವಾಗಿ ನೆಟ್ಟು ಕಟ್ಟಿ | ಇದಕ್ಕೆ ಲಿಂಗ | ಕನ್ನಡದಿಂದಿರಬಹುದು | ಮೂರ್ತಿಯಿಲ್ಲದಿದ್ದರೂ | ಮಹಾನ

230 ಹ್ಯಾಗಿದ್ದರೂ | ಈಕಾಲುನೆಂದುದರವುಂಟಾದುದರಿಂದಲೇ ಮರವು ಬಿಡುಗಡೆಯಾದುದುಂಟಾಗಿದ್ದು ಕೃಷ್ಣ ೧ ಐ
ದಕ್ಕೆ | ಜನನೇನ

²¹ ದಳ್ಳಗೆನು : ಕನ್ನಡದವೀಕಾತ್ಯಗೈ | ಕೊಪ್ಪೆಮೊಲರಕಾನಿಗೋ | ಕಾಲ್ಚೆಗೊಪ್ಪೆಗೊಪ್ಪೆ ನಲ್ಲೊಪ್ಪೆಗೊಪ್ಪೆಗೊಪ್ಪೆ
ನಲ್ಲೊಪ್ಪೆ

241. ²⁴¹ ಪ್ರಾಣಿ ಚರ್ಮಕುಲಃ | ಸಪ್ತಗುಣವ್ಯವುಚಿರಃ | ದೋಷವ್ಯಗ್ರಸ್ತೃಪಿತ್ಯುತ್ಕೃಷ್ಣಂ ವೇದೀಕೃತವನು | ಕಾಶ್ಯಪುನಃ
ಗೋಷ್ಠಕಂ ||

213 ಪಕ್ಕಿಬಿ | ಮೂವನವುಗದ | ಹೊಸದೊಡ್ಡಗಿಮೂ | ಹೊಸದೊಗಿಮ | ಮೂಲಕವೊವೊಲಮೂವನಮುಗದ
ನವನವು ೧ ಅದಕ್ಕಿ

¹⁴ಬ | ಜೊಸೊಜೊತೊ | ಜೊಸಕೊಲೆವೊಲೊಜೊಮೊ | ಕೊಂಕೊಳ್ಳೊ | ಕೊನೊಪವೊಮೊಪವೊವಾಗೊಪವೊ
ಕೊಂಕೊಳ್ಳೊ |

243. ಜವನಕವ್ಯಕ್ತೃಃ | ಪ್ರವನವ್ಯಕ್ತೃಃ | ಕವ್ಯಾಭಿಪ್ರವನಕವೀಭವನವ್ಯಕ್ತೃಃ | ಭವನವ್ಯಕ್ತೃಃ

244. ಜವನಕವ್ಯಕ್ತೃಃ | ಪ್ರವನಕವ್ಯಕ್ತೃಃ | ಕವ್ಯಾಭಿಪ್ರವನಕವೀಭವನವ್ಯಕ್ತೃಃ | ಭವನವ್ಯಕ್ತೃಃ

೨೭. ವಿದ್ಯಾಕ್ಷಣ್ಣವು | ಕುಮಾರಕ್ಷಣ್ಣ | ಮನುಷ್ಯನುಗ್ರಾಹಕನು | ಕುಮಾರರಹಿತನು | ಕುಮಾರ

21. ద్విభాష | రెండు ముఖ్య భాషలను కలపడం అనేది భాషల మధ్య గాఢ సంబంధం | ఈ భాషల మధ్య గాఢ సంబంధం | కేవల భాషల మధ్య

[illegible]

ಗೌಡ | ತುಂಕವನುವಾಗಿಸಿದ್ದೇ ೧ ಇವಕ್ಕೆ ಮೂ | ಪಂಪಾಪ್ತರಂಗದೊಳ | ಮಯ್ಯಾವಸ್ಥೆಗೈದ್ದ ಗತಿ | ಮಂಜನಪ್ರಾ
ಯಲಿ ಗಡ |

೦೩. ಪಂಚವಸ್ತುಧರಪಾಪುರದಮಲ್ಲೇಶ್ವರಮಠವೃದ್ಧಕಾಮುಖಿನಾಥೇಶ್ವರಂ ಕವಚೇತಿ | ಪಂಚಪುರಗದ್ದಗಲಮೂ | ಕಾರ್ತಿಕೇ

ಕಾಣಸ್ಯೆ | ಯುವರಥ

೨೩) ಲಭ್ಯವಿರುವ, ಪತ್ತೆ(ಪ್ರತ್ಯಕ್ಷ)ವಿಲ್ಲದ, ನೈವಾರ್ಯಮಾಡಿದಾಗಿನಲ್ಲಿ, ೦ ಇವೆಕ್ಕೆ ತೆರಿ. ಕಾರಣವೆಂದರೆ, ಮಹಾಪು
ರಕ್ಕೆ ಈಗನೂ

[illegible]

- 255 ಕಾವೇರಿಗೆ | ವಾಯುವ್ಯಮುಖವಾಗಿರಬೇಕು | ಇದಕ್ಕೆ ತೆಂ | ಹಂಪಪುರಕ್ಕೆ ಸ್ವರೂಪ ಸನ್ಯಾಸಿಪುರದಯಲ್ಲಿ | ಮೂ | ಈ
ಕಾನ್ಯಮುಖವಾ
256 ಗಿನೆಟ್ಟಕ್ಕೂ | ಇದಕ್ಕೆ ಪ | ಹಂಪಪುರಕ್ಕೆ ತೆಂ | ಸನ್ಯಾಸಿಪುರದಮೂಲಕವಾಗಿ | ಕಾವೇರಿಗೆ ಮೂ | ಬಡಗಮುಖವಾಗಿ
ನಿಟ್ಟ
257 | ಇದಕ್ಕೆ ಪ | ಹಂಪಪುರಕ್ಕೆ ತೆಂ | ಸನ್ಯಾಸಿಪುರದಮೂಲಕ್ಕೆ ಮೂ | ಬಳಕಾಲುಮೂಲದಮೇಲಿರುವೇಲಿವತ್ತಿನ
ಬಿಡಗಮುಖ

ಕನೇ ಪತ್ರದ ಹಿಂಭಾಗ

- 258 ಎಗಿನೆಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ಬ | ಹಂಪಪುರಕ್ಕೆ ತೆಂ | ಬಳಕಾಲುಮೇಲೆ | ಸನ್ಯಾಸಿಪುರಕ್ಕೆ ಮೂ | ಬಡಗಮುಖವಾಗಿ ನಿಟ್ಟ
259 ಇದಕ್ಕೆ ಪ | ಹಂಪಪುರಕ್ಕೆ ತೆಂ | ಕಾವೇರಿಗೆ ಮೂ | ಸನ್ಯಾಸಿಪುರದಯಲ್ಲಿ | ಬಡಗಮುಖವಾಗಿ ನಿಟ್ಟ | ಇದಕ್ಕೆ ಬ |
ಹಂಪಪುರಕ್ಕೆ
260 | ಕಾವೇರಿಗೆ ಮೂ | ಬಳಕಾಲುಮೇಲೆ | ಮೂಲಮುಖವಾಗಿ ನಿಟ್ಟ | ಇದಕ್ಕೆ ಬ | ಹಂಪಪುರದಮೂಲಕ್ಕೆ ಮೂ |
ಬೆರಾಪರದಮೂಲ
261 ತೆಂ | ಇದಕ್ಕೆ ಪ | ವಾಯುವ್ಯಕಾಲುಮೇಲಿರುವೇಲಿವತ್ತಿನ ಆಗ್ನೇಯಮುಖವಾಗಿ ನಿಟ್ಟ | ಇದಕ್ಕೆ ಮೂ | ಬೆರಾಪರದಮೂಲಕ್ಕೆ
ಪ ಮುಖ
262 ರದಯಲ್ಲಿ ಗಿಳಿ | ಆಗ್ನೇಯಮುಖವಾಗಿ ನಿಟ್ಟ | ಇದಕ್ಕೆ ಬ | ಬಸವನವಳ್ಳಿಗೇ ತೆಂ | ಬೆರಾಪುರಕ್ಕೆ ಮೂ | ಬೆಟ್ಟ
ಬೆಟ್ಟದ
263 ಮೇಲೆ | ಆಗ್ನೇಯಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೂ | ಇದಕ್ಕೆ ಮೂ | ಬಸವನವಳ್ಳಿಗೇ ತೆಂ | ಕಾಯಲ್ಲಿಗೆ ಪ | ಹಂಪಪುರಕ್ಕೆ
ವಾಯು
264 ವ್ಯ | ಕಂಕಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ತೆಂ | ಹಂಪಪುರಕ್ಕೆ ವಾಯುವ್ಯ | ಹಂಪಪುರದಮೂಲಮೇಲಕ್ಕೆ ಮೂ | ಹೊನ್ನಿ
ಸಿಟ್ಟಿಗೂ
265 ಬೆಟ್ಟದ | ತೆಂಕಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ಮೂ | ಮಂಜನವಳ್ಳಿಯಲ್ಲಿ ಗಿಳಿ | ಬಸವನವಳ್ಳಿಗೇ ತೆಂ | ಬೆಂಪ
266 ಸಿಟ್ಟಿಗೆ ಮೇಲಿಗಿಳಿ | ತೆಂಕಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ಮೂ | ಮಂಜನವಳ್ಳಿಯಲ್ಲಿ ಗಿಳಿ | ಹಂಪಪುರದಮೂಲ
267 ಕ್ಕೆ ಬ | ಪಡುವಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ತೆಂ | ಮೂಲಮೇಲಕ್ಕೆ ಬ | ಹೊನ್ನಿಬೆಟ್ಟದಮೂಲಕ್ಕೆ ಮೂ | ಮಂಜನವಳ್ಳಿ
268 ವಳ್ಳಿಗೇ ತೆಂ | ಮೂಲಮೇಲಕ್ಕೆ ಬೆಟ್ಟದಮೂಲಕ್ಕೆ ಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ಮೂ | ಹಂಪಪುರಕ್ಕೆ ಬ | ಮಂಜನವಳ್ಳಿ
269 ಲ್ಲಿಗೇ ತೆಂ | ಮಂಜನವಳ್ಳಿ ಹಂಪಪುರದಮೂಲಕ್ಕೆ ಮೇಲೆಗೆ ತೆಂ | ತೆಂಕಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೂ | ಹಂಪಪುರಕ್ಕೆ | ಇದಕ್ಕೆ
270 ಬೆರಾಪುರದಮೂಲಕ್ಕೆ ಕಲ್ಲನಿಟ್ಟವಿವರ | ಬೆರಾಪುರಕ್ಕೆ ಮೂ | ಹಂಪಪುರದಮೂಲಕ್ಕೆ ತೆಂ | ಹಂಪಪುರದಯಲ್ಲಿಗೆ ಪ | ಬೆರಾ
ಬೆರಾಪರ
271 ಗಿಳಿ | ಪಡುವಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೂ | ಇದಕ್ಕೆ ತೆಂ | ಹಂಪಪುರದಮೂಲಕ್ಕೆ ಬ | ಬೆರಾಪುರಕ್ಕೆ ಮೂ | ಹಂಪಪುರದ
ಯಲ್ಲಿಗೆ ಪ | ಮುಖ
272 ವ್ಯಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ಪ | ಹಂಪಪುರದಮೂಲಕ್ಕೆ ಬ | ಹಂಪಪುರದಮೂಲಕ್ಕೆ ಮೂ | ಬೆರಾಪುರಕ್ಕೆ ಸ್ವರೂಪ |
ಕಾನ್ಯಮುಖವಾ
273 ಗಿನೆಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ ಪ | ಬೆರಾಪುರಕ್ಕೆ ತೆಂ | ಹಂಪಪುರದಮೂಲಕ್ಕೆ ಬ | ಕಡಲಗುಂಡಿಬಿಡಿಯಲ್ಲಿರುವ ಮುಖವಾಗಿ ನಿಟ್ಟ
ಕ | ಇದಕ್ಕೆ ಸ್ವ
274 ರಾವ್ಯಹಂಪಪುರದಕಾಲುಮೇಲೆ | ಬಿಡಗಯಲ್ಲಿಗೆ ಮೂ | ಹಂಪಪುರದಮೂಲಕ್ಕೆ ಬ | ಕಾನ್ಯಮುಖವಾಗಿ ನಿಟ್ಟಕ್ಕೆ | ಇದಕ್ಕೆ
ಇದಕ್ಕೆ ಬ | ಬೆರಾಪುರಕ್ಕೆ

236 ಗತೆ | ಮಂಜನಹಳ್ಳಿಗವಾಯ್ತು | ಅಗ್ನಿ (ಯಮುಖನಿಟ್ಟು) ಕಲ್ಲು ೧ ಇದಕ್ಕೆ ಮೂ | ಗಳಗಕರೆಯಲ್ಲಿ ಗತೆ | ಮಂಜ
ನಹಳ್ಳಿಗಿ | ಕಯ

297 ರಹಳ್ಳಕ್ಕೆ | ತೆಂಕಮುಖನಿಟ್ಟು ಕಲ್ಲು ೧ ಇದಕ್ಕೆ ಮೂ | ಗಳಗಕರೆಯಲ್ಲಿ ಕೆ | ಕಾವೇರಿಗ | ಮಂಜನಹಳ್ಳಿಗ
ಕಾಣವು |

298 ಸ್ವರಾತ್ಮಮುಖನಿಟ್ಟು ಕಲ್ಲು ೧ ಇದಕ್ಕೆ ತೆ | ಕಾವೇರಿಗ | ಮಂಜನಹಳ್ಳಿಗಿ | ಹಂಪುರಕಾಣವು ಕಲ್ಲಿಗೆ

299 ಬ | ವಾಯವ್ಯಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ | ಹಂಪುರದಕಲ್ಲಿಗೆ | ಮಂಜನಹಳ್ಳಿಗಿ | ಯಮುಖನಿಟ್ಟು ಹೂಬ

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

300 ಕ್ಕೆ ತೆ | ಬಡಗಮುಖನಿಟ್ಟು ಕಲ್ಲು ೧ ಇದಕ್ಕೆ ಬ | ಹಂಪುರದಕಲ್ಲಿಗೆ ಮೂ | ಕಾವೇರಿಗ | ಮಂಜನಹಳ್ಳಿಗ

301 ಅಗ್ನಿ (ಯಮುಖನಿಟ್ಟು) ಕಲ್ಲು ೧ ಇದಕ್ಕೆ | ಹಂಪುರದಕಲ್ಲಿಗೆ | ಮಂಜನಹಳ್ಳಿಗ | ಬಡಗಮುಖನಿಟ್ಟು
ಟ್ಟು ಕಲ್ಲು ೧ ಇದ

302 ಕ್ಕೆ ತೆ | ಹಂಪುರದಕಲ್ಲಿಗೆ | ಮಂಜನಹಳ್ಳಿಗ | ಬಡಗಮುಖನಿಟ್ಟು ಕಲ್ಲು ೧ ಅಂತುಗ್ರಾಮದಕ್ಕೆ ಕಲ್ಲು ೧೦
ಬಾಬರಗ

303 ಮಕ್ಕೆ ಕಲ್ಲು ಕಟ್ಟಿ ವಿರಬಾಬರಗಿಟ್ಟು | ಹಂಪುರದಕಾಲು ವೆಗೆ | ಪುರಾಪುರದಕಲ್ಲಿಗೆ | ಕುರುಗಿಗಿರುವೆಗೆ ತೆ |
ವಾಯವ್ಯ

304 ಮುಖನಿಟ್ಟು ಕಲ್ಲು ೧ ಇದಕ್ಕೆ ಬ | ಬಾಬರಗಮೂ | ಪುರಾಪುರದಕಲ್ಲಿಗೆ | ಕುರುಗಿಗಿರುವೆಗೆ ತೆ | ಪಡಮುಖ
ನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ | ಬಾ

305 ಬರಗಿಮೂ | ಪುರಾಪುರಕ್ಕೆ ತೆ | ಬಾಬರಗಮೂ | ಪಡಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ಬ | ಬಾಬರಗಿಮೂ |
ಪುರಾಪುರದಕಲ್ಲಿಗೆ | ಪ | ಕಾವೇರಿ

306 ರೇಮೇಡಮಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ಬ | ಪುರಾಪುರಕ್ಕೆ ಕಾಣವು ಕಲ್ಲಿಗೆ | ಪುರಾಪುರದಕಲ್ಲಿಗೆ | ಬಾಬರ
ರಯಲ್ಲಿ ಗತೆ ಕಲವ

307 ನ್ನೂ ಪಡಮಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ಬ | ಬಾಬರಗಿ ಕಾಣವು ಪುರಾಪುರದಕಲ್ಲಿಗೆ | ಅರ್ಜನಹಳ್ಳಿಗಿ |
ಕಾವೇರಿಗ

308 ಗ | ಸ್ವರಾತ್ಮಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ಬ | ಬಾಬರಗಿ ವಾಯವ್ಯ ಅರ್ಜನಹಳ್ಳಿಗಿ | ಯಮುಖನಿಟ್ಟು ಕಲ್ಲಿಗೆ ಮೂ |
ಬಾಬರಯಲ್ಲಿ ಗತ

309 ಪುರಾಪುರದಕಲ್ಲಿಗೆ | ಯಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ಬ | ಯಮುಖನಿಟ್ಟು ಕಲ್ಲಿಗೆ ಮೂ | ಬಾಬರಯಲ್ಲಿ ಗತ
ಮುಖನಿಟ್ಟು ಕ ೧

310 ಇದಕ್ಕೆ ಬ | ಯಮುಖನಿಟ್ಟು ಕಲ್ಲಿಗೆ | ಬಾಬರಗಿ ವಾಯವ್ಯ | ಯಮುಖನಿಟ್ಟು ಕಲ್ಲಿಗೆ ಮೂ | ಪುರಾಪುರದಕಲ್ಲಿಗೆ ಕ ೧
ಇದಕ್ಕೆ ಬ | ಹಂಪುರದಕಲ್ಲಿಗೆ

311 ಟಕ್ಕೆ ತೆ | ಹಂಪುರದಕಲ್ಲಿಗೆ ಮೂ | ಬಾಬರಗ | ಪುರಾಪುರದಕಲ್ಲಿಗೆ ಕ ೧ ಇದಕ್ಕೆ ಬ | ಬಾಬರಗ |
ಹಂಪುರದಕಲ್ಲಿಗೆ |

312 ಕ. ರೈವತ್ತಿ ನ್ನೂ ನಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ಬ | ಬಾಬರಗ | ಹಂಪುರದಕಲ್ಲಿಗೆ | ಕಾರ್ಯವತ್ತಿ ನ್ನೂ ನಟ್ಟು ಮುಖನಿಟ್ಟು
ಕ ೧ ಇದಕ್ಕೆ ಬ |

313 ಹಂಪುರದಕಲ್ಲಿಗೆ | ಬಾಬರಗ | ಬಿಡುಗಡಮೇಲೆ ಮೂ | ಪಡಮುಖನಿಟ್ಟು ಕಲ್ಲು ೧ ಅಂತುಗ್ರಾಮದಕ್ಕೆ
ಗ್ರಾಮದಕ್ಕೆ

314 ಬಾಬರ | ಗಂಗಾಪುರದಕಲ್ಲಿಗೆ ಮಕ್ಕೆ ಕಲ್ಲು ಕಟ್ಟಿ ವಿರ | ಹಂಪುರದಕಲ್ಲಿಗೆ | ಹಂಪುರದಕಲ್ಲಿಗೆ | ಸಂಪುರ
ಪುರಕ್ಕೆ ಕಾಣ

315 ಸ್ವರಾತ್ಮಮಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ತೆ | ಸ್ವರಾತ್ಮಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ತೆ | ಸ್ವರಾತ್ಮಮುಖನಿಟ್ಟು ಕ ೧ ಇದಕ್ಕೆ ತೆ | ವಾಯವ್ಯ
ಮುಖನಿಟ್ಟು

79 ಗಬೀರನಪ್ಪ | ಕೋಟೇಂಗವಮದ್ವಿಕದಭೂಮಿಯುಮೂವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಬ | ಕೋಟೇಂಗವದಯ
ಲೆಗೆಮೂ | ಚೆಂಗಕ್ಕೆ ಪ | ಮೂ
8 ಡಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಮೂ | ಚೆಂಗಕ್ಕೆ ಬ | ಬೀರನಪ್ಪಯಲ್ಲಗೆತೆ | ಹಳೇಕಾಡ್ವೆಗದ | ತೊಕಮುಖವಾಗಿನೆ
ಟ್ಟಕ್ಕ ೧ ಬೊಳೇ
337 ವತ್ತಿ ನ್ನುನುಟ್ಟಕ್ಕುಗಳು | ಹೊಳೇವತ್ತಿನಯೊಳ್ಳಕ್ಕೆ ಕಾಡನು | ಪಮವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ | ಇದಕ್ಕೆ ತೆ | ಪಂ.ಪುರ
ದಗದ್ದೆಗದ | ಪಮ
339 ಐಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಮೂ | ಯಾಡವ್ವೇಯೊಳ್ಳಕ್ಕೆ ಪ | ಪಮವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ತೆ | ಹೊಳೆಗೆ
ಬ | ಪಮವಮುಖವಾಗಿನೆ
7 ನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಪ | ಪಂ.ಪುರದಗದ್ದೆಗೆಮೂ | ತೆಕಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಬ | ಪಂ.ಪುರದಕಾಡ್ವೆಗೆತೆ |
ತೊಕಮುಖವಾಗಿನೆ
11 ಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಬ | ಪಂ.ಪುರದಗದ್ದೆಗೆತೆಕಲ ಮೂವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕಲ್ಲ ೧ ಅಂತುಯೆಂಗೆತ್ತ ನೆಟ್ಟಕ್ಕಲ್ಲ ೧೨ ಪಂ.ಪಾ
ಪುರದಗಾ
341 ಮ ೧ ಕ್ಕೆ ಕ್ಕಲ್ಲ ೧೦೩ ಅರ್ಜನಪ್ಪಗೆಕಲ್ಲನೆಟ್ಟದಿವರ | ಕಾಗ್ರಾಮಕ್ಕೆ ಕಾಡನು | ಮೂವೇನಪ್ಪೇಯಲ್ಲಗೆತೆ | ತೊಳಮಂ
ಡಿಗ್ಗದ | ನೈರು
343 ದ್ವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಮೂ | ಮೂವೇನಪ್ಪೇಯಲ್ಲಗೆತೆ | ಗಲಗೆಕರೆಯಲ್ಲಗೆತೆ | ಅರ್ಜನಪ್ಪಗೆನೂ |
ಪಮವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕಲ್ಲ ೧
345 ಇದಕ್ಕೆ ತೆ | ಗಲಗೆಕರೆಯಲ್ಲಗೆತೆ | ಅರ್ಜನಪ್ಪಗೆಮೂ | ಒಲವನುರಕ್ಕೆ ಬ | ಬಿಡಗಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ | ಇದಕ್ಕೆ ತೆ |
ವಾರಿಗಪ್ಪಕ್ಕೆ ಪುಕ್ಕಪ್ಪ
344 ರೀಮೂ | ಗಲಗೆಕರೆಯಲ್ಲಗೆತೆ | ಪಮವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆ | ಗಲಗೆಕರೆಯಲ್ಲಗೆತೆ | ಬಿಡಗನಪ್ಪೇಯಲ್ಲಗೆತೆ
ಗಬ | ಅ
345 ಅರ್ಜನಪ್ಪಗೆಯ್ಯೇ | ವಾಯವ್ಯಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಪ | ಪೈರಾಪುರದಕಲ್ಲಗೆಬ | ಅರ್ಜನಪ್ಪಗೆತೆ | ವತ್ತಿ
ನ್ಮೂವದಗಮುಖ
346 ವಾಗಿನೆಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಪ | ಬುಲೂರಕಾ.ನುರಕ್ಕೆಲ್ಲಗೆಬ | ಅರ್ಜನಪ್ಪಗೆತೆ | ಬಿಡಗಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧
ಗನೇ ವತ್ತದ ಪಿ.ಪಿ.ಗೆ
347 ಏಕ್ಕೆ ಪ | ಯಾಡವ್ವೇಯೊಳ್ಳಕ್ಕೆ ಕಾಡನು | ಯಾಡವ್ವೇಗೆಮೂ | ಅರ್ಜನಪ್ಪಗೆತೆ | ಬಿಡಗಮುಖವಾಗಿನೆಟ್ಟಕ್ಕಲ್ಲ
೧ ಇದ
348 ಕ್ಕ ಪ | ಯಾಡವ್ವೇಗಂಧನಪ್ಪಕ್ಕೆ ಕಾಡನುಮೂ | ಚಿತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆತೆ | ಬಿಡಗಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಪ |
ಚಿತ್ತವತ್ತರ
3 ಗುಣಕ್ಕೆಲ್ಲಗೆತೆ | ಯೊಡೊಳ್ಳಕ್ಕೆ ಮೂ | ಮೂವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ತೆ | ಚಿತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆಮೂ | ಅ
ರ್ಜನಪ್ಪಕ್ಕೆ ಕಾಡನು | ಮೂವಮು
7 ಬಿಡಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಪ | ಚಿತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆತೆ | ಯದವಾಲದಮದವೆಟ್ಟಗೆಮೂ | ಮೂವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ
೧ ಇದಕ್ಕೆ ನೈರುಪ್ಪ
31 ಒಪ್ಪವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆಮೂ | ನೆಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ಪ | ಗಂಧನಪ್ಪಕ್ಕೆ ಕಾಡನುಮೂ | ಚಿತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆತೆ | ಹೊ
ಸಲಾರೆಯಲ್ಲಗೆತೆ | ಮೂವಮು
32 ಬಿಡಗಿನೆಟ್ಟಕ್ಕಲ್ಲ ೧ ಇದಕ್ಕೆ ತೆ | ಅರ್ಜನಪ್ಪಗೆತೆ | ಚಿತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆಮೂ | ಮೂವಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದ
ಕ್ಕೆ ಬ | ಅರ್ಜನಪ್ಪಗೆತೆ |
33 ಯೊಡೊಳ್ಳಕ್ಕೆ ಬ | ಚಿತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆತೆ | ತೆಕಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಮೂ | ಚಿತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆ
ತೆ | ಯೊಡೊಳ್ಳಕ್ಕೆ ಮೂ | ಮೂವಮು
34 ಬಿಡಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಬ | ಅರ್ಜನಪ್ಪಗೆತೆ | ಯೊಡೊಳ್ಳಕ್ಕೆ ಮೂ | ತೆಕಮುಖವಾಗಿನೆಟ್ಟಕ್ಕ ೧ ಇದಕ್ಕೆ ಬ | ಚಿ
ತ್ತವತ್ತರಗುಡೀಕ್ಕೆಲ್ಲಗೆ ಮೂ

[illegible]

(ಮುಖನ ಸ್ವರ್ಗವು ವರ್ತಮಾನಕ್ಕೆ)

59

ಅದರ ಹೊರತು ಗಣಗೇಕರೆ ಗ್ರಾಮದ ೮ ರಾಜಾಗಲ ಒಳ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರದರ್ಶನ 6 x 2 6

¹ಕ ಫವವು ಸ್ವಯಂಸಹಾಯಕವಾಗಿ

²ಉದಾಹರಣೆ: ಸಾಂಪನ್ಮೂಲ ೧ ೪೪ ಸ್ವರೂಪವಾಗಿರುವುದು

⁵ನವವಿಧಾಕುಸುಮವರ್ಯದವ್ಯವ್ಯಯಂ ೧೩ ಸಾ-೪೩

⁴ವಾಸವಯ್ಯನು ಮಧ್ಯದಾಸನು ವಸತಿಗೃಹವು

⁵ಭಿಕ್ಷುಜನಾಜನಕವೇ-ಭಿಕ್ಷುರೋದ್ಧಾರವ್ಯಕ್ತವಾದ ಗ್ರಂಥವೇ.

⁶ವಮಃ-ರಾಯಃ-ಕನುಗು ವಿಮಲಿ-ತ್ಯಸಿ ಮುನಃ-ರೂ

⁷ಚರಾವ್ರವ್ಯಿ ರಾಘೋದ್ಭುತಿರಬ್ಬಿಮಕುನ ರಾಹೋದ್ಭುತನ

⁸ತೇಗ ಪದವಿಂ ಮುಮುಕ್ಷುಗಳರವರಾಧೀಶ್ವರವಿವಸಿ

⁸ಪ್ರಾಣಿವರ್ಗೋಗ್ರಾಹಕರಾದವಿ- ಸ್ತೋತ್ರವ್ಯಕ್ತನಾದಾಕರ

¹⁰ಪ್ರಪ್ತಪ್ರಸಾದಾರಕವಿರವಿರಕವಿಪ್ರಸಾದಾಕಯ್ಯನವರುಳ್ಳ

¹¹ಪುನಃ ಪ್ರವೇಶವನ್ನು ಎರಡು ತಿಂಗಳ ಅವಧಿಗಾಗಿ ನಿಷೇಧಿಸಲಾಗಿದೆ.

¹²మనదేవ్యభివృద్ధిరమణుల విల బ్ధినిగోచరమృతగ్రహణం

¹³ದಾಸರವೂ ಈ ಸಂದೇಹವು ಮೆಚೆವೆವೆಚ್ಚೊನಕಾರಾಜ್ಯವೂಂ

¹⁴ ಪೇರೀಮುವೈದನಾಸಿಂಹಪು-ಪೋವುಗೋ ಅವಳಂಕಾಪುರದಕ್ಕು

೧೪೬೫, ಗೆಳೆಹುಟ್ಟುಪ್ರತಿಭಾವನಾವಿಷ್ಣು[ರ]ವೆಂಬಿಗ್ರಹಾರವನೊನು ಬು

¹⁶ಜೀರ್ಣೋದ್ಧಾರವಸುವನ್ನಿನ್ನಮುರ ಮಿಮಾಮನವದಿಗೈಪ್ಪುಳ್ಳವಾಗದೆ

¹⁷ಕೆಂಪುಲಗ್ರಾಮಃ ಉಚ್ಯತೇ ಸಾಧಿತ್ವೇನೈಕೋಽನೇಕಃ ತಾಮಃ ಸತ್ವದೇವತೀವತ್ಸ್ಯಃ || ೧೫ ||

¹²ರಸೂಲ್-ಫ಼ಲಾಹ್ ಜುಲೈ ೨೦೧೨ರಲ್ಲಿ ಬಿಡುಗಡೆಯಾದ ಫಿಲ್ಮ್.

¹ ಸರ್ವವಾನ್ಮಯಾಽಯಮಪ್ಯನಾಹುರಕೃಷ್ಣಪ್ಪನಾಹುರಽನಿವೂರವೇಕ

ಬೆಳ್ಳನಾಯಿ = ಅರ್ಜುನವರು = ಸೈವಗೋಪಕಪ್ಪಾ ಎಂಬೊತ್ತರದುಹಾಳೆಯದಾ

ಮುಖ್ಯ ಪ್ರಶ್ನೆಗಳನ್ನು ಕುರಿತು ಚರ್ಚಿಸುವ ಮೂಲಕ ಸಾರಾಂಶವನ್ನು ಕೊಡುವ

¹²ಹಂಕಾವಸ್ತು ದಾಮವಿಜ್ಞೇದ್ಯವನಿತ್ಯುತ್ಪತ್ತಿಪ್ರೀಮನ್ಮಾಧವಮಾಧಿರಾಜವತ್ಸಲಃ

¹³ವಿಷ್ಣುವಿರಮೂರ್ತಿಯು ಮೂರ್ತಿಯು ಕಾಶ್ಮೀರದಿಂದ ಬಂದದ್ದು ಎಂದು ಹೇಳುವುದು ಸಂಭವಿಸಬಹುದು.

¹ಮಧೇಮನಕ್ಕುತ್ತರವಿಧ್ಯಪದವಣ್ಣಿ ಪ್ರಯಾಸವ್ಯಲಿಲಂಕೂತಪ್ಪಿರುಗುವೆವೆಟ್ಟಿ

¹⁵ಗವಾಢ್ಯನೇಕಸಮರಮುಖಮುಖವುತಪ್ಪವಿವರವುರುಷವನುನಮಾರವಿಧನವು

¹⁸ ಹ್ಯಾನ್ಸ್ ಜಾನ್ಸನ್ ಮುಖ್ಯವಾಗಿ ಒಳಗಿನ ಮಹತ್ವಾಕಾಂಕ್ಷೆಗಳನ್ನು ಹೊಂದಿರುವವರನ್ನು ವಿವರಿಸುತ್ತಾನೆ.

¹⁷ಪುತ್ರವ್ಯಾಧ್ಯಾನ್ ವಿದುರವಿವಾಧಿ-ವಿಕ್ರಮಾಧಿಪಮಾಲಿಮಾಲಾಕುಕನ ಪುತ್ರವಾಧಿ-ಯಮಾ

[illegible]

ಎನ್ನ ಪಾತ್ರವ ಹಿರಿಭಾಗ.

¹ಮೂಲಪ್ರತಿವಿವರಣೆ: ನವದೆಹಲಿ, ೨೭.೫.೧೯೬೭, ಪ್ರಜಾವಾಕ್ಯ, ಕುರುಚಿ, ೧೫೭೩

ಮಿಮಂಸಾಕವನಾಕರಗೋವರ್ಧನಾಪ್ತ ಲಬ್ರಿವಿಕ್ರಮಪ್ರಧಿಕನ.ಮಧೇಯನಚ್ಚುತ್ರ.

²¹ ಅನೇಕ ಸಮಯದಿಂದ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಒಂದು ಸ್ಥಾನವನ್ನು ಕೊಡುವುದು

[illegible]

ಶ್ರೀಶತ್ಕುಂಭವಿವರಣೆ, ವಿಶ್ವವಾಂಗನಿರವಶ್ಯಕವಸ್ತುನಿವೇಶನವಿವರಣೆ, ವಿವರಣೆ

[illegible]

² 'ಜಿ' (ಫಿಲಾಸಫಿಕ್ಯಾಂಡ್ವಾಪ್ರಮತ್ತದ್ವಿರತಚರಣಕ್ಷೇಪವಸಮವಾಃ) (ಮುಸಂಗ್ರಹೇವ್ಯವೇ)

ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯ ಮೊದಲ ಅಧ್ಯಾಯದಲ್ಲಿರುವ ಮೊದಲ ಶ್ಲೋಕವು ಹೀಗಿದೆ:

“ಪ್ರತಿವಿಧಾಚರಣ್ಯಕೋಟಿಗುಣಿಮಹಾರಾಜಾಃ ಪೂರ್ವಾಧಿಪಾಃ ಪಶ್ಚಿಮಾಧಿಪಾಃ ಪಶ್ಚಿಮಾಧಿಪಾಃ ಪಶ್ಚಿಮಾಧಿಪಾಃ

೨ನೇ ಸಾಕ್ಷರ ಮುಖ್ಯಾಂಗ.

[illegible]

⁹⁹ ಸುಷ್ಕಗ್ರಂಥಿನಿ ತತ್ವಕವಯಮ್ನಾ ಲಾಘವಾಮೃತಕವನಿಖತ್ವೈರಗೌರ

³¹ ಪುರುಷೋತ್ತಮನಿಗೆ ಸರಸಾ ನದಿಗಡೆಗೆ ಒಂಭತ್ತೈದು ರೂಪಾಯಿ ಮೊರೆ ಬಂದಿತು.

³¹ಶ್ರೀಕೇಶವೇಂದ್ರಮಹೇಶ್ವರವಿಠಲಗಂಗಾಧರಪಂ.ಮಠಾಂಬರತಲವ್ಯಾಖ್ಯಾನನಪ್ರತಿಷ್ಠಾಪನ

3. ನ್ಯಾಯಾಂಗದ ವಿಭಜನೆಯು ಸಮರ್ಪಕವಲ್ಲ. ಅದರ ಜ್ಞಾನ, ಅಭಿಮತ, ಅಭಿಪ್ರಾಯವು ಸಮಾನವಾಗಿರುತ್ತದೆ.

[illegible]

34 ಸತುಪ್ರವಿವಪ್ರವೃತ್ತ ಮುಖ್ಯದಾನದಿತಿಪ್ರಸಂಗವೇವಮುಖ್ಯವಿತಮನ್ವಿರೋಧವೇವಾ

35 ಪುರುಷಪ್ರಧಾನವಾದುದೇ ದೇವತಾತ್ಮತ್ವಪ್ರತ್ಯಾಪಾದನಮಿತ್ಯತಃ ಲಮಹೀಮಾಲಮಾ

³⁶ ಶಿವಸಲಾಃ ಲಿಂಗಿತಃ ಪರಗಾ ಮುಗಲಾನಿವಾಸುಜನಿರಾಜಿತನಿ-ತಮಿಷ್ಠಂ ವತ್ಸ್ಯಮವಾ

ಇನ್ನೇ ವತ್ರವ ಹಿರಣ್ಯಗ.

೪೭೪

³ 'ಪ್ರಾಪ್ತವಂತಿಗವಧಾಪಿಷಾಕುಃಸಿಂಹಃ'ವನೋತ್ಪತ್ತಿವತ್ಕ್ವಚ್ಛಿಟಾಪಾತಪಾಪವಿಶೇಷವಾದುದು

[illegible]

40 ತಿಮ್ಮಯ್ಯ ಲೆಕ್ಕವಿಜಯವರಸಮ್ಮಯ್ಯ ರವರು ಸಹಕಾರತನ ಘಟಿತನಭವಿ ಲವರು

41. గుండకన్నా వగ్రాచారవిషయములను గురించిన అంశములను గురించి

[illegible]

ಕಿಶಿಲಕಾಫ್ಯೂಮೂರ್ಧ್ವಾಽಪಿ ಕ್ತಗೋವಿತ್ತನ್ನಾಪಾಪ್ನುಃ ಪರ್ವಮಾಘಾಢ್ಯಕವನಿಷ್ಕೃತಾಪ್ರವಾಹೇ

⁴⁴ ಕಾಫ್ಯಾನಿವಹಂಫಲಿತವಪ್ಪವಿರೂಪಿಲಲಾಟವೊಬ್ಬವಿವರವುಲಗಂಗಾನ್ಯ

⁴⁵ ಯನವಸ್ಥೆಲಗವಸ್ಥೆವನಲೀಲೋಲೋಮಹಾರಾಜಂಧರಂಜವರವೇಗ್ವರ್ರೇಣಿವಮಾರದವ

ಶೇನೇ ಪತ್ರದ ಮುಂಭಾಗ

⁴⁶ ತಸ್ಯನ್ಯಾತಕಲರಂಜಸ್ಯಮಕುಟಿರವಫಲಿತಾನೇಕರತ್ನಜಲಜಟಿಲೀಕೃತಪ್ರ

⁴⁷ ಭವನಿದೇಶನಮರಧನುಖಣ್ಯ ಮಣ್ಣು ಲೇನೇವಪ್ರದಕ್ಷಿಣೀಕೃತತಲಾಕವಗ್ಗಯಾಗಳ

⁴⁸ ಅನೀಕವಿಕ್ರಮಾಸ್ತದ್ವಿಗ್ವಿಜಯದಕ್ಷಿಣೋರ್ವತಲಕ್ಷ್ಮಿಪ್ರಿಯಾಶಂಕರದರಾನುಯಾದನಿವೃತ್ತಿ

⁴⁹ ನಿಖಿಲಕೃತ್ಯವಿಜ್ಞಾತವಿವಿಧವಿದ್ಯಾತತ್ತ್ವೇಕತ್ರಯಸವಸ್ಥೆಪ್ಪಯುಸ್ತಪ್ರಯೋಗಸುಪೂ

⁵⁰ ಚಂದ್ರಗಿವರಕುಲೋಕ್ತಲೋದರಮಣೀಯವದುಮಗನವರಜನೇನಪ್ರಕರಂಧಿ

⁵¹ ನಕಲವಪ್ರತಾಪವಿಸ್ತುರಿತದಿಗತ್ತರಮಾಯಮಾನದಿಗ್ವರೋರ್ವಣ್ಯಸ್ಯಭುಜಾಬಲ

⁵² ಪರಂಪ್ರವನಧಿರಿತಸಕಲಾಧೀಸ್ವರಾಭ್ಯಾಪ್ತೋರ್ವಿರ್ಯೋಗೋಮೃಗಪರಿಪೂರ್ಣಜಾಲಧಿವ

⁵³ ಸವ್ಯಕರ್ತೃಯೋನಿಮಿತ್ತಲಕ್ಷಪ್ರತಿಪದ್ಧಂತದವಕಲಲೋಕನಮಾಕೃತಯಮಗಮೂರ್ತಿ

⁵⁴ ಲಾವಾಂಶ್ವಮುರಾರಿವಸುಮಹವಗಧಾಕೃತವನಾಕುಹೀವಿದ್ಯಾಣ್ಯಲೋಧರಣೀಧರತ್ವಅತಿಶ

⁵⁵ ತುರಯುವತಿಜನನಯನಮುಪವನವಿಕಸನವ್ಯಸನಕನಿಷ್ಠಾಪುನೋರಸಮಪ್ರ

ಶೇನೇ ಪತ್ರದ ಹಿಂಭಾಗ

⁵⁶ ಭಾವನಕಲಪುರುಷಾತ್ಮಸಿದ್ಧಿಸಾದನೋಬಾಯನಿರವಧ್ಯವಿನಾಪ್ರಭಾವೇಕಿಸಮ್ಪ

⁵⁷ ದ್ವಿರವ್ವಿಮಾನಪ್ರಸರ್ರೇವಿಜಯಾರಿತ್ಯನಾವನಸ್ತಪತಿತಸ್ಯಾರಥಗಾರತಿರತ್ನಾರವೋಲಿ

⁵⁸ ರತ್ನಾಂಕುಷಾಲೂಟಲೀಕೃತಪಾದಪದ್ಮಪ್ರಭುತೇರ್ಲಿಪರರಾಜಿತಭೂರಿಮಾಲಾಬಾಹ್ಯ

⁵⁹ ಸಮಗ್ರವಿವಾಲೋಕರವಕ್ಷಾಪೋತಾಶ್ರಮಿತೀಶ್ವರಸತಿರವಪ್ರದ್ವಲಕ್ಷ್ಮಿಪ್ರಿಯಾ

⁶⁰ ಕೇತ್ರತಾನೀತಿಕ್ರಮೇಣನಿಖಿಲಸಕಲಭವನಸವ್ಯಕಸ್ಮಾರ್ತೃತತ್ವದಾತಾವಿವಕ್ಷಣಾ

⁶¹ ನಾಂಧನಮನವರತಂತ್ರಯುಪ್ರಜನಾಂಧಗತಾಮಾಧಾತುಲ್ಯಾನ್ವದಜನಮುಖೋರಾಜ

⁶² ಮಲ್ಯೋನ್ಮೇಷೇನ್ಯಾಪಿವಿವಾಚಿತರವಟುಮುರವ್ಯರುವಿರಭೂತವೇಕಸ್ರಲವಾವಿವ್ಯ

⁶³ ಮ್ವಪೂರ್ವಲಂಛನಕಲ್ಪದಾವವಿವರವ್ಯಕ್ತಿಜನಮವ್ಯಕ್ತೋನ್ಮೇಷೀಯಾಲಗ್ನಾಂಕುಷಾಶ್ವೋ

⁶⁴ ಧರಣಿಮಧಪಂಜ್ರೇವೈತಕೋವರೂಪವಿದ್ಯಾಪ್ರಾಪ್ತತತ್ತ್ವಾಕಗಟ್ಟಿರವಪ್ರತಿಪ್ರಭುವಿವತ್ಯಲೋಧರ

⁶⁵ ಲೋಕಾಧ್ಯಾಪಕೋಗಂಗಾಪ್ತಕುಲಲೀಲೋಭೋವಿವಾಪ್ರಾಪ್ತಕೋವನವ ವೈಲೋಗ್ಯಮ

ಶೇನೇ ಪತ್ರದ ಮುಂಭಾಗ

⁶⁶ ಜತ್ವಾಪಿಲಿರವಪ್ರದಾಧೋರಾಜನ ಲೇಖ್ಯೇನ್ಮೇಷೇನೇವಪ್ರತ್ಯಸ್ತುಕೃತ್ಯಾಶ್ರಮಸ್ತುಪ್ರಸಕ್ತಸುಖಂ

⁶⁷ ಚಾರವಿಮಾತ್ರಯೋಗವಸ್ತುವಿಗತಫಲಯೋಗವ್ಯಕ್ತಿಜನಮಾಪೂರ್ವಕವೇವವಸ್ತುವಿವತ್ಯಲೀ

⁶⁸ ಮಾರಲವಿಕ್ರಮಯ್ಯಾಂಕಲೋಕೋಪ್ರಮಮುಖ್ಯೋರ್ವೋಕನಲೂಕವ್ಯವೇಯೋಕೋ

⁶⁹ ಟ್ಟವನೇಕ್ಷಿಗನುಪರವಿವರಗನಾಥವಾಣೀಶ್ವರವಿಕ್ರಮಗುರುಣ್ಯರುಣೋಬಗವಾನ್ಯಾಕುಷ

⁷⁰ ದಪೂರಮ್ವದಗ ಮೂರ್ಣರೂಪವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷಮುಖೋಪಯೋಗವಾನ್ಯಾಕುಷ

⁷¹ ದಾಪವನ್ಯಾಕುಷವೈಲೋಕನವಗಮೂರ್ಣರೂಪವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷಮೂರ್ಣ

⁷² ರಾಪವನ್ಯಾಕುಷವೈಲೋಕನವಗಮೂರ್ಣರೂಪವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷಮೂರ್ಣ

⁷³ ಪದಮವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷವೈಲೋಕನವಗಮೂರ್ಣರೂಪವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷ

⁷⁴ ಪದಮವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷವೈಲೋಕನವಗಮೂರ್ಣರೂಪವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷ

⁷⁵ ಪದಮವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷವೈಲೋಕನವಗಮೂರ್ಣರೂಪವಿದ್ಯಾಪ್ರಾಪ್ತವಾನ್ಯಾಕುಷ

೫ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ⁷⁶ವಾವ್ಯಾಃ ಪ್ರತಿಮಸನ್ತು ಪರ್ಗೋಽನ್ವಯುಃ ಸ್ತುತಿಶ್ಚ ಪುನಃ ಪ್ರತಿಮಮೇವ ಬಲಃ ಬಲಗಾಮ್ಯೋಽನ್ವಯಃ
⁷⁷ಯಸ್ಯಾಪ್ಯಾಪ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ಬಿಮವಿವ್ಯಕ್ತಸುಧಾಘೃತೃದಾಪ್ಯಾಪ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁷⁸ಫಿಮಸ್ಯಾಪ್ಯಾಪ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ಸ್ವಪತ್ತವೇದವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁷⁹ಬಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ಸ್ವಪತ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁸⁰ಫಿಮಸ್ಯಾಪ್ಯಾಪ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ಸ್ವಪತ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁸¹ಫಿಮಸ್ಯಾಪ್ಯಾಪ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ಸ್ವಪತ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁸²ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ | ಸ್ವಪತ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ

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ಆದೇ ಹೋಬಳಿ ನೆರೆಯೊಳಗಿನ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯ ದಿಕ್ಕಿನಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 2' 6".

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
²ಫಿಮಸ್ಯಾಪ್ಯಾಪ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
³ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁴ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁵ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁶ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁷ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
⁸ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ

- ⁹ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
¹⁰ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
¹¹ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
¹²ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
¹³ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
¹⁴ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
¹⁵ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ
¹⁶ವಿಮವಿವ್ಯಕ್ತವೇದಮುಳಕಾಽನಿಶ್ಚಯಃ

HEGGADADĒVANKÔTE TALUQ

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲೂಕು.

1

ಸರಗೂರು ಬೋಟಳು ಸರಗೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಂಚಬಸ್ತಿ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 6' x 1' 6'

1^ನ ಮತ್ತೊಂದು ಬೀರಸ್ವರ
2^ನ ದಾಖಲೆಯಾದ ಬೇರೆಯೊಂದು ಲೋಕಪ್ರಾಪ
3^ನ ಸ್ವರಾಸನವೆನಿಸುಂ || ಸ್ವಸ್ತಿ ಕೃಷ್ಣರಾಜ
4^ನ 16 ನೆಯ ಶೋಭಾ ಕೃಷ್ಣ ತುಸಂವತ್ಸರವಯಿರಾಖರು
5^ನ 02 ಗು | ಪ್ರತಿ-ಪದಾ-ರೂಪಮಂವಲಿಮಂವನಮಂ
6^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
7^ನ ಸಮುದ್ರದಾದ್ಯೋದ್ಯಮಕುಂವಲಿಮಂವಲೇಶ್ವರ
8^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
9^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
10^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
11^ನ ರಿಪಾಕಂಪು ನೆಂಬುವು ಯೆನಿಸುಂವಲೇಶ್ವರ
12^ನ ತಾಪದ ರವಿ ರುಂಬುವು ಯೆನಿಸುಂವಲೇಶ್ವರ
13^ನ ರವಿರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
14^ನ ನಾಡಮಾಪ್ರಾಪ ಮಂವಲೇಶ್ವರ
15^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
16^ನ 16 ನೆಯ ಶೋಭಾ ಕೃಷ್ಣ ತುಸಂವತ್ಸರವಯಿರಾಖರು
17^ನ 02 ಗು | ಪ್ರತಿ-ಪದಾ-ರೂಪಮಂವಲಿಮಂವನಮಂ
18^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
19^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ

20^ನ ಕೃಷ್ಣರಾಜ ತುಸಂವತ್ಸರವಯಿರಾಖರು
21^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
22^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
23^ನ ಸಮುದ್ರದಾದ್ಯೋದ್ಯಮಕುಂವಲಿಮಂವಲೇಶ್ವರ
24^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
25^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
26^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
27^ನ ಸಮುದ್ರದಾದ್ಯೋದ್ಯಮಕುಂವಲಿಮಂವಲೇಶ್ವರ
28^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
29^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
30^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
31^ನ ಸಮುದ್ರದಾದ್ಯೋದ್ಯಮಕುಂವಲಿಮಂವಲೇಶ್ವರ
32^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
33^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
34^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
35^ನ ಸಮುದ್ರದಾದ್ಯೋದ್ಯಮಕುಂವಲಿಮಂವಲೇಶ್ವರ
36^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
37^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ

2

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಾಳಮಂವಲೇಶ್ವರಗುಡಿಯ ದಕ್ಷಿಣಕ್ಕೆ ಗೋಡೆಗೆ ಸೇರಿದ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3 6' x 2 8'

1^ನ ಕೃಷ್ಣರಾಜ ತುಸಂವತ್ಸರವಯಿರಾಖರು
2^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
3^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
4^ನ ಸಮುದ್ರದಾದ್ಯೋದ್ಯಮಕುಂವಲಿಮಂವಲೇಶ್ವರ
5^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
6^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ

7^ನ ಕೃಷ್ಣರಾಜ ತುಸಂವತ್ಸರವಯಿರಾಖರು
8^ನ ಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನವ್ಯಕ್ತಿಪದ್ಮಾರಾಧನ
9^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ
10^ನ ಸಮುದ್ರದಾದ್ಯೋದ್ಯಮಕುಂವಲಿಮಂವಲೇಶ್ವರ
11^ನ ಬಾಗ್ಯಬಂಧಿತಾತಾಪ್ರಕಾಂಡಮಾಕುಂವಲೇಶ್ವರ

(ಮುಂದೆ ಕಣ್ಣಿನಲ್ಲಿ)

- 12

ಅದೇ ಗ್ರಾಮದ ಸರಸಿಂಹದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಕೆಳು ತುಂಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 4" x 1' 6".

1. ವಸ್ತು

2. ಬಿಡಮಾಡಿಗಾವುಣ್ಣ

3. ಆತನೊಬ್ಬನು

4. ತಾ ಲಕುಪಿಮಪಿಯಿಲ್ಲ

5. ಮ ಮೃಪಿಪುಗಲಿನ್ನುಂನ

6. ಬ್ರಹ್ಮ ದಾಸ್ತವ್ವಿರುವನಲ್ಲಿಂ

7. ಯಂ ಪೂಜಾರಿಪೂಜಿಸಿದನು

8. ವನಸೇನನೊಲವನಾಗಿಯುಮಯ್ಯಂಬರೆ...

9. ಬುಗಾವುಣ್ಣ || ಮಂಗೆ...

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ಅದೇ ಗ್ರಾಮದ ಕ.ಳಮ್ಮನಗುಡಿಯ ತೊಲೆ ಕಲ್ಲಿನಲ್ಲಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀನುಗುಣಾಡ

2. ವಳತೂರಕೊಡಗಿಯ

3. ಉಳುಮೆದತುಣುಂಗೊಳ

4. ವಳತೂರಪ್ರಯ್ಯಲಯ್ವಿ

5. ಕಾವರಬೇವಮಾಲೇಯ .

6. ಮುಗನುಕಾದಿತುಣುವಮ

7. ಗುಲಿತನಯನಕಳ . ಕೊಂಡಂ

8. ಬಿಟ್ಟುಬಾಣಂಗಳಿರಸಗ್ಗತನಾಡ

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ಅದೇ ಗ್ರಾಮದ ಬಾಣೇಶ್ವರಗುಡಿಯ ಬಳಿ ನೆಟ್ಟ ಗನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 9" x 1' 9".

1. ಸ್ವಸ್ತಿಶ್ರೀನೀಲಬಲ್ಲುಳುಂವೇವ್ರವಮಗವೀಶನರ್ರಗೊಂದೇವ್ರವಮೀಶಜ್ಞಂಗೆ

2. ತ್ತೆತ್ತಿರಲುಪ್ರವಾದಿಸಂವತ್ಸರಲ ಸ್ವಸ್ತಿಶ್ರೀನುಗುಣಾಡಮಂಪು

3. ಪೂಜಮೃದೀವವತರಾಯನಮಗನುಕಾಡಿದೇವಕೂಲಯದ

4. ಉಡ್ಡಿಬೇಯ.ಅಡೆಬೈಯಕಂಕಿಯುನಮಗಮಾಡಿದೇವದಬ್ಬಣ

5. ನವಬೈಯಬೇಯ.ಬೇಯಡಕ್ಕುರದಮ.ಬೇಯ

6. ನುಗುನಾಡಮಂಪುಗುಣಾಡದೇವಾಬ್ಬುಮಗಿಯಿಗಿದರು

7. ದುರುಮಗ.ಕೆಯಪಮ್ಮದಿಗಿಲ್ಲ.ಉಳುಮೆ.ತೆತ್ತಿ.ಒಕ್ಕುಟುಬಿಡರು

8. ವಳತೂರಮಾಡಮ.ಮುಗುನಾಡಗುಡಿಯ.ಳುಮಳಿಯರುಮ

9. ಟ್ತೆಲಮಾಡಮ.ಡೆಬ್ಬನೆಮ.ಸಿರದೇವಾಬ್ಬುಕಿಡತೊಂನುಗದ್ವಯ

10. ನ 10 ಕೆಲಕುಟಿಗರಕೂಡವುತೆತ್ತ 200 ಎ 20 ||

11. ಪೂಜಾಗಗಂಪತರಬಲಮಾಡಮ.ಡೆಬ್ಬ.ತೆತ್ತ.ಕೂಲಕಾಡ

12. ಇಂದದೇವಕಾಡಂ.ಮುಮರುಮಾ.ಕೆ.ಸುಪದೇವರ.ಕೊಲೆಗಿರ

13. ದೇವೊಂಕು 12 || 1. ಕಳಲವೆದ ರುಮಾರಕೂಟ್ಟನೆಮಾಡನ

14. ಸ್ವಸ್ತಿಶ್ರೀನುಗ 12 || ಇವವೆದೇವಮಮಾಡಮ.ಮಾಡಮ

15. ಗಳವೆದ.ಮಮಮ || ನಾರಣದೇವಮಮ.ಕೆ.ನಿರದಿ.ಮ

16. ಕಳ.ಯದೇವಮದೇವಗುಗದ್ವಯ || 1. ಸವಸ್ತಂಪದವತ್ಸಂ

¹²ಲಕ್ಕಿ ಬಿಟ್ಟಂ ಬಿಸವಸೆಟ್ಟಿನನ್ನಾ ದೀವಿಗೆ ಕೊಟ್ಟಂ

¹³ಒದತಿ ಯನುಂ ದವಂಕು ವೇಗು ಬವುಂ

¹⁴ಕವಿಲೆಯುಂ ವಾರಣಾಸಿಯುಮು

¹⁵ನುಂ ದವತಕ್ಕ ಕೆ ಸನ್ನಂ ||

ಹಿಂಭಾಗ.

¹⁶ಬಿಸವಸೆಟ್ಟಿನನ್ನಾ ದೀವಿಗೆ ಕೊಟ್ಟ ಮಾಣ್ಣ ಸೀಮಾನ್ತರಂ

¹⁷ನಿಜುಗೇ ಪೆಯು ಬಯಲಗೊಂ ಳಗಿಟ್ಟ ಯೆವೆಯು

¹⁸ಹಯ್ಯಪ್ಪಣಸೆಯು ನಮವೆದಿನಯ್ಯ ಕೊಳಗೇ ಬೆದೆ

¹⁹ಗಟ್ಟಿಯುಂ ಮುಟ್ಟು ಕೆ ಪೆಯು ತೇ ಕಣ ಕಡೆಯುಂ ಬಿಯು

²⁰ಯ್ಯಪ್ಪಣಸೆಯರಂ ನಟ್ಟು ಬಗೆಗಟ್ಟಿ ನ್ನಂ ದವು ವಣವೆವರಿಂ

²¹ಬೊಳಗೆ ಅಯ್ಯ ಕೊಳಗೇ ಬೆದೆ ಪುಂ ಬೊಳಗನ ಮಿರುಚನ್ನಾ

²²ಕೃತಾರಂ ಬರಂ ಸಲ್ಲು ದು ಬಿಸವಸೆಟ್ಟಿನನ್ನಾ ದೇವಾರಂ

²³ಯ್ಯಪ್ಪಣವೆವಂ ಧಾರಾ ಪುರ್ವ ಕಂಠಾ ಮಿಯುಂ ಬಿಟ್ಟುಂ ಬೊಳವನುಂ

²⁴ಬರೆಯಿಸಿಂ || ಸುತತ್ತ್ವಂ ದರವತ್ತಂ ವಾಯೋ ಹರತಿ ವಸುಧಾ ರಾಪಿಷ್ಠ

²⁵ವರ್ವಂ ದಸವಣ್ಣಾ ನವಿವ್ಯಾಯಾಂ ಜಾಯತೇ ಕೃಮಿ | ಮುಳ್ಳಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೪ನೇ ಕಲ್ಲು.

ಪೂರ್ವದ ಪಳಗನ್ನ ದತ್ತರ.—ಪ್ರಮಾಣ 3' 4" × 3' 4".

¹ಸ್ವಸ್ತಿ ತ್ರೀಪುರ್ವದ ಸಮುಂ

²ಗಂಗೆಯುಂ ಕವರಮುಂ ಗೊಣ್ಣ ಕೊಡ

³ರೇಕೇ ಸರವಮ್ಮ ರಾಸ್ತೆ ರಾಜೇಸ್ವರ

⁴ಬೊಳಗೇ ಬೆಗ್ಗೆ ಯೊಣ್ಣು ಒಪ್ಪರ ರವಾ

⁵ವುಮಸ್ವಸ್ತಿ ಸಕನ್ನ ಪಾಣಾತಿ ತಸಂ ವತ್ತರ

⁶ಸತಂ ಗ್ರಾಂಯಾ ಶ್ರೀಮಾ ಬಳಂ ವತ್ತರ ವಮಗ್ಗೆ

⁷ರಸುಧ ಪಾದಿವಮ್ಮ ರಾಕ್ಟ ದಮುಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧವ

⁸ಸವಿಬ್ಬಾತದವು ರವೇರದ ಸವಬ್ಬಾ ನೇಕಗಣ್ಣ

⁹ಗಂಗೆ ತಸಕ್ಕ ಬೊಳಗು ಬರುಂ ಬರಸಮನವಮಿ

¹⁰ಜ್ಞಾನರವಿರಂ ಬಂಜಪಮ್ಮ ಗುಪ್ತ ದ್ವಜವಿಹಾಜವನನಸಾಪಸಾ

¹¹ನೂನವಿರಂ ವಕ್ಷಸ್ಥಳ ಭವನಮಾತ್ರ ಮುಖ್ಯಾಣಿ

¹²ಸುವೇರಮೂಳ ಭದ್ರಾಶ್ರವನ್ನಾ ದಿಮುಖ್ಯಾಣಿ ಮುಖ್ಯಾಣಿ

¹³ಸುವಮ್ಮ ದಾಸಮುಪ್ಪದತ್ತ ಮೇರದ ಪಟ್ಟಿಲದ ಬಟ್ಟಿಲದ

¹⁴ಸ್ವರಾಯದ ದ್ವಿಮು ವಿನನ್ನ ವ್ಯಾಜ್ಞಾನದ ರಬ್ಬ ನನ್ನ ದ್ವಿಮು

¹⁵ಗವಾಯದ್ವಿರವೊಂ ಬರಾಣ್ಣಿ ಕೃತನ್ನ ದೊಣ್ಣ ಕನ್ನರ

¹⁶ಮುಂ ದೇವನಕ

(ಮುಂದೆ ಕಲ್ಲು ಒಡೆದು ಮೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಅಡ್ಡ ಕಟ್ಟಿ ಬೊಲದಲ್ಲಿ ದಿನಕಲಮ್ಮನ ಗುಡಿಯು ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8' 6" × 5' 6".

¹ಸ್ವಸ್ತಿ ತ್ರೀಪುರ್ವದ ಸಮುಂ ಕವರಮುಂ ಗೊಣ್ಣ ಕೊಡ

²ರೇಕೇ ಸರವಮ್ಮ ರಾಸ್ತೆ ರಾಜೇಸ್ವರ

³ಬೊಳಗೇ ಬೆಗ್ಗೆ ಯೊಣ್ಣು ಒಪ್ಪರ ರವಾ

⁴ವುಮಸ್ವಸ್ತಿ ಸಕನ್ನ ಪಾಣಾತಿ ತಸಂ ವತ್ತರ

⁵ಸತಂ ಗ್ರಾಂಯಾ ಶ್ರೀಮಾ ಬಳಂ ವತ್ತರ ವಮಗ್ಗೆ

⁴⁰ಗಂಡ ಮಂನೆಯಬೇಟೆಕಡಲ
⁴¹ಶ್ರೀತಪನಕಟ್ಟುವಿತ್ತವರನಾರಿಸನೋದರಸತ್ಯರಾ
⁴²ಧೇಯಪ್ರಥಮವರಬಲಸಂದರಮಧುನಾರಸಿ
⁴³ಧ್ಯನಾಯಕಮಹಪ್ರದನತಿಪ್ಪರನಯನವರ
⁴⁴ಶ್ರೀಪದ್ಮೋದಯವಯಸ್ಸುಪುಷ್ಪಮನಾಯಕ
⁴⁵ಲಂಕಾಬಾಳಕಲಿಯುಗಕಾಮೋತ್ಸರದೇವರಲಂಕಾಭೋ
⁴⁶ಗರಂಗಭೋಗಕ್ಕೆ ನುಗುನಾಡೋಗಲಕುಂದೂರನುಮಾಡಿ
⁴⁷ನಾಲ್ಕು ನಡೆಸುವಂತ ಪ್ರಭುಗಾಡುಗಳೆಂಬೊಬ್ಬಬಾಡು

⁴⁸ಹರವಾಗಬೆಂದ್ರಕ್ಕು ತಾರಂಬರಂಸಲುಮಂತಾಗಿದಾರಾ
⁴⁹ಪೂರ್ವಕಂಮಾಡಿ ಕೊಟ್ಟದತ್ತಿ || ಈಧಮ್ಮ ಕವನಾಪನು
⁵⁰ವವಾರಣಾನಿಯಲ್ಲಿ ಕವಿಯಾಯ್ತು ಕೊಂದವಾ
⁵¹ಪಕ್ಕು ಬೋಡರಾ || ಸ್ವರತ್ತಂಪರದತ್ತಂ ವಾಯೋಬೋ
⁵²ತಿವನುಂಧರಾಸಿಪ್ಪಿ ವರುಕನವಸ್ರಣಿವಿಪ್ಪಿಯಾಂ
⁵³ಜಾಯತೇಮಿ ||

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ಅದೇ ಹೋಬಳಿ ಕಳ್ಳಂಬಾಳು ಕಾಮೋತ್ಸರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ೧ನೇ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 8".

¹ಕುಳಮಸ್ತು ವಾಗ್ಧಾಡುನವನವರಾಗ್ಧತ್ತಿ ಪ್ರತಿಪ
²ಧೃತೇಜಾತಮಿತರಂವಂದೇವಾರತಿಪರಮೋತ್ಸರಾ || ಕಾಲಿವಾ
³ಪರಕಥಾಃ ೧೬೦೦ ಕಲಿಯಾಪ್ಪಾ || ೩೪೯ ಸಂದವಾರ್ತಮಾ
⁴ನವಾಧಕಾಳಿಯುತಿ ನಾಮನಂದತ್ಸರನಿವತ್ಯೋದಾಂ ೧೫
⁵ನೋನುವಾರದಲಗಿಲಿಪುರವೆಂಬಪ್ರತಿನಾಮಧೇಯ
⁶ವಾದಕಲಂಬಾಳಂಬಾಗುಮದ್ರಿಲ್ಲಾಕಾವೇತ್ಸರದ್ವಯಮಿ
⁷ಯವರದೇವಾಲಯಲಗಿತಿ ಕವಾಗಬೋರ್ನಾ ವಾಡಂ

⁸ಧೃತನವಕಲ್ಪಪುಷ್ಪಕದಕಂನವ್ವಲಿಂಗೇಗಲನವನುಗಕಪ್ಪಣ
⁹ಗಲನವನುಗಪ್ಪನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁰ಕಪ್ಪಣಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹¹ಕವಾಗಬೋರ್ನಾ ವಾಡುನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹²ಸಿಕ್ಕೋದಯವಪ್ರಮದನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹³ರವಿಂದಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁴ನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ

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ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ೨ನೇ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 2' 10".

¹ನವಸ್ತು ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
²ರಂಧಂಮೂಲವು ಲೂಪಾರಂಧವೇ || ಸ್ವಸ್ತಿ ಸವಸ್ತು ಕುಮನಾ
³ಶ್ರೀಮುಕ್ತಿಯುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
⁴ದ್ವಾರಾವತಿಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
⁵ಮುಕ್ತಿಯುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
⁶ಮುಲಿವುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
⁷ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
⁸ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
⁹ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁰ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹¹ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹²ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ

¹³ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁴ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁵ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁶ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁷ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁸ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
¹⁹ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
²⁰ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
²¹ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
²²ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
²³ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
²⁴ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ
²⁵ಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗಲನವನುಗ

- ² ಪ್ರೇಮಾಂಗಿಗೊಂಸಬಿಧಾರಣೆಮಾಪ್ರತಿಪತಿಭೂರಮಣಿಯನ್ನ ದಸರೂಪಮಾಪಿಪ್ರೇಮ್ಯಾದ, ರಜಯಾಧ, ರಜಸಧಾರನಮಾಧಾ
² ರಘಯಾಹಾರಪತಿಪ್ರಕೃತ್ಯ ರಕ್ತಕೃಯನೇನಿವೀರನಿಧಿಯುಂಟಾದ, ರುನಿಧಿಯುಂಟಾಗಿದ್ದರೇಕಲಿಯು
³ ನಿನ್ನಿನಾರಜನರನ್ನ ಮಾನದಾರೂಪಮಾಪಿವರಕಳಧಾರಣೆಯೊಳಿಸುತ್ತ ವರಕ, ವೈದೂರಯಾವಳೆ | ಅಕ್ಕರಂ | ಪಟ್ಟಿರಂ |
ಯೆನುಗುಣು
⁴ ಧರ ಭವಂಮುನಿವರನಿಂಗಮಾಪಕದಾವಳೆಯೊಳ್ ವಿಕ್ರಮ ಒಂದುಪದವ್ಯಭೂಕಲಿಕಾಲಕ್ಕೂ ವ ಳ್ಳ ರಿಸವರಗಣ್ಣಂವನ್ನಿ
⁵ ಎನ್ನು ಮಾನ್ರಿವಮಾಪಕೀಖರನಿಜಸುರಗಮದಾಗದಿಂಮಾಣ್ಣ ಲಕ್ಷ್ಮಣದಿವಸ್ವ ನಮ್, ಲಾನ್ವಂಫರಸಮಗನಟ್ಟಂ |
⁶ ಪ್ರೇಮೇಕಪ್ಪ ಮಾದಾಡೇವಗ್ಗ ಒಪ್ಪವಾಂಜಿಲಂತೋರವಬಿಣ್ಯ ಮಮಾಂವಿಮಾ ಧೀನವ ಒಪ್ಪಿ ಕೆಪಿ ಯತಂಕಳಕಡೆಯಲಿ
ಯು ಕೊಳಗಗಟ್ಟಿ ಯು
⁷ ಮಂಕಾವನವ[ರಿ]ಪ್ರಭುಪರಕಾಂಬರಸುಗೊರಿಸವರನರಕಭಾಜವರವ್ವರ | ಕಸ್ತಂ | ಮಜ, ಪರವಕ್ರವ್ಯವರೂಳಕಪಿ
ಮಾಪಿಯು
⁸ ಲಿಪಕುಟುಂಬದಿತ್ಯಂಸನ್ನ ಷಿಕೆಯವಗಾದಮ್ಬಂಜಜುಷದಕವಿರ, ಜಾನ್ವಂವಂಬರದನಿಂ |
⁹ ಕಣ್ಣಿ ರಿಸಿದಂಮುನಿವರನಿಂಗಾಚಾರಿಯುಂಮಾಪ್ತ ರಿಸರಗಣ್ಣಾಚಾರಿಯು

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ಅದೇ ಹೋಬಳಿ ಚಕ್ಕೂರು ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 6' x 1' 6"

- ¹ ಸ್ವಪ್ನ ಪ್ರೀತಿಯಾವನಕವ
² ವರ್ಗಗಳು ಎತ್ತರನೆ ಯಾಪ್ತರವಾಮು
³ ಸಂಪತ್ತರದಪ್ರಪ್ತಿಯುಂಟು ಗುಲಮುಂಟು
⁴ ಕೂರಕ್ಕಪ್ಪ ರಾಜವಡೆಯರವರವಿಧ್ಯಾಂ
⁵ ಸನೇಕಟಿಸುಪ್ಪಿಯವರವಿಚ್ಛಾಕೂರು
⁶ ಗ್ರಾಮ ಗನೂ 8 ಗ್ರಾಮಗುಂಕರನಜಾಸುಂ

- ⁷ ರಂಜ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾ
⁸ ಗಿಧ, ರಯದದುಕೊಟ್ಟುಯಿರುವವ
⁹ ರಿಂದಾಚಂಪ್ರಾಕ, ವಾಗ್ಗಿಣುಂಫ
¹⁰ ದಿಸಿಕೊಂಡುಬರುವದಂದುನಿರ
¹¹ ಕೊಟ್ಟವರ್ವನಂನೃದಗವಾ

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ಅದೇ ಹೋಬಳಿ ಮಂಜೇನವಳ್ಳಿ ಗ್ರಾಮದ ಮಾರೀಗುಡಿಗೆ ವಕ್ಷಿ ಮದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 x 1 8'

- ¹ ಸುತಿಪ್ಪರಸ
² ಬಟ್ಟರಂಮಂಗಳ
³ ಮಂಗಳದತ್ತಿ
⁴ ಯನುಂಪ್ಪಣ
⁵ ಲಿನದವ

- ⁶ ರಂಗಂಗಯತಡಿಯಲುಗೋ
⁷ ಉಬ್ಬಾ ಮೂವಕೊಂದಮದಕ್ಕೆ
⁸ ಹೋಪರಮಾರಣಾನಿಯತ
⁹ ಡಿಯಲಿಕಪುರಿಯಾಕೊಂದ
¹⁰ ದೋಸಕ್ಕೆ ಹೋಪದ
¹¹ ತಿಂವಿಯುಯಜಮಾನನದ ಕಮಾ
¹² ದಿಕಾರಯ

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ಅದೇ ಹೋಬಳಿ ಮುಳ್ಳೂರು ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದ ಗರುಡ ಕಂಠದಲ್ಲಿ

ವತ್ತರ ಮುಖ

1

ದಕ್ಷಿಣ ಮುಖ

ಪ್ರೇಶನ

ಪೂ ಮುಖ

40 ಗಂಜ ಮಂನೆಯಬೇಟೆಕುಳ
41 ಶ್ರೀಹನಕಲ್ಪವಿಕ್ಷಪರನಾರೀಸಮೋದರಸತ್ಯರಾ
42 ಭೇಯಪ್ರಧನದಲಬಸ. ದರೂಮಪ್ಪನಾರಸಿ
43 ಪ್ಪನಾಯಕಮಪಪ್ರದನಿಸ್ವರಸಯನವರ
44 ಶ್ರೀಪದ್ಮೋದಯವಿಷ್ಣುವಿಷ್ಣುವನಾಯಕ
45 ರುಕ್ಮಿಣಿಬಾಳಕಲಿಯಾಗಕಾಮೇಶ್ವರದೇವರೂಪಗೋ
46 ಗರಂಗಭೋಗಕ್ಕೆ ಮುಗುನಾಡೋಕಗಣಕುಂದೂರನುಮಾಡಿ
47 ನಾಲ್ಕು ಸುಪಸುಪ್ರಭುಗುಣಗುಂನುಬಾಡವಂ

48 ಪರವಾಗಿದಂಪ್ರಕ್ಷೇಪ. ರಂಬರಂಸಲುವರಾಗಧಾರಾ
49 ಪೂರ್ವಕಮಾಡಿ ಕೊಟ್ಟದತ್ತಿ || ಕುಪಮ್ಪವನಾವನು
ಅದ
50 ವವಾರಗೊಯ್ದಿ ಕವಿಲಿವಯ್ಯಾಪ್ತರಕೊಂದವಾ
51 ಬಕ್ಕೆ ಬೋದರು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋದರೇ
52 ಶಿವನುಂಧರಾಸಪ್ಪಿವರುಕಸಸುಗಣಿವಿಷ್ಣುಯಾಂ
53 ಜಯಶಕ್ತಿಮಿ ||

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ಅದೇ ಹೋಬಳಿ ಕಳ್ಳಂಬಾಳು ಕಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಗೋ ಕಡ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3' x 1' 8".

1 ಕುಭಮಸ್ತು ವಾಗ್ಧಾಡುಗವನವರಾಗ್ಧತ್ತ ಪ್ರತಿಪ
2 ದೈತ್ಯೇಜಾತಮತರಂವಂದೇವಾರ್ಪತೀಪರಮೇಶ್ವರಾ || ಕಾರಿವಾ
3 ಹನಕರ್ಪ ೧೬೬೦ ಕಲಿಯಾಪ್ಪ || ೧೮೨೯ ಸಂದವಾರ್ಪಮಾ
4 ನವದಕಾಳಯುಕ್ತನಾಮವಪ್ರದನಿಷ್ಕಾಪ್ತನು ೧೮
5 ಸೋಮವಾರವಲಗಿಲಿಪುಕವೆಂಬಪ್ರತಿವಾಪ್ರದೇಯ
6 ವಾಡಕಲಂಬಾಳಂಬಗಾಮದ್ರಿಲ್ಲಾಕವೇಶ್ವರರಾಧಿಮಿ
7 ಯವರದೇವಲಯ. ಉತ್ತಿವನಗಿಬೇರ್ಗವಾರಂ

8 ಪಪ್ಪನಪಕ್ಷಪು ಕುಳದಕಂನವರಿಂಗಿಲಾಡನಮಗಕಪ್ಪಣ
9 ಗಿಲಾಡನಮಗಪ್ಪನಮಗನಂಬುಗಿಲಾಡನಮಗಿಲಾಡನಮಗ
10 ಕಪ್ಪಣಗಿಲಾಡನದೇವಲಯವನುಅಪ್ಪಿಬಿಂಧಪಪ್ಪಣ
11 ಕವಾಗಿಬೇರ್ಗಲಾಧಾರವಗಾಡಿಸ್ತನುಮಿಧವರ್ಪವರಮಾಡಿ
12 ಸೋಮಯಾದಪಪ್ರವಾಡನವನುತಲಿವಾನೇಯೋಪತನಚರಣಾ
13 ರವಿದಂಗಳಂನೂನನಪ್ಪಿಸಿ-ದೇವಕೊಂಡುಬಲಳ
14 ಸುಗ್ರೀವಾಂವದನಿವ. ಭ್ಯಂವು

25

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ಅನೇ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 2 10'

1 ನವದಕಾಳಯುಕ್ತನಾಮವಪ್ರದನಿಷ್ಕಾಪ್ತನು ೧೮
2 ರಂಭಂಮೂಲಪ್ರದನಯರಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ
3 ಶ್ರೀಯೋಗೀಂದ್ರೋಪ್ಪನಾಮವಪ್ರದನಾಧಿರಾಜವರಮೇಶ್ವರಂ
4 ದ್ವಾರಾಪತಿಪ್ರದವರಾಧಿಪ್ರದಯಾದೇವಕುಳ. ಉರಿದ್ವಯಮೇಶೇನ
ಮೃತ್ಯು ಬೋಧಮಣಿ
5 ಮಲೇರಾಜಾಜಮಲಮಲೋಗಣ್ಣ ಕದಪಪ್ರಕಂಪನವಾಯ
6 ಲೋರಣಿವಾರಗಿದ್ದಿಗಿಂದುಗ-ಮೃತ್ಯುಬಲಂಕರಾಮೇಶೇನಂ
7 ವೀರನಿಶ್ಯಂಕಪ್ರತಿಪದಕಪ್ರತಿಪದೋಪ್ಪನೋರಬಿಲ್ಲಾಳು
8 ದೇವರುಬನುಕಧಾವಿನೋದವಿಂಪ್ರದ್ವಿರಾಜ್ಯಂಗಿಯಾದವಿಂ
9 ಸಕವರ್ಪ ೧೯೨೯ನಯಪ್ರಜಾಪತಿಸಂಪತ್ಪರದಿಪ್ರದಿಪ
10 ಮುಕ್ತಿಯೇಕವ ಅದಿವಂಪ್ರಸನ್ನಪ್ರಶಸ್ತಿಸಿದೋಗಣಾ
11 ಲವಕರಣದಬಾಧಾಪ್ರದ್ವಿಬೋಧಪ್ರಸನ್ನಪ್ರಸನ್ನಪ್ರಾಪ್ತಾ
ನಂ
12 ಸಮ್ಪಾದಕರಾಜಿಂಯದ್ವಿರಾಜುಗೋವಿಂದಮಯ್ಯಂ

13 ಗತವ್ಯಮು ಚಯ್ಯದ್ವಿರಾಜುಕುರುಂದಿನಾಲ್ಪನಾಡ
14 ನವನಪ್ರಭುಗಾಪ್ಪಣ ಗಣಂನುಗನಾಡಕ್ರೀಮಾಡ
15 ವ-ಕುಂಕಣಪ್ರಸಯಿಂಮುಡಿವಾಚ್ಯಪ್ರೇದಿಗಪ್ರಕಪ್ಪಣಾ
16 ಇಸಮಸ್ತ ಸವರಂಗಳಮುಖ್ಯವಾಗಮುಗುನಾಡೋಗಣ
17 ಕುಂದೂರನುಕಪ್ಪಣಾಳಕಲಿಯಾಗಕಾಮೇಶ್ವರದೇವನಿಷ್ಣು
18 ನಿವೇದ್ಯೋಪಾಧ್ಯಾಯನವರಾಗಧಾರಾಪೂರ್ವಕಮಾಡಿ
19 ಶೋಭದತ್ತಿ || ಯಿದಮ್ಪ್ರೇಷವನಾವನ ನುಂಕಟ್ಟಿದನು
20 ವಾರಗೊಯಬಕವಿಲಿಯಯ್ಯಾಪ್ತರೂವಂಕೊಂ
21 ದಮವಲಬೋಡ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋದರೇಶಿವ
22 ಸುಂಧರಾಪಟ್ಟಿ ಪ್ಪವನಸುಗಣಿವಿಷ್ಣುಯಾಂ ಜಾಯ
23 ಶಕ್ತಿಮಿ || ದೇವರವನಯಮುಂದೆಮುರಾನು
24 ತತಿ . ವತಾಂ ಕಾಪ್ಪಾಪ್ರಸನ್ನಪತನಗ
25 ಮನನವಮಮುಖ್ಯವಾಚೋ ..
26 ಮಿತಿಪುರಾಪ್ರೇಷಂಗಳಂವೇಳುಗಂ

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ಅದೇ ಹೋಬಳಿ ಚವರ ಗ್ರಾಮದ ಬಿಸವನೆ ಗುಡಿಯ ರಂಗಮಂಟಪದ ದೋರಗೆ ಕಲ್ಲಿನಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುರಯದಾಲಿನಾ

² ಜನಕವರ್ಮನು ೧೬೮೦ಕ್ಕೆ.....

³ ಕಂಟಿ..... ಸಂವತ್ಸರಮಾಗದು.....

⁴ ವಾರದ.....

⁵ ಕ..... ರವೆತಾಯಿಗಳ.....

⁶ಗೆ .ದಕ್ಕು ಯೆಂದುಯಿ

⁷ ಕಲ್ಲುಗುಡಿಕಟ್ಟಿದವಕಂ

* ⁸ ಮಂಗಳಮಾ ಶ್ರೀ ಶ್ರೀ

⁹ಮಾ ಶ್ರೀ ಶ್ರೀ

34

ಅದೇ ಹೋಬಳಿ ಬೇಡಿರಾವಿ ಬಿಸವನಕೋಟಿ ಬಿಸವನೆಗುಡಿಯ ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 10'.

¹ ಅನಂದನಂ

² ವತ್ಸರದಲ್ಪ

³ ಜುಲಿ ೫೮..

⁴ ತಿಂಮರಾಜ

⁵ ವೈಷಯ

⁶ ನನವ

⁷ ಯ್ಯ

⁸ ಸಮ

⁹ ವಾಗಿಕೊಟ

¹⁰ ಕ್ರಮವನುಅ

¹¹ ಒಂದವನಾರಣಸ

¹² ಯಲಾಬ್ರಾಮಣನಕೊಂ

¹³ ದವಾಸಕೋಪರು

¹⁴ ಶ್ರೀ

35

ಅದೇ ಹೋಬಳಿ ಹುಣಸೇದಬ್ಬ ಗ್ರಾಮಕ್ಕೆ ಸೈಬತ್ಯ ಮಗಳದ್ದಿನ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 3" × 3'.

¹ ಸ್ವಸ್ತಿಶ್ರೀವಕವರಾವ

² ೧೬೮೦ನೆಯುಂಗಳ

³ ಸಂವತ್ಸರದಲ್ಪಯಿಜ

⁴ ೪೮ನವರಸೋನಯಕರು

⁵ ಯಜಮಾನಯಕರಾಗಣಾ

⁶ ರಿಂಗಿಯಾಗಿಸೂತ್ರಗುತ್ಗೆ

⁷ ಗ್ನ ಏಯಿಪುಣಿಸಪ್ಪಳ

⁸ ತುಂಗೇಮಳಗಾಗಿರಿ

⁹ ನಿಜ್ಜೀಪನಾಲ್ಕು ಸಮೆನುಂ(ಕ)

¹⁰ ಕಯಲಾಂಗಳಿಯನುಅ

¹¹ ವರವನುಅಳುಪಿದವನು

¹² ಕನರಕಕಾಂಬಿಯವತ

¹³ ಕ್ಕ

36

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಪಟೇಲ್ ಮಲ್ಲೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

37

ಅದೇ ಹೋಬಳಿ ಬೇಟೆದಾಬೆ ಸಲ್ಲೂರು ಗ್ರಾಮದ ವಿಲೇವಾರಿ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ನೆಟ್ಟ ಕಕ್ಷಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 6" x 3

1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುರಾಯನಾಂ ಪಾನಸಾವರಪ
2 ಲೋಕನಮ ವಾತಪರಸಂವತ್ಸರದ
3 ರವ್ಯಾಚಾರ್ಯದೇವನುಹಾರಾಯ
4 ಅಸ್ಥಾನದ ಚತುರ್ಮುಖವಯ್ಯನವರಾಯ
5 ಚತುರ್ಮುಖ ನಾಯಕರೇ ಲೇಖನೀಮ
6 ದುರವದ ವೆ ದೇವದೇವವ್ಯವಸ್ಥಾನವಾಗಿಟ್ಟ
7 ಬಿಡುಬಿಡವೇಗನಲ್ಲೂರಗ್ರಾಮದವೇ ಸೀಮದೇವ

8 ಬೌದ್ಧೇಶ್ವರಾದಿನಿಧಿಶ್ವೇತವಲಯದಾಸವರ
9 ಭೃಗುಲೋಕಪ್ರಭೇಗೇಶನಾಮಯ್ಯನಾಂ ಟೀಕಿ
10 ನೀಲವಿವಿಧಪ್ರಭೇಶ್ವರಪರಮಪರಮಪರ
11 ದ್ರಾಕ್ಷಾಸ್ವಾಮಿಯೇಗನಾಂವಲಿಪನುಭವೀ ಮುಖ
12 ಯಮೇಶ್ವರೇಶನಾಂವಲಿಪನುಭವೀ ಮುಖ
13 ದೇವೇಶ್ವರೇಶನಾಂವಲಿಪನುಭವೀ ಮುಖ
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

38

ಅದೇ ಗ್ರಾಮದ ಸರಹದ್ದಿನ ಸಲ್ಲೂರು ಬೇಟೆ ಮೇಲೆ

1 ಸಾಗರ
2 ಸ - ಗಂಗಾನದಿ
3 ಶಂಕರಾಚಾರ್ಯ
4 ಯೋಗೇಶ್ವರವ್ಯವಸ್ಥಾನ
5 ಸಿಪ್ರಿವರ್ಮನ ಗವ

6 ಭೂಮಿನಾಗರೇಶ
7 ದಯಾ
8 ಉತ್ತರದಲ್ಲಿ
9 ಶ್ರೀ
10 ಪಾಪ

11 ರವರವಾ
12 ದನಾಗರ
13 ಸಲಹೆಯೇ

39

ಅದೇ ಹೋಬಳಿ ಹಂಬೇಪುರದ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಬ್ರಹ್ಮೇಶ್ವರಿಯ ಜಮೀನಿನಲ್ಲಿರುವ ವಿಲೇವಾರಿ ಕಕ್ಷಿನಲ್ಲಿ

ಕಳಗನ್ನಡಪರ - ಪ್ರಮಾಣ 4 x 3

1 ಸ್ವಸ್ತಿ
2 ಶ್ರೀವತ
3 ಅಮೃತ
4 ಅಮೃತ
5 ಯಮರಾಜ

6 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
7 ಭೂಮಿನಾಗರೇಶ
8 ದಯಾ
9 ಸಲಹೆಯೇ

10 ಸತ್ಯ
11 ಅಮೃತ
12 ಭೂಮಿನಾಗರೇಶನಾಮಯ್ಯನಾಂ
13 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ

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ಅದೇ ಹೋಬಳಿ ಮಸಹಳ್ಳಿ ಗ್ರಾಮದ ಗುರುಳುಮದಲೇಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟ ಕಕ್ಷಿನಲ್ಲಿ

1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುರಾಯನಾಂ ಪಾನಸಾವರಪ
2 ಮದನ ಸ - ಸವರೇಶನಾಮಯ್ಯನಾಂ
3 ಸುಖಾನಂದಾಚಾರ್ಯದೇವನುಹಾರಾಯ
4 ಕ್ರೀಡಾಪ್ರಸಾದಾಚಾರ್ಯದೇವನುಹಾರಾಯ
5 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
6 ಸ್ವಾಮೀಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
7 ಬದಲೇ ವರದೇವೇಶನಾಮಯ್ಯನಾಂ
8 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
9 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
10 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ

11 ಶ್ರೀವತ ಸಂತತವಾಗಿರುವ ದ್ರಾಕ್ಷಾಸ್ವಾಮಿಯೇಗನಾಂ
12 ಅಮೃತ ಸಂತತವಾಗಿರುವ ದ್ರಾಕ್ಷಾಸ್ವಾಮಿಯೇಗನಾಂ
13 ಭೂಮಿನಾಗರೇಶನಾಮಯ್ಯನಾಂ
14 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
15 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
16 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
17 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
18 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
19 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ
20 ದೇವೇಶ್ವರೇಶನಾಮಯ್ಯನಾಂ

ನುಕೊಟಿಟಿವಗಿನೀವುನಿಮಪುತ್ರದಉತ್ರವರಂವರಸಂತತಿ
ಯಗಿಅತಂದ್ಯುರ್ಕನಾಂಕಗನಗಿಸುಖದರಿಅನುಭವಿಸಿಕೊಂಡು
ಬಹಿರಿಯಂಪುನಿಮಗಿಸುಸಸ || ಗ್ರಂಥ || ದೀಪ್ಯವಧಗಿ
ನೀಲೋಕೇಸರ್ವ್ಯೋಷ ಯೈವಭೂಭಾಜಾಂಭೋಜ್ಯನಕರ
ಗ್ರಾಪ್ಯವಿ

¹⁴ ಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ಸ್ವದತ್ತಾ ವರದತ್ತಾ ನಾರೋಪರೇತ
ವಸುಂಧ
¹⁵ ರಾಷ್ಟ್ರೀರ್ವಕಸಪಸ್ರಾಣಿವಿಷ್ಟಯಾಂಜಾಯಕೇಕ್ರಿಮಿ | ದಾನ
¹⁶ ಭಾಬನೋರ್ಮ್ಯದ್ಯದಾನಾಭ್ಯೋನುಪಾಲನಂ | ದಾನಾ
¹⁷ ಕಸ್ಯರ್ಗಮವಾಭ್ಯೀತಿಪಾಲನಾದಸ್ಯತಂಫಲಂ ||

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ಅದೇ ಗುಡಿಯ ಮುಂದೆ ಇನ್ನೇ ಕಣ್ಣಿನಲ್ಲಿ.

¹ ಭೂಮಸ್ತು ಗಂಗಾಧರ ||

² ನಮಸ್ತು ಗೌರಭ್ಯಾ ವಿಹಂಪ್ರಚ. ಪುರಾಣಾರವೇ |

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

³ ತ್ರೈಲೋಕ್ಯವಗರಾಂಭಮೂಲಸ್ತ ಛಾ

45

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಹೊಳಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ನೆಟ್ಟ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 6".

¹ ತು
² ಸಂ
³ ವತ್ಸರವಳ

⁴ ದಶಸುಧ
⁵ ಪಂ ೫ ಲಗು
⁶ ಗಾಥವಾನಿ .

⁷ ಫಗಿಬಂದ
⁸ ಭ

46

ಅದೇ ಹೋಬಳಿ ಮನುಗನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4'6" x 1'6".

¹ ವಿಕ್ರಮಸಂವತ್ಸರದವೈಶಾಖ

² ಕುಕ್ಕಂ ಬ್ಲೂಯಿಂಮಡಿರೇವನಾಡೊಡು | ³ ಮನುಗನಹಳ್ಳಿ

47

ಅದೇ ಹೊಲದ ಪಶ್ಚಿಮದಲ್ಲಿ ಇರುವ ಕಣ್ಣಿನಲ್ಲಿ.

¹ ಮದುವಾಣಿಗರದೊಡ್ಡ ತಾಯವೀರಸ್ವಗ್ಗ ವನ
² ಯಿದರಿಗಿವಾಣಿರ್ದ ವಿಗ್ರಹವುಅಮವೈಷ್ಣವವಿರವಾ

³ ಮಂಗಳಮಾ ಶ್ರೀ ಶ್ರೀ ೧ ವುರಾಳೈಯಕೊಟ್ಟಿ

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ನೆಮ್ಮನಹಳ್ಳಿ ಹೋಬಳಿ ಬಂಕುವಾಡಿ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನಕ್ಕೆ ವಾಯವ್ಯದಲ್ಲಿರುವ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2 x 2 .

¹ ರುಕ್ಮಿಣೀರಸಂಧ
² ತ್ವರದಪಾಲ್ಗುನಕುಂಬಾ
³ ಸವಿವರುಸ ೧೩೩೦ಸಂದಲ್ಲಿ
⁴ ಸುಮೋದರಿಮೋದರ
⁵ ಮೊದಲಿವೀರವಡಿಯದಿಗಿನಮ

⁶ ಬಂಕುವಾಡಿಗೆಮಗ ೪ ಸುತ್ರಿಗತ್ತಗೆ
⁷ ಕೊಟಿಲಾಪಣಿ
⁸ ರಗೋಪವ್ರಾಪ್ತವಾವರಗನ
⁹ ಗಣಪದೀರಿ

49

ಅದೇ ಹೋಬಳಿ ನರಸೀಪುರದ ಶಾಸನಗೌಡಿಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 2' 6".

- 1 ಸರಗೂರನಾರಸಿಂಹದೇವರೇಗತಿ
- 2 ಬುಧಮಸ್ತು ನಮಸ್ತು ಂಗನಿರಕ್ಷುಂಬಿ
- 3 ಚಂದ್ರಬಾಮರಬಾರುಯೋತ್ಯೋಯೋಕ್ಷನ
- 4 ಗದಾರಂಭಮೂಲಸ್ತು ಛಾಡುಕಂಠವೇ | ಸ್ವಸ್ತಿ ೨೨
- 5 ವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕವರ್ಚ
- 6 ೧೫೩೬ ನಂದ ಜಯಸಂವತ್ಸರದಘಾಟುಣಬಿ
- 7 ದ. ೪ ೩ ಸೋಮವಾರದಲ್ಲೋವದ್ರಾಹಾಧರಾ
- 8 ಜಾಜಪರಮೇಶ್ವರೈರತ್ನ . ನಿಂದಾ
- 9 ಸನ್ಮಾಧೀಶ್ವರರಾಜಕಂಠರವನರಸಿಂಹಜೊಡೆಯ
- 10 ರವರಸಿಂಧೀರಾಜ್ಯಾಭ್ಯುಲಾತಿ ರಲುಮರದ
- 11 ಪ್ರಭುಮಾಧವನಾಯಕರಕುಮಾರರುದಳವಾ
- 12 ಯಶಿಂಗರಾಜೈಯನವರುಕಾರಸಿಂಹಸ್ವಸ್ತಿಮಿ

- 13 ಯವರಾಂಗರಂಗವೈಭೋಗಅಮೃತವಡಿ
- 14 ಆರೋಗೀಣದೀಪರಾಧನೇಗರಗೂರಸ್ತು ೪ ಕ್ಕೆ
- 15 ಸುಲವನಸೀತುರದಗ್ರಾಮ ೧ ಕ್ಕೆ ಸಲುವ
- 16 ಚತೋಮದೊಂನು ಕೊಟ್ಟದಾನಾಶನ |
- 17 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂಪೂಜ್ಯಂಪರದತ್ತಾ ನುಮಾ
- 18 ಲಂಪರದತ್ತಾ ಪದಾರ್ಥೋನ್ನತವತ್ತ ನಿವ್ವ ಲಂಬ
- 19 ವೀರಾಸ್ತವತ್ತಾ ಎವಾಪರದತ್ತಾ ಎವಾಬೋಹರೇತಿವನುಂಧರಾ
- 20 ಪಟ್ಟಿರ್ವರ್ವನವನಾಣವಿವಿಧ್ಯಯಾಜಾಯತೇತಿ
- 21 ಮಿಹಾಪದಾಲನಯೋವರ್ಧ್ಯೋದಾರಾಣ್ಯೋದೋ
- 22 ನುಮಾಲನದಾನಾತ್ಯರ್ಗಮವಾಪ್ತೋತಿಮಾಲ
- 23 ನಾಡಪ್ರಾಂತಪದಂ || ೨೨ ೨೨

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಜನನೇಗೌಡನ ಹೊಲದಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 4' 4".

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- 2 ಪ್ರಸ್ತು ಸಹಿ
- 3 ತಯೋಮಾತ್ಮ
- 4 ಹಾಮಾಣ್ಯ ಕೋರ್ದರ
- 5 ದ್ವಾರಾವತೀಪು
- 6 ರವರಾಧೀಶ್ವ
- 7 ರಮುಕಣ್ಣಕ
- 8 ಹಂಬ್ರೀ
- 9 ಬುನಾವಾಪು
- 10 ಗಮ ||
- 11 ಸ್ವಕವರಪಂ ೧೫೦೦ ಸಂಸಿದರ ತ್ತನಮ
- 12 ಗಳಸಂ

- 13 ವತ್ಸರದಮಾಣ್ಗನಿರಸಂಕ್ರ
- 14 ಮುಣಿಯುಡ್ಡವಿಕಾರಸಿ ೧೧
- 15 ಬ್ರಹ್ಮಸ್ತತಿವಾರದೇವುಜಗ್ಗವಾನಿದು . . .
- 16 ಪ್ರಯಾಪ್ತಶ್ರೀಭೀಷಣಪ್ರಪಂಚುಜುಪಂಮ
- 17 ಸ್ವೀಯನ
- 18 ಕೊನ್ನುನ
- 19 ರ್ವಡಿತ
- 20 ಕ್ಕೆ
- 21 ಬಿಜವೀ
- 22 ಕ್ಕೆ
- 23 ಕ್ಕೆ

- 24 ನಿಜಿ
- 25 ನಿವಂ ||
- 26 ಪ್ರಾಪ್ತಿಯೊ
- 27 ಭೂನೇಗರ್ವಾಲಯಿ
- 28 ನಾಡಪಟ್ಟಣನರ
- 29 ಜೋರಕೊಪ
- 30 ಜೋಪುತುಜಾ
- 31 ವಂಮುರ್ದಕಳರ
- 32 ನಿಜಿಮಸ್ತುಪಟ್ಟರ
- 33 ಕರನಕೊನಸ್ತುತು
- 34 ಜುವಂಮಾಡವ
- 35 ಬೀವಂ ||

ಮೇಲ್ಕಾಡದಲ್ಲಿ.

- 36 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸೂರ್ಯತೂಲವರುಕಾರ್ಪಣ್ಯಗೌಳುಕೊಟ್ಟರುಮೀವಂ
- 37 ಕೊಡಬಗಿಯುಂಟಿವವಂಪಟ್ಟುಅವರುಕಾರ್ಪಣ್ಯಗೌಳು
- 38 ತಯೋಮಕವಿಲಯುಕೊ
- 39 ಸ್ವ

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಬಾಂಧವ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 2' 4".

ಶ್ರೀ
ಹ

- ¹ಬದಲಿಸುತ್ತಿರುವುದು.
- ²ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ³ಶ್ರೀಶಿವನು ಪೂಜಿಸುವುದು.
- ⁴ಸ್ವಾಮಿ ಶ್ರೀನಿವಾಸಪುರುಷೋತ್ತಮನಾದವನು
- ⁵ದೇವತೆಗಳಿಗೆ ವಿಶೇಷವು | ಕಾರ್ತಿಕನ ೫ ಭಾನು || ಶ್ರೀಮದ್ರಾಮಾಯಣ
- ⁶ಹವಾಹವಾದುದು ಶ್ರೀನಿವಾಸಪುರುಷೋತ್ತಮನಾದವನು
- ⁷ಗುರುಗಳಿಂದ ಸಿದ್ಧವಾದುದು ಶ್ರೀನಿವಾಸಪುರುಷೋತ್ತಮನಾದವನು | ಹವಾಹವಾದುದು
- ⁸ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ⁹ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹⁰ಶ್ರೀನಿವಾಸಪುರುಷೋತ್ತಮನಾದವನು
- ¹¹ಗುರುಗಳಿಂದ ಸಿದ್ಧವಾದುದು
- ¹²ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹³ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹⁴ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹⁵ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹⁶ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹⁷ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹⁸ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ

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ಆದೇ ಹೊಲಗಳ ಹೆಗ್ಗನೂರು ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಬಾಂಧವ್ಯನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 3'.

- ¹ಸ್ವಾಮಿ ಶ್ರೀನಿವಾಸಪುರುಷೋತ್ತಮನಾದವನು
- ²ಶ್ರೀಶಿವನು ಪೂಜಿಸುವುದು
- ³ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ⁴ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ⁵ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ⁶ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ⁷ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ⁸ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ⁹ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹⁰ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹¹ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ
- ¹²ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ ಬೇರಾವುದಾದರೂ

¹ಶ್ರೀನಿವಾಸ
¹⁴ಬಾಹ್ಯ

¹⁵ಬಾಹ್ಯ
¹⁶ಬಾಹ್ಯ

¹⁷ಬಾಹ್ಯ
¹⁸ಬಾಹ್ಯ

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ಅದೇ ಗುಡಿಯ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ — ಪ್ರಮಾಣ 3' 4" × 3'.

(ಮೇಲ್ಭಾಗ ವಡೆದು ಹೋಗಿದೆ)

- 1 ಚನ್ನಯ.....
- 2 ಮಂಜುಷೇಡಿಬಾಣಗನ್ನಡ.....
- 3 ಯರಿಂಗುಣವಕೋಮೆಯಕೊಡವಕೊನ್ನಡ ತೂರೂ.....
- 4 ರೋಡೆದಿವರೂದಮಂಗಲಮೋಡೆದಿಗೊಂಟೆ ಮಡಿರಿಡೆದಿವಳತೂರೂ.....
- 5 ರಮಂದಾವರಳುಟ್ಟ ರಾಜದಮೇಲೂ ರರೂದಾಚ್ಚಾಯಿಗರ್ವವಾಣಾರ್ಪಾ.....
- 6 ದಕುಾವಿಲವಾಣಿಗಿಮಿರ್ಗದರೂಲೂಡೂಂಟೆಯಿರಿನವಕಟ್ಟೆ.....
- 7 ಮುರಗದೊಡ್ಡನೂರೆಯಕೊಳ್ಳ ಪೂನೂರಕೋಂತಮಂಗಲಮೋಡೆ.....
- 8 ಎನತ್ತರುಮಜಿಯಾಚ್ಚಾಲವದದೂಂಟೆಲವರನ್ನಿ ದೊಳವುಮೋನ್ನಯಮಹಾಪಾತಕನಕ್ಕಂ ||
- 9 ಪೊಲವು

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ಅದೇ ಹೋಬಳಿ ಕಾಟವಾಳ ಗ್ರಾಮದ ಮಾಸ್ತಿ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 10" × 2'.

- 1 ಭೂವನತ್ತರದಾಚ್ಚುಣ
- 2 ದಕುಟ್ಟ ಗಂಟೂ ದೇವಗುಡಿ
- 3 ಮಂಜೂಕ್ಕಳವನಂಜಯದೇವ
- 4 ಬೇಕುಯವೀರಯನೂಕಾ
- 5 ಬಿನ್ನಾಳನೂಡಕ್ಕೆ ಮೂರಿದಯಿ

- 6 ಭೂವನನೂಲೂಡುಟ್ಟರೂ
- 7 ಅಳಿವವರುಮರೂಣ
- 8 ಸಿಯುಟ್ಟನೂಕವೀರಯ
- 9 ಕೋಡದೂಲೂಡಕ್ಕೆ ಮೋಡರೂ

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ಅದೇ ಹೋಬಳಿ ಹಳೆಯೂರು ನಂಜುಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' × 4'.

- 1 ಸ್ವಸ್ತನವರತಪ್ರಬೀಳವು
- 2 ವಿವಿವನಮರಾವನೀಮವ್ಯ
- 3 ಸ್ತುತನೀವೀರನಮುಖಸ್ವನಮು . ಮಹಾರಾಜನಾ
- 4 ದೀರಾಚ್ಚುಣಗ್ಗ ತದಕ್ಷೇಣಮೋರ್ವಗ್ಗನಿಕರತಗ
- 5 ಗ್ಗ ವೈವುಳ ಮಲ್ಲಂಗದಿಮಾಚ್ಚು ಮಲ್ಲಂವರ
- 6 ಸಿಬ್ಬನನನ್ನನುಮಾ ಮದಪ್ಪಬಿನ್ನಸಂಕೂ
- 7 ಮಳೆಯಕುರಾಂಜರಾಜನೂರಪ್ಪ
- 8 ಕೂನೂಡಾಕುಮದಪ್ಪತಿಟ್ಟಿ ದಾಳಿ
- 9 ಕೂನೂಡಾಕುಮದಪ್ಪ ರೂರಮ
- 10 ಅಮರಪ್ಪನೂಡಾಕುಮದಪ್ಪ
- 11 ಪ್ಪ ನಾಚಾಚ್ಚರನೂರಾಚ್ಚುಗ್ಗ

- 12 ಮೋಡುಗ್ಗನಕವ
- 13 ಕೂನೂರದೇವ
- 14 ತನೆಯದ್ವಪದ
- 15 ಸಂವತ್ಸರದರೂರೂನೂಜುಪ್ಪುಟ್ಟ
- 16 ಕೂನೂರದೇವನತ್ತ ಮುನೀಶ್ವರಿ
- 17 ಮದ್ವಿಗ್ಗಿಬಿಡದವಳಿಮೆಯಯಲೂಮಾ
- 18 ಬಿಟ್ಟುಮವನಸತ್ತಿಮೆಯವಿಟ್ಟು
- 19 ಕೂನೂರದೇವಗ್ಗದಾಚ್ಚುಮದ್ವಿ
- 20 ನಮುಮೂಕೂಟ್ಟಿಗದದಗೂ
- 21 ಪ್ಪ ಮಹಾಪಾತಕನಪ್ಪ

- 11 ಗನ್ನಿರಂಜೈಯ್ಯನಿಗೆ ತನ್ನ ೪
12 ಬರಿಕೆಯಿರುವುದಕ್ಕಾಗಿ
13 ಬೆಂಟುಮಿಕ್ಕಿವಾಸ್ತಕ್ಕೆ
14 ಗಣಂ ೧೦ ಪರಾಪ

ಹಿಂಭಾಗ.

15 ಮೂಮಿಕೊ ೧೦.....

.....

23 ರು || ದೇವರಾಜ

24 ವಡೇರೂ || ಕ್ರೀ || ಕ್ರೀ ||

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮಕ್ಕೆ ದೂಸನಾಯಕನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 10'.

1 ಹುರದಲಿಂಗ

2 ರಜಾಪ್ಪೇಜಿರುಮದ

3 ಹೈಯಮಂಟದಕ

4 ಜಿ ಗನಂ

5 ಜಯದೇವರಿಗೆ

6 ಕೊಟ್ಟಿಟ್ಟದೊಮಿಯನು

7 ಅಳಮಿದರತಂ

8 ದೇವೊಂದಿರುವ

9 ಕೊಡೋದರು

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ಅದೇ ಹೋಬಳಿ ಸಾಗರ ಗ್ರಾಮದ ಉರಬಾಗಲಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 4'

1 ಕ್ರೀಗಣಾಧಿಪತಿಯೇನಿರುವುದುಮತ್ತು ಸ್ವಸ್ತಿ ಕ್ರೀಜದೊಳ್ಳುವುದುಕಾಣಿವಾ

2 ಹನಕಕವರುದ್ದ ೧೩೦೧ನೆಯಮೇಲಿನಬಹುಧಾರ್ಥಿಕಸಂಪತ್ತರದಪುಷ್ಕರಿ ೧೦ ಬು

3 ಮಕರಸಂಕ್ರಾಂತಿಪೂರ್ಣಿಮಾಲದಬೂನರಸಂಜನಾಯಕಪ್ಪೇಜಯರಬೇನ್ನೋರ್ಧವಾ

4 ಬಿಯನಾಪಪ್ಪೇಗಳಣತುರ್ವಾದಿಮಂಗಳವಾದಸಾಗರಯ್ಯ ಪ್ರವದಕೇದವಿದ್ದು

5 ಸ್ವದಾಜನಗಳೊತಂಮುಳ್ಳಾರದವಾಂಟುಕಾಸನನನೂನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ

6 ಯನವರಿಗೊಣಲಾಗಿತಿಪರಸತಿಮನವರೂನವರಸಂಜನಾಯಕಪ್ಪೇಜಯರಿಗೆಯಿಂನ

7 ಹಂಪೂನಿಆನಿರೂವದಿಂದತಿಪರಸತಿಯನವರೂನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ

8 ಆಕಾಲವೇಳೆಕಿವಿಯಬಂಜೆಗಲಬಾವಗಿಡಲತನವೈಯ್ಯಾರಾಮ ೧ ಕೊಡಿಗ್ರಾಮ

9 ಎರಡುಬೆತುಸ್ಸೇಮೇಗಿಮಾನಮುದ್ರದೈವ್ಯರಸತಿಯನವರೂನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ

10 ಗಿಯಿಗ್ರಾಮಗಿಗನಲಂವಂಧಾನಕಲಸ್ತೂಮುಂಕನಮುದ್ರದೈವ್ಯರಸತಿ

11 ಯಲೂನಿಆನಿರೂವದಿಂದತಿಪರಸತಿಯನವರೂನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ

12 ದವರಾಮರಗುಣಂಗಾತಿರದೈವ್ಯರಸತಿಯನವರೂನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ

13 ಗಳನೂಕೊಂದದೋಪಕೇವೋದರು || ರಾನವಾಲನೋರ್ಮದೈವ್ಯರಸತಿಯನವರೂನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ

14 ಲನವಾಮಾಸ್ತೂಮೇಮಾಸ್ತೂತಿವಾಲನಾಬೆಟ್ಟ ತಂದದಂ || ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂಪುಂ

15 ಸ್ವದತ್ತದತ್ತಾನುಮಾಲನವರದತ್ತಾ ಪರಾರಣಾಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇ

16 ಶ್ರೀ || ಸ್ವದತ್ತಾ ಯದದತ್ತಂವಾಯೋಪಕೇವೋದರು || ದೈವ್ಯರಸತಿ ||

17 ದೈವ್ಯರಸತಿಯನವರೂನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ || ದೈವ್ಯರಸತಿ ||

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ಅದೇ ಗ್ರಾಮದ ಕಂಕಡೇಡ್ಕರ ದೇವಸ್ಥಾನದ ೧ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 2'

1 ಸ್ವಸ್ತಿ ಕ್ರೀಜದೊಳ್ಳುವುದುಮತ್ತು

2 ರಸ ೧೩೦೧ ನಂದದತ್ತ ಕವನವನ್ನೇಕೆ

3 ತಾನಂವದ್ವರದವಯ್ಯನು ೫ ಬು ಕ್ರೀ

4 ಮುಕುದೇವದ್ವರಗುಣನಿವನನಮುದ್ರದೈವ್ಯರಸತಿ

⁵ವರತಂವ್ವುಡಿಗಳೂಕೊಕ್ಕಾ ಲೋವಿಂಧ್ಯತಾತೆ
⁶ಯಿವರುಗಳಿಗೆಕೊಟ್ಟ ಸೂಸನತೊಂಪಲುಹಡಿಗಿಮ
⁷ದುವೆಯೂಪಳುಹತಿಯಬೊಬದನ್ನು ರೂಪ್ಯನೂ
⁸ಸಂಬರದೇವರಿಗೊಬ್ಬವುದಿಯಕ್ಕೆ ಕೊಟ್ಟ
⁹ದವ್ಯೂಯಿವವ್ಯೂವನುಂಟರೊಬ್ಬರುಬಳುವಿದ .

¹⁰ಬೆನ್ನದೇವನಕೋಟಿಯಲ್ಲಿಕೊಪ್ಪದಿನದೇವ
¹¹ಕೊಪ್ಪದಿನದೇವನಕೋಟಿಯಲ್ಲಿಕೊಪ್ಪದಿನದೇವ
¹²ಬಿವನುಂಕಾಧಿಕಾರಿಗಳೂತಪ್ಪದಿನದನು
¹³.....

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ಆದೇ ದೇವಸ್ಥಾನದ ೨ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 2'.

¹ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಘ್ನದಯನಕವರನ ೧೩೨
²ವರನಸಂದವತ್ವವನನವತ್ವವನನವತ್ವ
³ದವತ್ವವನ ೧ ಬುಧವಾರದಲಿಗೀವತುನಂ
⁴ವರದೇವರವುಂಟನೂಯವೇವಂ ಗೆ
⁵ಬರದಯಲಸ್ತವನದದೀವಿಗೊಬ್ಬವುಂಟನು
⁶ಕೊಟ್ಟದವ್ಯೂವನಂ : ಯಾವನವಿಂಟನು

⁷ಗೋವತ್ವದೇವತ್ವದಯನಯನಿಲಯ
⁸ಯಿಂಧನವರನನನನನನನನನನನನನನನನ
⁹ಬೆನ್ನದೇವನಕೋಟಿಯಲ್ಲಿಕೊಪ್ಪದಿನದೇವ
¹⁰ಯಿಂಧನವರನನನನನನನನನನನನನನನನ
¹¹ಬೆನ್ನದೇವನಕೋಟಿಯಲ್ಲಿಕೊಪ್ಪದಿನದೇವ
¹²ಯಿಂಧನವರನನನನನನನನನನನನನನನನ

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ಆದೇ ದೇವಸ್ಥಾನದ ೩ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6' x 2'.

¹ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಘ್ನದಯನಕವರನ ೧೩೨
²ಸಂದವತ್ವವನನನನನನನನನನನನನನನನನ
³ದವತ್ವ... ಸುಂಕದೇವನನನನನನನನನನನನ
⁴ನಂದಾಡಿವಿಗೊಬ್ಬವುಂಟನು
⁵ದವತ್ವ ೧ ಸುಂಕದೇವನನನನನನನನನನನನ
⁶ಸ್ವಯಾಗಂ : ಆಕ್ಷರವಲಯ
⁷ದವನನನನನನನನನನನನನನನನನನನನನನ
⁸ಬರದೇವನನನನನನನನನನನನನನನನನನನನನನ

⁹ಬರದೇವನನನನನನನನನನನನನನನನನನನನನನ
¹⁰ವತ್ವದೇವನನನನನನನನನನನನನನನನನನನನನನ
¹¹ಯಿಂಧನವರನನನನನನನನನನನನನನನನನನನನನ
¹²ಗೋವತ್ವದೇವತ್ವದಯನಯನಿಲಯ
¹³ಬೆನ್ನದೇವನಕೋಟಿಯಲ್ಲಿಕೊಪ್ಪದಿನದೇವ
¹⁴ದವತ್ವದೇವನನನನನನನನನನನನನನನನನನನನನನ
¹⁵ದವತ್ವದೇವನನನನನನನನನನನನನನನನನನನನನನ
¹⁶.....

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ಆದೇ ದೇವಸ್ಥಾನದ ೪ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಘ್ನದಯನಕವರನ ೧೩೨
²ಗೋವತ್ವದೇವತ್ವದಯನಯನಿಲಯ
³ವತ್ವದೇವನನನನನನನನನನನನನನನನನನನನನನ
⁴ದವತ್ವದೇವನನನನನನನನನನನನನನನನನನನನನನ

⁵ಬರದೇವನನನನನನನನನನನನನನನನನನನನನನ
⁶ಕೊಟ್ಟದವ್ಯೂವನಂ : ಯಾವನವಿಂಟನು
⁷ಬರದೇವನನನನನನನನನನನನನನನನನನನನನನ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸರಗೂರ ದಾರಿಯಲ್ಲಿ ನೆಟ್ಟ ವೀರ ಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಪದ್ಯ.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಚಿಕ್ಕ ಉರವಿಯು.....
²ಬಂಟಿಯದೇನು... ಅಯ್ಯನಾ.....
³ಕೆಳೆಯದರೆಗೆಮಕ್ಕಳರ.... ಸ.....

⁴ರೇಜಪ್ಪತ
⁵ನ್ನಿಗರಂ

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ಅದೇ ಹೋಬಳಿ ಆಗತ್ತೂರು ಗ್ರಾಮದ ಮಧ್ಯೆ ಇರುವ ವೀರ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸ
²ಹತ್ತಿರಮತುಲಗತೂರ

³ಬಯರ.... ತ್ರಿಗ. ರಾಜನಾ .
⁴ಸ.....ಮುನಾ
 (ಮುಂದೆ ಸವಿರು ಹೋಗಿಲ್ಲ)

⁵ರಾಜ್ಯಂ ಸರಗೂರ
⁶..... ನನ್ನ ಕಲ್ಲೆ

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ಅದೇ ಗ್ರಾಮದ ಹೊಳೆಕೆರೆಯಲ್ಲಿ ಭೂಮಿಯೊಳಗೆ ಮುಚ್ಚಿ ಕೊಂಡಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 2' 10".

¹ವಿರೂಧಿವಿಕುತುಮಂವತ್ಸರದವಯಿಕವಿ
²ಕು ೧೦೮ | ಶ್ರೀಮಂನವಪಾಪಮಂಡ
³ಲೇಶ್ವರನಂಬಾಳತೆಂಬೆರಮೆಪಾಅರಸು
⁴ಗವೂ | ಕೋಟೆಯೋದೊಳಗಣ್ಣ | ಕಣಿ
⁵ಯನಾಡಿನೊಳಗಲುಪಗ. ಮಲಗತ್ತೂರು
⁶ನೊಂಬೊಳನಂಬೊಡವದೊಳೊಡವೊಳೊ
⁷ಗೊಡಗೊಡಗೊಳೊಟಿಯು | ಯಿವಕೆ
⁸ಅವನಾ. ನೊಬ್ಬನು ಅಳುವರಗೊಬ್ಬಾನುಮರತಂ
⁹ಕುಮಾರನಾಗಿಯೆರಿವಂತ
¹⁰ದುಕೊಂಡುಪರೆಯೊಳಯಿಕ್ಕಿ ವರಗಣಿ
¹¹ಮೋಳುನಂಬೊಡವರೆಯೊಳನಂಬೊಡವರದಣಿ

¹²ಅಮೃತಪದಿಗಳಗತ್ತೂರುಗ್ರಾಮದಲ್ಲಿಗೆ ೩೬
¹³ಅವಿರಿವುದೇವನಂಜಲುಗುಡಿನಂಬೊಳನಂ
¹⁴ಬೇಡವರುಮ. ಬವನುಕಟ್ಟಿ. ಅಲ್ಲಿಹಗೋಳಾರಣೆಂ
¹⁵ನವೀರಂನಂಬೊಡವದೊಳಗುಮುರಿಗಳಗತ್ತೂರು
¹⁶ನಲ್ಲಿಗೆ ೧೪ ಉಭಯಂಗೆ ೫೦ ವರುಪವರುಪಂಪ್ರಿಯ
¹⁷ಅಯಿವತಂವರಪನುಅನುಬಯಿಸಿಕೊಂಡುನುಬದ್ದಿವರು
 ಯಿವ
¹⁸ಕೈ ಆಳುವವರುಮಾರನಾಗಿಯೆರಿತಂದೆಲ್ಲವೆ
¹⁹ಅತ್ತು ಕಾಯಿಲ್ಲವನೊಂದಮವಕ್ಕ
²⁰ಮೋವ

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ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೇಗೂರು ಗ್ರಾಮದ ವೀರೇಗಾಡನ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು ಮೂಡಿನ್ನಲ್ಲಿ.

(ಬೇಗೂರು ಹೋಗಿಲ್ಲ)

¹ ಬ್ರಹ್ಮ
²ವಸ್ತುಪಾಪೋರಣೀ .
³ವರಂ. ಯುರಗಂಡ
⁴ಧಾರಂಗಳವುಳಿವೆ
⁵ರೇವಪ್ಪುಳಿವೆಮು .
⁶.. ಮಗಿಯಕಂಟಿಲ .
⁷ಮಕ್ಕಳುಕಟ್ಟಿಗೊಡವರಗಣಿ .

ಮಂಜಗ.

⁸ವಿಗುರ. .
⁹ದೂಗಿಕೊಟ್ಟ .
¹⁰ಗೋಮಲ .
¹¹ವತುಮೋನವು .
¹²ವತುಮೋನವು .
¹³ವತುಮಲ ವನಂ
¹⁴ವತುಮಲ ವನಂ

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ಅದೇ ಹೋಟೆಲ ಬೆಂಗಳೂರು ಗ್ರಾಮದ ರುದ್ರಪ್ಪನ ಮನೆಯಲ್ಲಿದ್ದ ಕಲ್ಲುತುಂಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 9" x 1' 6".

¹ಬಿಡುಗಡೆ.....

²ಕಡಲಮು.....

³ಪುನರುಜ್ಜೀವ.....

⁴ಕಡಿಮೆಗಟ್ಟಿದ.....

⁵ಯಾವಾಗಲೂ.....

⁶ಕಂ ೫೦ ಅಂತರದಲ್ಲಿದ್ದು..

⁷ಗೋಡೆಗಳಿರುವವುಗಳು

⁸ಯಾವಾಗಲೂ ೨೫ ೨೫

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ಅದೇ ಗ್ರಾಮದ ರುದ್ರಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 3'.

¹೨೫ 1 ನೇನಂದಿರುವವುಗಳು

²ಪ್ರಮಾಣದಿಂದಾಗಿರುವವುಗಳು

³ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁴ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁵ಯಾವಾಗಲೂ ೨೫ ೨೫

⁶ಯಾವಾಗಲೂ ೨೫ ೨೫

⁷ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁸ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁹ಕಡಲಮುಟ್ಟಿದವುಗಳು

¹⁰ಕಡಲಮುಟ್ಟಿದವುಗಳು

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ಅದೇ ಗ್ರಾಮದ ಹೋಟೆಲ ಬೀದಿ ಪಕ್ಕದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

¹೨೫ ೨೫ ೨೫ ೨೫

²ಕಡಲಮುಟ್ಟಿದವುಗಳು

³ಕಡಲಮುಟ್ಟಿದವುಗಳು

.....

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ಅದೇ ಹೋಟೆಲ ಬೆಂಗಳೂರು ಗ್ರಾಮದಲ್ಲಿ ವಜೀರ ಲಿಂಗಾಚಾರ ಹೋಟೆಲಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 6".

¹೨೫ ೨೫ ೨೫ ೨೫

²ಕಡಲಮುಟ್ಟಿದವುಗಳು

³ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁴ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁵ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁶ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁷ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁸ಕಡಲಮುಟ್ಟಿದವುಗಳು

⁹ಕಡಲಮುಟ್ಟಿದವುಗಳು

¹⁰ಕಡಲಮುಟ್ಟಿದವುಗಳು

¹¹ಕಡಲಮುಟ್ಟಿದವುಗಳು

¹²ಕಡಲಮುಟ್ಟಿದವುಗಳು

¹³ಕಡಲಮುಟ್ಟಿದವುಗಳು

¹⁴ಕಡಲಮುಟ್ಟಿದವುಗಳು

¹⁵ಕಡಲಮುಟ್ಟಿದವುಗಳು

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ಅದೇ ಹೋಬಳಿ ಮಗ್ಗ ಗ್ರಾಮದಲ್ಲಿ ವಸಾಹತುಗಳಿರುವ ಪಟ್ಟಿ ಮಹಡೆ ನೆಟ್ಟ ವೀರಕಣ್ಣಿನಲ್ಲಿ.

| | | |
|------------------------|---------------------|----------------------|
| ¹ ಸ್ವಸ್ತಿಜಯ | ⁴ ಸುಖಲಯ | ⁷ ಅಂಕಲೋಕ |
| ² ಸಂವತ್ಸರ | ⁵ ದಿಗಂಧನ | ⁸ ...ದಮೋದ |
| ³ ದರ್ಶನ | ⁶ ಮಗದೇವ | |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಲಕ್ಷ್ಮೀನಾರಾಯಣನವರ ದೊಂಬದಲ್ಲಿರುವ ವೀರಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 3'.

| | | |
|----------------------------|--------------------------|----------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀಮ | ¹² ದೊಂಬದರಕೊಣ | ²⁵ ಚ್ಚಲದ ಚಾಲು |
| ² ತುಸುಮಂಜ | ¹³ ಕೂಡಿದಾಯ | ²⁶ ದರಲೋಕ |
| ³ ಫಲ ವಿಲಾಸ | ¹⁴ ಬನ್ನದಮಗ್ಗಯ | ²⁷ ಎಮ್ಮಾಯನು |
| ⁴ ಚನಂವತ್ಸರಂ | ¹⁵ ಮಲ್ಲಪ್ಪಯ್ಯ | ²⁸ ನಿಜದರನ್ನ ಕೊಣ |
| ⁵ ರವಿಯುಳ್ಳರಸ | ¹⁶ ಮೃಗಾಪುರಾಣ | ²⁹ ನಿಜಯುಳ್ಳವನು |
| ⁶ ನಾಡರಾಜಾಧಿಪತಿ | ¹⁷ ಗುಣಿಯದಗ್ಗಿ | ³⁰ ನಾಡುಗಟ್ಟಿ |
| ⁷ ಬಿಜ್ಜುನಾಡು | ¹⁸ ಕೊಡುಮಾಡು | ³¹ ಕೊಡುಮಾಡು |
| ⁸ ಕಿವುನುಮ | ¹⁹ ಕೊಡುಮಾಡು | ³² ಕೊಡುಮಾಡು |
| ⁹ ಕೊಡುಮಾಡು | ²⁰ ಕೊಡುಮಾಡು | ³³ ಕೊಡುಮಾಡು |
| ¹⁰ ಗಾಳಿಗೊಡುಮಾಡು | ²¹ ಕೊಡುಮಾಡು | ³⁴ ಕೊಡುಮಾಡು |
| ¹¹ ಕೊಡುಮಾಡು | ²² ಕೊಡುಮಾಡು | ³⁵ ಕೊಡುಮಾಡು |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಎರಕುರೆಯಿಂದಿ ಬಾಹ್ಯದ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 2'.

| | |
|------------------------------|-------------------------------|
| ¹ ಪ್ರೀತಿಯನು | ¹² ವತ್ಸರದವಯೋಗ |
| ² ಬಾಹ್ಯದ ದೇವಸ್ಥಾನ | ¹³ ನಾಡುಗಳಿಗೊಡುಮಾಡು |
| ³ ರಾಂಭನು | ¹⁴ ಬನ್ನದಮಗ್ಗಯ |
| ⁴ ಭವೇಸ್ವಸ್ತಿ | ¹⁵ ಬನ್ನದಮಗ್ಗಯ |
| ⁵ ಶ್ರೀಪ್ರಸಾದ್ವಿಜಯ | ¹⁶ ಬನ್ನದಮಗ್ಗಯ |
| ⁶ ಬಾಹ್ಯದ ದೇವಸ್ಥಾನ | ¹⁷ ಬನ್ನದಮಗ್ಗಯ |
| ⁷ ನಾಡುಮಾಡು | ¹⁸ ಬನ್ನದಮಗ್ಗಯ |
| ⁸ ಬಾಹ್ಯದ ದೇವಸ್ಥಾನ | ¹⁹ ಬನ್ನದಮಗ್ಗಯ |
| ⁹ ನಾಡುಮಾಡು | ²⁰ ಬನ್ನದಮಗ್ಗಯ |
| ¹⁰ ನಾಡುಮಾಡು | ²¹ ಬನ್ನದಮಗ್ಗಯ |
| ¹¹ ನಾಡುಮಾಡು | ²² ಬನ್ನದಮಗ್ಗಯ |

23 ದತ್ತಿ ಭಹುಭವಂಸುಧಾಭುಕ್ತಿ

ಹಂಭಾಗ.

24 ರಾಜಭಸರರಾಧಿಭಯಸ್ಯ

25 ಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತ

26 ಸ್ಯತಧಾಭಲಂ | ಸ್ಯದತ್ತದಪರದತ್ತಂ

27 ವಾಯೋಪರೇತವಸುಂಧರಃಶ

28 ಪ್ಲಿಚ್ಛುರೂಪಸಪ್ರಾಣಿವಿವ್ಯಾ

29 ಯಾಜ್ಞಾಯತೇತ್ರಿಮಿಗಂ

30 ಗಿಯತಡಿಮಲಿಗೋವಕೇಂಡಮಾಪ

31 ಕ್ಷ ಜೋಪರುಗೋದಾವೇಲಿತಂದಯ

32 ಕೇಂಡಮಾಪಕ್ಕೆ ಜೋಪರುವಾರಣಾ

33 ಸುಮತಡಿಯಲಿತಂಮುಗುರು

34 ವಕೇಂಡಮಾಪಕ್ಕೆ ಜೋಪರು

35 ಯಾಕತ್ತೆಯಿತ್ತಿರುವರು

36 ಯಿವಕೇತುವ

37 ವರುನಾಯುತಿದ

38 ವರು

75

ಅದೇ ಹೋಬಳಿ ಮಳಲಿದಾಖಲೆ ನೋಮೋದೇವರ ಹುಂಡಿ ನೋಮೋಪ್ಪರ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

1 ಬಿಡೋತೇತ್ರಿಕ್ರೀಡಾಸ್ತಾಳಂಗಿತೋರಸ್ಥ...

2 ಕದಂಬವಂಗೋದ್ಭವಗೊಳಾಂಭನ...

3 ಟವ್ವ ಬಿಡುಕಟ್ಟೆರವಸ್ಯತ್ಯ...

76

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

1 ವಿರೋಧನವತ್ಸರ

2 ದಸ್ಯವಣಸು ೫ ಉಮರ

3 ಸೂರೂರನ್ನ

4 ಯುವನವಸದವಿರಬ

5 ದ್ರವೀವರಿಗಿಟ್ಟ

6 ಬಿಡಿಮಿಕಂ ೧೦೦

77

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಎದುರಿಗೆ ನಟ್ಟ ವಿರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಕ್ರೀಮತುಕುಗಿಬಿಯಲ್ಲಾ ದೋ

2 ರವಣಾ

3 ಕಟೂಕಾ

4 ಳಗದಲಿ

5 ಬಿಡುಕಟ್ಟು

6 ವದವವನ್ನೊಲಿ

7. ಬಿಡುಕಟ್ಟು

8 ಗಮಲಮುಂದೆ

9 ಕೋವ್ವಿನಿರ್ಬಿಡು

10 ರಾಮಕದಂಬಕಂ

11 ಬಿಡುಕಟ್ಟು

12 ಲ್ಲಾ ವವವವವು

13 ಮುಗಿಲಮುಂದೆ

14 ಜಗುರವಮುನ್ನಾ ಹೀರವಿಜಯನಾರಾಯಣ್ಣಾ ರಾಜೇಯರ
ರೂಢಿಗಳನ್ನಾ

15 ರಮು

16 ಸೈವಣ

17 ಯುಗಾಂ

18 ದುಮು

19 ರಾಜಯ

20 ಜಳ್ಳಾ ಬಾಂ

21 ಯಾ

22 ಮುಂದೆ

23 ಮುಕ್ತಗಾರಯಾ... ರಾಜಪುರಮಗಳ | ...ಗದಾ
ನಾವೇವಿವಿ

24. ಇದ. ದ್ವಿಪದ್ವಿಪದ್ವಿ

78

ಅದೇ ಹೋಬಳಿ ನೋಗ್ಗು ಗ್ರಾಮದ ಮಾರೀ ಗುಡಿಯ ಬಳಿ ನೆಟ್ಟ ಕಡ್ಡಿನಲ್ಲಿ.

ಶ್ರಮಣ 4' x 2' 6".

¹ ಶ್ರೀಸ್ವಸ್ತಿ ಅದ್ವೈತದೈವಕೋಶದಿಂದ

² ಚರೋದನಕವರುಷ ಉಚಿತವೆಂಬುದು ಸಂಪದಕವ

³ ಅಸ್ತಮಿ ದಸು ಉಚಿತವೆಂಬುದು ಹಾರಾಡುಕೊಡುವುದು

⁴ ಸ್ವರವೇದಿನೀಮಿಸರಗಂಧಕಾರಿಸಂಕುಪ್ರೀತಿವೀರಕೃಷ್ಣರಾಯ

⁵ ಪ್ರಭಾಸಾರವನವಸ್ತದ್ವೈತವರುಷದಮಾಹು

⁶ ತನಕ ಸಲುವೆಂದೇ ಬಿಡುವುದು ವೇದಗಣಬಿಯನು

⁷ ಚಸ್ತವದೋಗವೇಯಾಗ್ರಾಮವದುಕೃಷ್ಣರಾಮಮ

⁸ ಹಾರಾಯಿರ್ದವ್ಯವಾಗಲೆಂದುಬಿನವಪ್ಪದೈ

⁹ ನವರುಷದಕರೆಯಾರಾಮೇಶ್ವರರಿಗನೇ

¹⁰ ಭೋಗೇಕ್ಷೆ ಲಯವಾಗಿ ಕೊಟ್ಟವಾಗಿಯಾಗುವಕ್ಕೆ ಸಲ

¹¹ ವರುಷದಿಂದಲಿಹ ೧೨ ಆದಾಯಸಂಕಸಮಿ

¹² ದುಮೋದರವನಕಲಸ್ಯವೈತವನುಕೃಷ್ಣರಾಮ

¹³ ಸ್ವವಾಗಿ ಕೊಟ್ಟಾಗ್ರಾಮಯಾಗ್ರಾಮಕ್ಕೆ ರವ್ಯದವರು

¹⁴ ಅಕ್ಷಯಕವಿವಕ್ತವ್ಯವೇಂದಿಷ್ಟಿರ್ದವನು

¹⁵ ಪೂಜಾರಿರಾಗ್ಗೃಹ್ಯಂ ಬಿಡಿಸುವಂತನಂ

¹⁶ ಶಾನಕ್ಷಯಕವ್ಯವ್ಯಯಂಗೇಯದ್ದಿಗೋ

¹⁷ ಉಪ್ರಾಪ್ತಗುರುಕೊಡುವವಕ್ಕೆ ಬೋಧವರು

79

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನೋಲ ಕಂಬನಾಯಕನ ಮನೆ ಅಂಗಳದಲ್ಲಿ ಎನೇ ವೀರಕಟ್ಟು.

¹ ಸ್ವಸ್ತಿ ಸಕವರ್ಷಂ ೧೨೯೯ನೆಯವರ್ಷದವ್ಯವಸ್ಥದವ್ಯವಸ್ಥ

² ಮಾನವಸ್ಥಿತಿ ಇರವಿಡ್ಲವ್ಯವ್ಯವಸ್ಥದವ್ಯವಸ್ಥದವ್ಯವಸ್ಥ

³ ಪೋಲವಾಕ್ಯದ್ವೈತವಾಗ್ವೈತವಾಗ್ವೈತವಾಗ್ವೈತವಾಗ್ವೈತ

⁴ ಪರಮವೇದವೇದವೇದವೇದ

⁵ ಪೋಲವೇದವೇದವೇದವೇದವೇದ

⁶ ಯುಮಂಮುತಿ ಅಲಿವಾಗಳ

⁷ ಸೋಲವೇದವೇದವೇದವೇದವೇದ

⁸ ಗೋವದೈವಕವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

⁹ ಗೋವದೈವಕವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹⁰ ದುರನಾಯಕವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹¹ ಸುಮುತಿ ತುರುತುನವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹² ವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹³ ... ಸುತವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹⁴ ಕೃಷ್ಣವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೇ ವೀರಕಟ್ಟು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕ

² ವರವನಂದಲ

³ ದ್ವೈತವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

⁴ ರನವತ್ಸರವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

⁵ ಮಾವದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

⁶ ಬಿಯನವನವ

⁷ ಸಕುಲಾರವನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

⁸ ಉನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

⁹ ... ಕುಲಾರವನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹⁰ ... ಕುಲಾರವನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹¹ ... ಕುಲಾರವನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹² ಮಾವದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹³ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕ

¹⁴ ವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹⁵ ಗುಲಾರವನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹⁶ ... ಕುಲಾರವನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

¹⁷ ಸ್ವಸ್ತಿ

81

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೇ ವೀರಕಟ್ಟು.

¹ ಪ್ರಭವನವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

² ಕಾದಿವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

³ ದೇವಯಮಯವೇದವೇದವೇದವೇದವೇದವೇದವೇದವೇದ

82

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಪುಟ್ಟಸಾಮಿ ಮನೆಯ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 2" x 1' 6".

¹ಶ್ರೀಮತುಯ್ಯ
²ಭೀಮವೆಂಪದವನಕ
³ಭದ್ರವೆಂಪಯ್ಯನವರು

⁴ನಕೋಡಗಿಯದಕತುಮದರ
⁵ಗೋಮಂಸತಿ-ದತುನ

83

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಹೊಲೇರ ಹೊನ್ನಿನ ಮನೆಯ ಬಳಿ ವಿರಕಲ್ಲಿನಲ್ಲಿ.

¹ಕಾಳಾಯುಕ್ತ ಸಂವತ್ಸರ
²ದವಯಿಸಾಕನು ೫೮

³ಕಾದಿವರಿಬಯಿನವದಗಿಯೊಂಗಳ್ಳು
⁴ಸೂಳೆಪ್ಪನೊಂವಪ್ಪನ

84

ಅದೇ ಹೋಬಳಿ ನಿಲವಾಗಿರಿ ಗ್ರಾಮದ ಮಾದಿಗುಡಿಯ ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 2'.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಜಯ
²ಭೈರವಯವನಸಾಹಿಬಾ
³ವಿವನಸಕವರ್ಷ ೧೫೮೦ನೆಯವಿ
⁴ಕ್ರಮಸಂವತ್ಸರವಟ್ಟಿವರು ೧೦ ಚಂ
⁵೮೨ ೩ ಶ್ರೀಮಂನವರುಮಂಜರೇಸ್ವರ
⁶ಕ್ರಮದಯವಮಟ್ಟಿವರಿವರವರು
⁷ಹಗಿನಾಂಕವರುಮಂಜರೇಸ್ವರ

⁸ಗೀಕಳಯಲೂವಸ್ತುಗಳನಿಲವಾಗಿ
⁹ಬುಕಂವದಗಲವ್ಯವಗುವಕಮೇ
¹⁰ಮುಳ್ಳೇವಗುವಗುವವಲೂವಪ್ಪಭೋ
¹¹ಗವೇವನುಂವ್ಯವಂವಲಗುವಗುವಕೋಂ
¹²ಮುಳ್ಳೇವ್ಯವಗುವಗುವ ೨೦ ಹೊನವರು
¹³ಕ್ರಮವನುಖದರಿವರು ೨೨ ೨೨

85

ಅದೇ ಹೋಬಳಿ ಸೆರ್ಗ ಗ್ರಾಮದ ಮಧ್ಯೆ ದೇವಿನವರವ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 1'8".

¹ಬದವನು ನವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು
²ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು
³ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು
⁴ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು
⁵ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು
⁶ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು

¹⁰ನಿಲವದಮೈಸೂರುಮದವನುಬದವನುಬದವನು
¹¹... ಬದವನು ಬದವನು ಬದವನು ಬದವನು
¹²ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು ಬದವನು

- ¹³ ಪೂರ್ವಕವಾಗಿರುವಿಕ್ರಮ್ಯ ಪೂರ್ವಕವಾದಿಂದಯೀಕರಣಂ
¹⁴ ಸ್ವಪ್ರಕಾಶವಾಗಿದೆಯನದಮೌಖ್ಯವಾಗಿ...
¹⁵ ಸರ್ವಗ್ರಾಮವತುಸಿಮಯೋಗಗುಣನಿಧ್ಯಾಧಿಪತ್ಯ
¹⁶ ಘೋರಗುಣವಿವಾಧತೃಪ್ತವತ್ಯು...
¹⁷ ಸಲವಯಯಮು ಸುಖಗ್ರಾಮ
¹⁸ ದೇವದಾಸನ | ದಾನವನಮೋವಗರ್ವದಾಪ್ರೋದೇನ
¹⁹ ಮಲನವನಾತ್ಮಗವವಾ ಭೃತಿಬಾಲವಾತ್ಯುತದದಂ
 ಶ್ರೀಶ್ರೀಮಃ

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಹಳಗನ್ನಡಪಠ

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತಃಕವಮರಂ
² ಟ್ಟುಗೆ ವೈಕೃತಮೂವನಾರೂದ್ರಾದಿವಯಸ್ಸಿನಲ್ಲಿ
³ ಗವಿಟ್ಟು ವೈಕೃತವಿಟ್ಟು ಒಡಮಣಿ
⁴ ಆ ವಾರಗಾಸವನ್ನಂನ. ಗಂಧ್ಯಾರುಮಂನೂ ಸ್ವಭಾವದಾನ್ಯ ಒತೊಕ್ಕ
⁵ ಚಂದ್ರಾಕ್ಷರವಿಧ್ಯಾರೂಪನೆಯಿದೇವತೃಪ್ತವತ್ಯು ಒಡಮಣಿವಯಸ್ಸಿನ
⁶ ಕವಮರಕ್ಕುಗಟಗಂಟಾತದಂದಿಯಿವು ಸೂರ ನಾಟ್ಯ ಒಕ್ಕಗಲ್ಲ
⁷ ದ್ವಾರವಿಕ್ಕುಗಟವಕಮಗವೈದೇವಂಮದು ವಂದಕಂ

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ಅದೇ ಹೋಬಳಿ ವನಗುಡಿಲು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ನಿಲಕಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರ

ದೊಳಗೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪೂರ್ವದ ಹಳಗನ್ನಡಪಠ

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತಃಕವಮರಂ
² ಬ್ರಹ್ಮವೀರಾಪ್ಯಂಕೆಯೆವಡಿ
³ ರುನ್ಯಸ್ತಗರ್ವಿ ಜಿಯಮರಿಯಾದಿ
⁴ ಕೊಟ್ಟುನಸೇದಗವಿಟ್ಟುರೂಪದಾನಾತ್ಮೋನ
⁵ ಬ್ರಹ್ಮ ಮಹಾವತಕನಯ್ಯಾನ್
⁶ ಪ್ವೇನೀನಿವಾತೆಯೆವಕೊಳ್ಳಂ

ಹಿಂಭಾಗ

- ¹ ಅನ್ನಿ ನಾಕೆಯ್ಯನಕೊಳ್ಳ
² ದೇವಮಣ್ಣು ವಾನ್ದಾರವಿವಿ
³ ತ್ವನಮೌಖಾನಾತ್ಮೋನದವಾನ್ದಾ
⁴ ವಾರನಾಸಿಸಾಸವ್ಯಾರುಮಾನ್ಯಾನ್ದಾ
⁵ ಸೂರಕವಿರೆಯುಮಾನಕೊನ್ನೋನ
⁶ ಅಶ್ವಿನುಕ್ಕು ಬಳ್ಯ್ವಿ ಸ್ವಕೃಷ್ಣ
⁷ ಶಿವೈಲ ಪುಟ್ಟದೊಂದುಪೂರಗ

88

ಒದೇ ಗ್ರಾಮದ ಪೂರ್ವಬಾಗಿಲ ಅಡನೆಯ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದ ಕಲ್ಲಿನಲ್ಲಿ

(ವೆಂಚ್ಚಿಗ ಹೊಳಿದ)

- ¹ ರು
² ತ ಮನ್ಯ ರಮ
³ ಲಿಪ್ತಕೂರದೇವೇಂದನವಾದಾನ ಮಗುರುಟ್ಟುಡಾ
⁴ ದ್ವಾರವ ವೇನಂವಂಮವ್ವ ಮರವಾದಣಿ
⁵ ನಂವಂವೇವೇಂದನವಾದಾನಂವಂವೇವೇ

- ⁶ ನಾಣ್ಕೊಂದಿರದಾಯಿದಿಯಮುಗಂದಿರಲಿಪ್ತ
⁷ ಲಿಯಾಣ್ಣಿವಿ ಸಿದಲಗಂದತೆಯಮುದುವೇವಾಣ
⁸ ದಿಯಾರವೇಣಿಗವ್ವಲಿಗೋಗುಮ್ಪುರಿ
⁹ ಗತಮದವಾಗೆಕೊಟಿಯಪ್ಪ ಕೆಮುಂದೆನಿವನಾ
¹⁰ ವ ವೇನ

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ಹೆಗ್ಗಡದೇವನ ಕೋಟೆ ಹೋಬಳಿ ಬೇಚಿರಾಸ್ ಹೋರವಳ್ಳಿ ಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 2'.

¹ಶ್ರೀರಾಮಕೃಷ್ಣಸಂವತ್ಸರ
²ಬೃಹದ್ರಾಜಮುಂಜಿಯಂಜಿ
³...ಅಯನವರ...
⁴ನಾಯಕರ ಕೊಡಗಿನ...

⁵.....
⁶ದೊಡೆಯೋರಿಗೆ...ವನಾರ...
⁷.....

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ಅದೇ ಹೋಬಳಿ ಮುಟಕೆರೆ ಗ್ರಾಮದ ರಾಮದೇವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

¹ಶ್ರೀಮು
²ಶು
³ಮುಟಕೆರಾ[ವ್ರ]ದೇವರಿಗೆ
⁴ಮರಿಗನವಳಿಸುವನವನಟ್ಟ

⁵ಯಕೊಂತದನಯವದ್ಯಕಕೊ
⁶ಪ್ರಗದ್ದ
⁷ತವರಿಗೆ

91

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 2'.

¹ವಿಷುನಂವತ್ಸರದಸ್ರಾವ
²ಣಸುಂಜೋಸುಂಕದವಿ
³ಜಿಯಾ ನುಮುವಕಿಯಾ
⁴ವಾಣಾಧರೇವರಿಗೆಬಿಟ್ಟಸಂವತ್ಸರ
⁵ಮಗ್ಗಸುಂಕವೊಟ್ಟಿಸುಂಕಬವಾಜಿ

⁶ಅವಿಕವಸುಂಕಮಲ್ಲಿಗನವಯಾ
⁷ಣಂಜಿಯನವತ್ಸರದಾನ್ಯವಾಗಿದೆ
⁸ವರಅಂಗರಣಿಭೋಗಕ್ಕೆಬಿಟ್ಟ..
⁹ಅಧಮ್ಮಿವನನಿರವರು...
¹⁰...ತಡಿಬಿಡುವಿ..

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

92

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಜಿಳಾ ಸಾಹೇಬರ ಹೊಬದ್ದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 1' 3".

¹ಸುಟ್ಟಶ್ರೀ...ನಾಮಕ
²ಪು...ಬಿಮ್ಮಯ್ಯ
³ರಾಮೇಶ್ವರದೇವರಿಗೆ

⁴ಪಟ್ಟದ್ದಲಿಗು
⁵ಅಜಯಸಿರ
⁶ವನೇತಗಬಿಯಾ

⁷ಗದ್ದುಗುಳಿಸಾನಿ
⁸ದವಟ್ಟಿರ

93

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಬಪ್ಪನವಳ್ಳಿ ಸರಪದ್ದಿನಲ್ಲಿ ಮುನೇರಬಾಳ ಎಂಬುವನ ಹೊಬದ್ದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಭಾರವದ ದಳಗನ್ನದಕ್ಷರ.—ಪ್ರಮಾಣ 3' 6" x 2' 3".

¹ಸುಟ್ಟಶ್ರೀಧಾರಾದಿವ್ಯವಳ್ಳಿ...
²...ಭವೀರಾದ್ಯಕರವಕವ್ಯರನತೊಮ್ಮತ್ತಣಾನಿ...
³...ದಿಯರನವೊಬಿನಾಮಮಾಣಾನಾ...
⁴...ಅವಳದವಳಿಗವಿವಗ್ಗದ...
⁵...ವಿಮುಂಜೋತ್ತೇಗಿಯವಾಂವವಾಯಿ...

⁶...ಅವಿದಾಪೋರುಂಕೊಬ್ಬೊಸುಂಕೊವಗೂರವ...
⁷...ಗಾಸಾ[ಸು]ರಕವಿಲೆಮುಂಸಾನವ್ಯವಾ...
⁸...ಅವೊಕ್ಕುಲೂಳವಿವಿಮಕ್ಕಳವು...
⁹...ಪವ್ಯಗೆ!

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ಅದೇ ಹೋಬಳಿ ಮುಖವಾಗಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ವರಳಕಲ್ಲಿನಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಕವನ ೧೦೦೦ ವಿಶಾಖಾಧರವ

² ಬಿ ೫ ಪ್ರವಾಹನೀಲಗಿರಿ . ದರಗೋಬ . ನ

³ ಬಯಲನಾಡ್ಯಗಿಯುಲಿಪುರಗಿ

⁴ ಯಜುರ್ದೇವರವೇದ

⁵ ಯಜುರ್ದೇವ

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ಅದೇ ಗ್ರಾಮದ ಮಾರಿಗುಡಿ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಶ್ರವಣ 4' x 1' 6".

¹ ನಮಸ್ತುಂಗನ

² ಹೃದಯವೇದಾ

³ ಮರಳಾರವೇ | ತ್ರೈಲೋಕ್ಯವ

⁴ ಗದಾರಂಭಮೂಲ

⁵ ಸ್ವ[೦]ಭಾಯಸಂಧವೇ ||

⁶ ಸಂಸಂವತ್ಸರದವನಿ

⁷ ಸು ೧೦೦ ನರಸೋನಾ

⁸ ಯಜುರ್ದೇವರವೇದ

⁹ ಲಿಖಿತವಾದವು

¹⁰ ಬಿಕ್ಕಿರಿಸುವುದು

¹¹ ದೇವಗಿರಿವೇದಾ

¹² ಗಿಟ್ಟಿಪಯಿರ

¹³ ಗಿಟ್ಟಿಪಯಿರವ

¹⁴ ರಂಗೇಶ್ವರವೇದ

¹⁵ ಬ್ರಹ್ಮರೇಷೆ

¹⁶

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ಅದೇ ಹೋಬಳಿ ಗುಡಮಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಬಸವೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ೧ನೇ ಕಲ್ಲು.

ಶ್ರವಣ 4' x 2' 6".

¹ ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಕವನ ೧೦೦೦ ವಿಶಾಖಾಧರವ

² ಹೃದಯವೇದಾ

³ ಬಿ ೧೦೦ ಭವಸಂಕ್ರಾಂತಿಯಪ್ರಭವ

⁴ ಕಾಲದಲ್ಲಿಮಲ್ಲರಸಾಯನವಾಗಿದೆ

⁵ ಮಾರ್ಗಾಲಿಖಿತವಾದವು

⁶ ರೇಷೆವರಳಾರವೇದ

⁷ ವಯಲಿಪುರಾಣವಾಗಿದೆ

⁸ ಭವಸಂಕ್ರಾಂತಿಯಾಗಿದೆ

⁹ ಗ್ರಾಮಕ್ಕೆ ಸಂಬಂಧಿಸಿದುದು

¹⁰ ವಸುನೇವೇದಾಧರವೇದ

¹¹ ವಸುನೇವೇದಾಧರವೇದ

¹² ವಸುನೇವೇದಾಧರವೇದ

¹³ ವಸುನೇವೇದಾಧರವೇದ

¹⁴ ವಸುನೇವೇದಾಧರವೇದ

¹⁵ ವಸುನೇವೇದಾಧರವೇದ

¹⁶ ವಸುನೇವೇದಾಧರವೇದ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೨ನೇ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರಕವನ

² ದ ೧೦೦೦

³ ಮಿಂಗಳನವತ್ಸರ

⁴ ದೇವತಾಕವನ ೫೦೦ ಯಜುರ್ದೇವ

⁵ ನಾಯಕರುಮರಳೇಯನೇವೇದಾ

⁶ ರಮೇಶ್ವರವೇದಾಧರವೇದ

⁷ ರಮೇಶ್ವರವೇದಾಧರವೇದ

⁸ ರಮೇಶ್ವರವೇದಾಧರವೇದ

⁹ ರಮೇಶ್ವರವೇದಾಧರವೇದ

¹⁰ ರಮೇಶ್ವರವೇದಾಧರವೇದ

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ಅದೇ ಹೋಬಳಿ ಹುಣಸೇಕುಪ್ಪಿ ಗ್ರಾಮದ ಪೂರೀಗುಡಿಯ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 2' 6".

¹ ವಿಭವಸಂತತರ² ದಫಲಗೋಪನವನು³ ಬಿಂಬದೆಯವೇವರನು⁴ ತಿಪರನಯನಿಗೆ⁵ ಫೇದಕೊಡೆಯರು.....⁶ಯವಯಲುಗುಡನು.....ಬೋವ.....⁷ ಬಿಂಬರುಗಳಿಗೆಕೊಡ.....

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ಅದೇ ಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ.

ಎನೇ ತುಂಡು

¹ ನಮಾಣಿಕ್ಯಲಪ್ಪಭೋ.....² ಗುತ್ತಿಪ್ಪ ನಲಹಕ್ಕಿ³ ಉಪ್ಪಿವಿಗೆ ಉಮಂಣ್ಣಿ⁴ ಗಿ ಲಿರುಮವಾಗಿ ರಂಮಂ⁵ ಒಗೆ ಗಿ ಗಂಣ್ಣಿಂಗೆ ಗಿ ಮಂಜ⁶ ವಂಜುಳಿಗೆ ಉಮತರಿ⁷ ಗಂಜಿರುಮಾಳಿಗೆಅದಿ⁸ ಮಂಣ್ಣಿಂಗೆ.....⁹ಅತ್ತು

ಎನೇ ತುಂಡು.

¹⁰ ಉ.....¹¹ ಬಸಾಪ್ಪಳ¹² ತರುದೇವಂ¹³ ದುಪಗುತ್ತಿಂ¹⁴ ಇಂ ದೇವಣ್ಣಂ¹⁵ ಗಿಂ ದುಪವದೇವ¹⁶ಗಂಗೆ ಉಮಂ

ಎನೇ ದುಂಡು.

¹⁷ ನಿಧಿನಿಕ್ಷೇಪಪೂಜಾಪ್ರಾಣಿ.....¹⁸ ಸುವ್ಯಾಳಗಾಧಾರೆಯಪದವಿತ್ತಿಯೊ...¹⁹ ಅಪವನ್ನಂಗೆವಿತ್ತಿ ಗವರದಂಣ್ಣಂಗೆವಿತ್ತಿ ಗವೇಲೆ...²⁰ ಅಕಗಣ್ಣಂಗೆ ಗಿ ಅಪವನ್ನಂಗೆ ಗಿ ಅಲಾಳನಾಥಂ.....²¹ ಗಿ ಗಿ ಪರಿಕರವರದಣ್ಣಂಗೆ ಗಿ ಅಲಾಳನಾಥಂ.....²² ಗಿ ಗಿ ಅಪತಿಲಳಿಗೆಯರಿಗೆ ಗಿ
²³ಗೆ ಗಿ.....

ಎನೇ ತುಂಡು.

²⁴ಗರಂಣ್ಣಂಗೆ ಗಿ ಮದವಣ್ಣಂಗೆ ಗಿ ಉಮಂಣ್ಣಂಗೆ.....²⁵ಣ್ಣಂಗೆ ಗಿ ಮದವಣ್ಣಂಗೆ ಗಿ ಉಮಂಣ್ಣಂಗೆ ಗಿ ಅಯ್ಯವೇವಣ್ಣಂಗೆ.....²⁶ಅರಸೀಮಾಳಗಾಧಾರೆಯಪದವಿತ್ತಿಯೊ.....²⁷ಅಪವನ್ನಂಗೆವಿತ್ತಿ ಗವರದಂಣ್ಣಂಗೆವಿತ್ತಿ ಗವೇಲೆ.....²⁸ ಉಸಾವಿರವಿತ್ತಿಗಾರವಣ್ಣಂಗೆವಿತ್ತಿ ಗವೇಲೆ.....

(ಬೋವಾಳಿಗೆ ವಡವು ಬೋವಾಳಿಗೆ)

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ಅದೇ ಹೋಬಳಿ ಹುಣಸೇಕುಪ್ಪಿ ಗ್ರಾಮದ ಪೂರೀಗುಡಿಯ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 2'.

¹ ವಿಭವಸಂತತರ² ದಫಲಗೋಪನವನು³ ಬಿಂಬದೆಯವೇವರನು⁴ ಪ್ರಮಾಣ 3' 6" x 2'⁵ ದಫಲಗೋಪನವನು⁶ ಬಿಂಬದೆಯವೇವರನು⁷ ವಿಭವಸಂತತರವರನು⁸ ದಫಲಗೋಪನವನು⁹ ಬಿಂಬದೆಯವೇವರನು

ಬಲಪುರ್ವದಲ್ಲಿ.

17 ಪ್ರ.....
18

19 ಮಂಗಳ

20 ಶ್ರೀನಾ...

21 ದೂ....

22 ಪರನ ..

(ಮುಂದೆ 7 ಪಟ್ಟಿಗಳು ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಹೆಮ್ಮರಗಿಳ್ಳೆ ದ ಖಲೆ ವೆಡ್ಡರಪುಳ್ಳಕ್ಕೆ ದಕ್ಷಿಣ ಗಣಗಲೆಮರವ ಹೊಲವಲ್ಲಿರುವ ಕಟ್ಟನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 2' 4'.

1 ಸ್ತೂತ್ರಿ ಪ್ರೀಮತುತಂಕಣರಾಯಬಿ ರೆಡ್ಡ

2 ನಾಣ್ಣಯ್ಯ ರಕ್ಕೇರಗೋ(ಬಿರತುತುನಗಮಡಿ

3 ಗಿಬಿಟಿಅಂತರ || ೪೦೦೦೪೦೩ ವರಪಸಂಪನುಬಿ

4 ನುಸಂಪತ್ತರದಮೈಸುಬಿಳಿ ೪/ ಅಪ್ಪನಿ ಬೀ ಹೊತ

5 ನಕ್ಷತ್ರ ೧೪ ೪೪ನಿಂ ೨೪ ನೆ ೪೩ನಿಂ(೧ ೨೦ರು ೩)

6 ದ ೩೪ ೧೫|| ಪ್ರೀಮತುಸಮಸ್ತ ಪ್ರಸ್ತು ಸಹಿತಂ

7 ನಲ್ಲಾ ನುಜಕ್ರವತ್ತಿ ಯುಕೊರವಾಶ್ರವಾಚಕ್ರವ

8 ತ್ರಿಗೃಗೃಪಂನಿನಸತಿರಸಂ. ವಿವಸೆಪ್ಪರವ

9 ಜೀವಾಪನವರಸುಬಿಳಾಣಂನರಿಗನಿಂತಂಕ್ರವತ್ತಿ

10 ಪಾಪದೇವಿಧಾಚಕ್ರವತ್ತಿ ಗೃಪ್ರೀಮತುನೀಲಗಿರಿ

11 ಸುಧಾರಬಿರಮದಂಗಾಯ್ತ ರಮಕೃಗೋಬಿನಾತ

12 ನುಕಣಿಮುಲವ್ವ ವಮಿವತೊ ಪಿಮನುಸಯ್ಯ

13 ಮಾನ್ಯವಾಗಧಾರಪ್ರಾವ್ಯಕವಾಗವ್ಯ(ಲಯ್ನಿಕೊಟ

14 ನ.ಸನವಕ್ರಮುಪಪ್ಪರಪಪ್ಪಿಮೆಲುಪ್ಪಕ್ಕಪಿ

15 ಗಂಜೆಬಲಪೊ 1 ನಿಧಿನಿಜ್ಜೀವತಪ್ಪಗಪ್ಪಿ

16 ಅಕಸಂಕನೆ. ಸಿಂಧಾಯಪ್ಪುರ್ವಾಚಪ್ಪವ್ಯರ್ವಾಪಿ

17 ತಸವ್ಯವಾನ್ಯವಾಗಿಕೊಟ. ಆಗ್ರವರವಾಗೋ(ಪಿ.

18 ದಪ್ಪರವೆಂದುವರನಿಂತುರ.ಲೆಪಿಮುತಂವ್ಯಕ್ರ

19 ರುರುಳ್ಳಂನಲಿರವತ್ತೆ ಅಪ್ಪರುಯ್ಯವನಾ

20 ಗಿಳಿಗಿಬಿನ.ಸನವಂವ ಮಾಪ ೪/ ೪

21 ಪಕ್ಕ ತುಂಬವನಾಗೆ

22 ಯಾತಿಬಿರಗಿವಿರಿಯಕ್ಕೊಂ

23 ದೋವರವ್ವ ತಾಯಕ್ಕಿಯಾ

24 ದಿನಾ

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ಅದೇ ಹೋಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ದಾರವನ್ನದ ಕಟ್ಟನ ಮೇಲೆ

1 ಪುಷ್ಪನಾಥವಟ್ಟಂಗಯ

2 ದೋವರವಂಕರತೋವನವ

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ಅದೇ ಹೋಬಳಿ ಕೊಳಗಾಲ ಗ್ರಾಮದ ಮಾರಿಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಟ್ಟನಲ್ಲಿ.

ಪ್ರಮಾಣ ೮' 6" x 2'.

1 ಶ್ರೀರಾಮಧೀವಾಪೇವಗ್ಗಯ್ಯನಗೊ

2 ಓವಮಸುಬಿರವಂ ೯೩೫ನ

3 ಯುವಿವೋಟ್ಟಿ ವಸಂವತ್ತರವ

4 ಜೀವ್ಯವರವರಗೊತ್ತ ವಪ್ಪರವ್ವ..

5 ದ(ಅರಿವ್ಯವರವನ್ನವರಲಿ. ಮಂಭಗಿ

6 ಜೋಡ(ಯಾಅವರವಕ್ಕಯ್ಯ...

7 ಗಾಪಲತ್ತ ಮೋಗ್ರವಾಪ್ಪಣನವ

8 ಗೋವವ್ಯವಾಗೊ ದರಿಕ್ಕೋ

9 ಜಾವ್ವೊಗವೊಕ್ಕರವರವಪ್ಪ

10 ವ್ಯಗಮ್ಯಬಿಟ್ಟುಳೂವಿಲ್ಲಾಕ್ಕರವೂ

11 ನೂಬಾಪ್ಪಿಪ್ಪಂಕವವಯ್ಯ

12 ಕವಿಮಿರಲಪ್ಪಾ ಅಪ್ಪವ್ವನಿ..

13 ನಪ್ಪಾ ರಣಿವೆಗೊವನ್ನಯಾ

14 ಮಾವಿಟ್ಟುಮಾಪನೇ-ವವಾಳಿ

15 ವಿಯಂಕಾಪಿಮಾಂಕವಿರ

16 ಯುಂಜಾವಾಪಿವರವವ

17 ವ್ವರವಾಪತಕನಪ್ಪಂ ||

18 ಶುಭವ್ಯಕ್ತ.. ಸ್ವಸ್ತನುನಿಗದಾರಿ

19 ..ಯವ. ಸೂವವಾಪಿವಮ

20 ರಾಬಿಟ್ಟಿ ಫಾರಮವಿವಾಕೊಟ್ಟಿ

21 ..ಯವ.. ದೇವತೆ. ಸ

22 ದಿವ್ಯದ... ನವಾಳ

23 ..ಯವ.. ಮಾ ಸ್ವಪ್ಪಾ

24 ..ಯವ.. ಮಾ ಸ್ವಪ್ಪಾ

25 ..ಯವ.. ಮಾ ಸ್ವಪ್ಪಾ

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ಆವೇ ಹೋಬಳಿ ವಾರ್ಡ್‌ನಲ್ಲಿ ಗ್ರಾಮದ ಪಬ್ಲಿಕ್ ಅಬ್ಸರ್ವೇಶನ್ ಸಂಜೆಯ ಮನೆಯ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3' x 2' 2".

¹ಶ್ರೀಮತು

²ಗೋವಿಂದಪ್ಪೇಡೆಮಠಾಧಿಪತಿ

³ವೈಯ್ಯಾಂಗಾಪನಿ

⁴ಮಾಂಡೇಡೆನಿಮಠಾಧಿಪತಿ

⁵ವಕೀಲರಾಗಿದ್ದುಕೊಳ್ಳುವ

⁶ಪ್ರೇಮದತ್ತರಾಯರ

⁷ಪ್ರೇಮದತ್ತರಾಯರ

⁸ಮನವಾರ್ಡ್‌ನಲ್ಲಿ

⁹ದೀನೇಶ್‌ವರಯ್ಯರ

¹⁰ಮುಖ್ಯಮಂತ್ರಿಗಳ

¹¹ತೃತೀಯರ

¹²ಯ

¹³ಸುಮಾರ್ಡ್‌ನಲ್ಲಿ

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ಆವೇ ಹೋಬಳಿ ವಾರ್ಡ್‌ನಲ್ಲಿ ಗ್ರಾಮದ ಪಬ್ಲಿಕ್ ಅಬ್ಸರ್ವೇಶನ್ ಸಂಜೆಯ ಮನೆಯ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2' x 1'.

¹ಶ್ರೀ

²ವಿವಿಧ

³ವಿವಿಧ

⁴ವಿವಿಧ

⁵ವಿವಿಧ

⁶ವಿವಿಧ

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ಆವೇ ಹೋಬಳಿ ಕಟ್ಟಡದ ಮೇಲೆ ಹೋಬಳಿ ಗ್ರಾಮದ ಪಬ್ಲಿಕ್ ಅಬ್ಸರ್ವೇಶನ್ ಸಂಜೆಯ ಮನೆಯ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6 x 2

¹ಶ್ರೀಮದ್‌ವಿವಿಧ

²ಮಾಂಡೇಡೆನಿಮಠಾಧಿಪತಿ

³ವೈಯ್ಯಾಂಗಾಪನಿ

⁴ಮಾಂಡೇಡೆನಿಮಠಾಧಿಪತಿ

⁵ವಕೀಲರಾಗಿದ್ದುಕೊಳ್ಳುವ

⁶ಪ್ರೇಮದತ್ತರಾಯರ

⁷ಪ್ರೇಮದತ್ತರಾಯರ

⁸ಪ್ರೇಮದತ್ತರಾಯರ

⁹ಪ್ರೇಮದತ್ತರಾಯರ

¹⁰ಪ್ರೇಮದತ್ತರಾಯರ

¹¹ಪ್ರೇಮದತ್ತರಾಯರ

¹²ಪ್ರೇಮದತ್ತರಾಯರ

¹³ಪ್ರೇಮದತ್ತರಾಯರ

¹⁴ಪ್ರೇಮದತ್ತರಾಯರ

¹⁵ಪ್ರೇಮದತ್ತರಾಯರ

- ¹⁷ ತ್ರಯದವೇವರಾದವಡೆಯರವರಪುತ್ರರಾದಕೋರವರನಿವರುಗವುತವುಗೋತ್ರದಲಪಸ್ತಂಭಸೂತ್ರದ
- ¹⁸ ಯುಜಾಬ್ಯಾಬಾಧ್ಯಯಿಗವಾಪಕಾಟೂರಗವುರವಯುಗವಪುತ್ರರಾದರಘುಪತ್ನಿಯಿಗವಪುತ್ರರಾದದಟ್ಟಪ್ಪಯ
- ¹⁹ ಗೇಕೇರವಪುತ್ರವೆಯಿಗಾಮವನುನಿಧಿನಿಕ್ಷೇಪವಲಪಾಪಾಂಗಅಕ್ಷೀಣೀಲಗಾಮಿಘಸಾಧ್ಯಗಳೇವಲ
- ²⁰ ವ್ಯಭೀಗೇತೇದಸ್ಯಾಂವ್ಯುಗವನುಲಗುವೂತಿಲನುಭವಿಸಿಕೊಂಡುಬಹಿಯುಯುಧಾರಾವತ್ತವಾಗಿಕೊಟ್ಟವಾಗಿ
- ²¹ ಗವುತವುಗೋತ್ರದಲಪಸ್ತಂಭಸೂತ್ರದಯಾಜಾಬಾಧ್ಯಯಿಗವಾಪಕಾಟೂರಗವುರವಪುತ್ರಯುಗವಪುತ್ರರಾದ
- ²² ರಘುಪತ್ನಿಯಿಗವಪುತ್ರರಾದದಟ್ಟಪ್ಪಯಿಗೋತ್ರೇಪ್ಪಯಾಪನಸೂತ್ರದಯಾಜಾಬಾಧ್ಯಯಿಗವಾ
- ²³ ವ್ಯಸೂರದೇವರ. ಜವಡೆಯರವರವಪುತ್ರರಾದವೇವರಾದವಡೆಯರವರಪುತ್ರರಾದಕೋರವರನನರು
- ²⁴ ನಂನುಮತ್ತುಗಗಗವುನಾವ್ರಿತರಹಿತನಯಿದಾಸ್ಯಕುಂಠಲೋಕಾವಮ್ಪಿಯವಗಲಿಯಂನುನಾವುನವಮಸ್ತ್ರೀಪುತ್ರಗಾತಿ
- ²⁵ ದಾಯಾಧ್ಯಸಾವಂತಾನುಮತಿದಂಕೋರವಪುತ್ರವೆಯಿಗಾಮವನುನಿಧಿನಿಕ್ಷೇಪವಲಪಾಪಾಂಗಅಕ್ಷೀಣೀಲಗಾಮಿಘಸಾಧ್ಯಗಳೇವಲ
- ²⁶ ಬವೆವರಾದದಟ್ಟಪ್ಪಯನಯೋಗ್ಯವಾಗಿನೀವುನಿಮಪುತ್ರವತ್ತಪುತ್ರವರವಯುಗಲಿತಂವ್ರಾಕಸ್ತಾಯಿಗವಗನುಬ
- ²⁷ ದಿಂದಕುಭವಿಸಿಕೊಂಡುಬಹಿಯುಯುಧಾರಾವತ್ತವುಗೋತ್ರೇಪ್ಪಯಾಪನಸೂತ್ರದಯಾಜಾಬಾಧ್ಯಯಿಗವಾ
- ²⁸ ಜೋರಲ. ಅಪುತ್ರರಾದಸ್ಯಯಂವಗತಾದಿವ್ರದ್ವಾವನುಮಾ || ದಾನವಾಲಯೋರ್ಮೂರ್ಧ್ಯದಾಪಾಶ್ರೀಯೋನುಮಾಲಯಾ
- ²⁹ ಸಾಸ್ವರ್ಗಮಾವುಪ್ಪೇನಿವಾಲಾದಹಿತಂವದಂ || ಮದ್ಯಂಕುತಾದಮುಹಪತಿವಂಜ. ನ. ದೋರ್ಧಮಿವಾಸರತಮಾಪ್ತ
- ³⁰ ಲ್ಲವಮಗತಿತ್ತಾಮಧ್ಯಮಗದೇಶಿವಮಾಲನಮಾಚಂಠಿತವ್ವಾರಾಕಪ್ಪಯಮಮಗಿಸರಸಾವದಾನು || ೨೨
- ³¹ ಯಿಗಕೋರವಪುತ್ರವೆಯಿಗಾಮವನುನಿಧಿನಿಕ್ಷೇಪವಲಪಾಪಾಂಗಅಕ್ಷೀಣೀಲಗಾಮಿಘಸಾಧ್ಯಗಳೇವಲ
- ³² ಭಾಧಮಸ್ತುಮಂಗಳಮಾ ೨೨ ೨೨ ೨೨

ಪ್ರೀದೇವರಾಜ

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ಅದೇ ಜೋರಲ ಅಲನದಳ್ಳು ಗ್ರಾಮಕ್ಕೆ ಪಟ್ಟಿಮ ವ್ಯಾಸಗೌಡನ ಹೊಂದಲ್ಲದವ ಕಣ್ಣಿನಲ್ಲಿ.

- ¹ ಭಾಧಮಸ್ತು || ಕಲಿಸಾಪನಕಾಲ್
- ² ೧೫೨೦ನಂವತ್ತರವನನವಾಗನುಧಾರಣ
- ³ ಸಂವತ್ಸರಕಾರ್ತಿಕಶುಭ ೧೨೮೧ನೈಸಗರಕೋ
- ⁴ ರವಲರಗನವಲಪಾಪಾಂಗಅಕ್ಷೀಣೀಲಗಾಮಿಘಸಾಧ್ಯಗಳೇವಲ
- ⁵ ಪಟ್ಟಿಮಗನುಮತ್ತಮವತೆಂದ್ರವಮೆಕಟ್ಟೆಯುನೀಗಾತಿ
- ⁶ ಗೇಕೇರವನಿಧಿನಿಕ್ಷೇಪವಲಪಾಪಾಂಗಅಕ್ಷೀಣೀಲಗಾಮಿಘಸಾಧ್ಯಗಳೇವಲ
- ⁷ ಅಲನದವದ

- ⁸ ದ್ವಲಭೂಮಿಯನುಲ. ದಾನವರಗಿಕೊಟ್ಟಯಿಧೇವ
- ⁹ ಯಿಗಲವನುನಿನಪುತ್ರವುಗವಾದವಯಿಗಲಿತಂ
- ¹⁰ ದ್ರಾಕೃಕಸ್ತಾಯಿಗಲಿತಂವ್ರಾಕಸ್ತಾಯಿಗಲಿತಂ
- ¹¹ ದುಮಾಕೋಟ. ಲದನ ೨೨ ೨೨ ೨೨
- ¹² ಅಲನದ
- ¹³ ಭೂಮಿ

ಪ್ರೀದೇವರಾಜ

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ಅದೇ ಜೋರಲ ಕ್ಯಾತನದಳ್ಳಯ ಲಕ್ಷ್ಮೀಕಾಂತವೇನಸ್ಥಾನದ ರಂಗಮಂಟಪ ಕಂಠದ ಬುಡದಲ್ಲಿ.

ಪಟ್ಟಣ ಮುಖ

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಸಕನಕಾಲ * ಸಾವಿರವನಿವ
- ² ತಲವಲಮುಂದೆ ದಿವಸದವದ
- ³ ೧೨೫೨ರಕೇಕದಕೇಲೋಂಕವಿವಾಲದ
- ⁴ ವಾಕೇಯಕೇತನವಯವನಿಗವಲಿವ
- ⁵ ದ್ವವಂವೇವಲದನುನಿಧಿನಿಕ್ಷೇಪವಲಪಾಪಾಂಗಅಕ್ಷೀಣೀಲಗಾಮಿಘಸಾಧ್ಯಗಳೇವಲ

- ⁶ ಬಿಸವಲಿತವನಗಲೂಮಿಸಕಗೋಪನುಲ
- ⁷ ಪುಮಾಕಾರವೇವನುನಿನಪುತ್ರವುಗವಾದವಯಿಗಲಿತಂ
- ⁸ ದವದನುನಿನಪುತ್ರವುಗವಾದವಯಿಗಲಿತಂ
- ⁹ ಲ. ಕನೂವಯವತ್ತವುಗವಾದವಯಿಗಲಿತಂ
- ¹⁰ ಪುಮಾಕಾರವೇವನುನಿನಪುತ್ರವುಗವಾದವಯಿಗಲಿತಂ
- ¹¹ ಪುಮಾಕಾರವೇವನುನಿನಪುತ್ರವುಗವಾದವಯಿಗಲಿತಂ

- 12 ಪನೂಟಿದೇವನವುಗಚೊಕಂಣ್ಣಿ ಜೇಯಗೌಡನವು
 13 ಗಲಂಕಪಚೊಯ್ನಗೊಂಡವುಗದೇವಂಣ್ಣಿನೊ
 14 ಗದನವುಸ್ತಪ್ರಭುಸಕಲರೊಕ್ಕೂಡಿ
 ಪೂರ್ವ ಮುಖ
 15 ಪನೂಟಿದೇವನವುಗಚೊಕಂಣ್ಣಿ

- 16 ದೇವಂಗೊಯ್ನಸ್ತನವನುಧಾರಾಪೂರ್ವಮು
 17 ದಿಕೊಟ್ಟುಶ್ರೀಕಾರಿಯಮನದನಿದರುಮಂ
 18 ಗಳಮುಖ
 (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

122

ಅದೇ ದೋಖು ಬೇಕರಾ ದೊಡ್ಡ ಕೆರೆಯೂರು ಮಾರಿಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2 6' x 2 3.

- 1 ಶ್ರೀವಿಕ್ರಂಸಂವತ್ಸರದಲಿಖಾಳು ೧೧ || ಸ್ವಸ್ತಿ ಶ್ರೀಮದುಕೇರೆಯೂ
 2 ರಚಂದ್ರನಾತಸ್ವಾಮಿಗಳಿಗಿತ್ತಪ್ರಸಾದವೆಂಬದಿ
 3 ಸಕಲೋಪಕಾರನವತ್ತಮುನೇಂದೆ ಹರಹೊದ್ದೆಯರನು
 4 ನಮಃ, ಪೂರ್ವ ಪಶ್ಚಿಮದಿವಿಗಿಡುಪುಕ್ಕೇ ಕೊಟ್ಟಿದ್ದು
 5 ಲದೇವಂಗಿಬೇಡಿಬಂದುಅದನಾ ರೆಗುಕೊಂಡು
 6 ಅದಕ್ಕೆ ಪ್ರಿಯಾಗುಲಕೊಳಗಲಿಂಬಲಿಗಿ ೧ ಕಾಣು 6೧
 7 ನುಂಕ 6೪ ಹಾಗೆಅಧಿಕವನುಬಂದೆ 6೧ ಉಭ
 8 ಯು ಗಂ || ೧ | ವನದೇವರವಿಗಿಡುಪುಕ್ಕೇ ಕೊಟ್ಟಿ
 9 ವಾಗಿಯಿರುವನುಅದನುನೋವ್ವನಳಿಗಲಿಂಬಲಿಗಿ
 10 ಹಾಗೆಅಯಿಗೊಳವಧಿವನುಕ ಧಿ ೪
 11 ನನವೊಡಿದವನುಅಂವ್ವನಳಿಗಲಿಂಬಲಿಗಿ
 12 ದನುಪಕ್ಕೆ ಬೋದನು

123

ಅದೇ ದೋಖು ಕೊತ್ತ ಗಾಲದ ಪಂಚುಕೊಟಿಯಲ್ಲಿ ಪಟೇಲ ಬನವೇಗೌಡನ ಹೊಲದಲ್ಲರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 ೬ x 6'

1. ರವಿವಿದ್ಯಾಪೀಠದೊಡ್ಡರವನುನಿಗಿ . ರವಿಗಂಠಲಿಂಬಲಿಗಿ ೧ ಅಂತುಗದ್ದೆ ೨ ಕ
 2 ವದನುಪದ್ದಿ ೨೦೦೦೦೦೦ ಯುಕೊಳವೆಂಬದಿಗಿಡುಪುಕ ೬೦೦ ಬನದಿರು
 3 ಓದಗದೊಳ ೨೦೦ ಅಂತುಪದ್ದಿ ೨೦೦೦೦೦೦೦೦೦೦ ೧೨೨೦ ಅಂತುಪದ್ದಿ
 4 ಪಟ್ಟಿಕ್ಕು ೫ ಬ್ರಹ್ಮವಿಂಕಿಯನುಪದ್ದಿಗಿಡುಪುಕ ವಾಕವಾಗಿದ್ದಿರುತ್ತ
 5 ಮುಗುಂ ಶ್ರೀ ಶ್ರೀ

ಪುಣ್ಯಸ್ಥಳ ವಾಲ್ಮೀಕಿ.

1

ಕೆಳಜೀವಿ ಜೋಳು ಕನ್ನಡಿಮಾಲಾಡಿ ಗ್ರಾಮ ಪೊಳೆಯ ಕಡಲಕ್ಕಿರುವ ಮುಖಮಂಟಪದ
ಬಳಗದ ಗೋಡೆಯ ಕಟ್ಟಿವೆ

1 ಸಮಸ್ತು : ಸ್ವಲ್ಪೋಪಮಾಪ್ತುಃ ಸಮಾಧಿವಿವರಣಾಂ
 2 ಉಪಮಾಪ್ತುಃ ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ - ಉ
 3 ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ
 4 ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ
 5 ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ
 6 ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ ಸಮಾಧಿವಿವರಣಾಂ

2

ಅದೇ ಗ್ರಾಂತ್ಯ ವರ್ಷದ ನಾಲ್ಕನೇ ಸ್ವರ್ಣೋತ್ಸವದ ಬಳಿ ಬದ್ಲಿಯುವ ಕಂಠವಲ್ಲ.

ಪ್ರಮಾಣ 5 4

1. (ವಾತವಾಪ್ರಗಮ್ನ
 2. ಪರೋಲಂಕಾರವಾಚ್ಯವುಳ್ಳವನು ಪಪ್ಪನವನು
 3. ಪೇನಾಪ್ರಾಣವುಳ್ಳವನು ಪಪ್ಪನವನು
 4. ಪಪ್ಪನವನು ಪಪ್ಪನವನು
 5. ಪಪ್ಪನವನು ಪಪ್ಪನವನು
 6. ಪಪ್ಪನವನು ಪಪ್ಪನವನು
 7. ಪಪ್ಪನವನು ಪಪ್ಪನವನು
 8. ಪಪ್ಪನವನು ಪಪ್ಪನವನು
 9. ಪಪ್ಪನವನು ಪಪ್ಪನವನು
 10. ಪಪ್ಪನವನು ಪಪ್ಪನವನು
 11. ಪಪ್ಪನವನು ಪಪ್ಪನವನು

[illegible]

3

ಅದೇ ಹೊರತು ಕೆಲವು ಗ್ರಾಮ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳವಾಡಿಯ ಕಣ್ಣಿನಮೇಲೆ

[illegible]

4

ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನ ಕಡ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿಶ್ವಾಮಿಮಹಾ

|

²ದಿವ್ಯಲಕ್ಷ್ಮೀಮಹಾ

|

³ದಶನಿಕಂಬ

5

ಅದೇ ಹೋಬಳಿ ಕಿರಿಸೊಡ್ಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದಿಗ್ವಿವಾಸಯ್ಯಂಗಾರ್ಯ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 1' 3".

¹ವಿಷ್ಣುನಾಥ

|

²ಗದ್ದೆಮಂಗಳ²ರವಿವರಿಯ⁴ಮಹಾದೇವ

6

ಅದೇ ಹೋಬಳಿ ಮರದೂರು ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ಗಾಳದ ಮೇಲೆ.

ನಾಗವಾಹನ.

¹ಗ. ಕ. . .

|

²ಕಡೆಮದನ್ಮಯ

|

³ಧರ್ಮ². . .ಯನವಾಗ⁴ಮಾಡಿಬಾಳದ

7

ಅದೇ ಗ್ರಾಮದ ವೇಣುಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಪೂರ್ವಭಾಗದ ತೊಲೆಯ ಕಡ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀಗೋಪಿನಾಥದೇವಗಂಧಗೋಟೀಶ್ವರಸಾಮಿನಾಥಸ್ವಾಮಿಮಹಾದೇವಸ್ವಾಮಿಮಹಾದೇವ

8

ಅದೇ ಹೋಬಳಿ ಮೂಕನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ನಂನಿಹದವಸ್ಥಾನದ ಎಡಗಡೆ ಬಾಗಿಲ ಚೌಕಟ್ಟಿನಲ್ಲಿ.

¹ಕಾಲಿಮಹನ

|

²ಗಂ. ೧೭೫೪

|

³ವಜ್ರಯವರ²ಕವರ್ವಂ⁴ಶ್ರೀಕೃಷ್ಣರಾಜ⁵ಧರ್ಮ

9

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನಲ್ಲಿ.

¹ಯಶಸ್ವಿ

|

²ನವರತನುಜ

|

³ಸುಖಯ್ಯನ²ನಾರಾಯಣಯ್ಯ⁴ಯ || ವೆಂಕಟ⁵ಕೇವ

10

ಅದೇ ಗ್ರಾಮದ ಅಂಜನೇಯದೇವಸ್ಥಾನದ ಗೋಡೆ ಮೇಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' × 3'.

¹ಸ್ವಸ್ತಿಶ್ವಾಮೀಶ್ವರೋಳದೇವ

|

²ಪ್ರಸಾದದನ್ವಿತ. . .ಮನೋಹರವರಪ್ಪನಾಥ²ಯಾಣ್ಣು ಬಂಧತ್ತಿ ವರಾಹವರವರ⁴ಶ್ರೀನರಸಿಂಹಸ್ವಾಮಿರಾಜರಾಜೇಶ್ವರೋಳದೇವ

5 ಚಲವು ರಾಮ ಗಣಿಯಂತೆವು
6 ನೆ ವರುಮುಕೆ ಕ್ರಿಯಾವುಕೆ ಕ್ರಿಯಾವು
7 ಸತ್ತವಳುನು ಧರ್ಮವು
8 ಲಿಮವುನವುಕೆ ಕ್ರಿಯಾವು
9 ಲಿ ಕ್ರಿಯಾವುನವುಕೆ ಕ್ರಿಯಾವು
10 ನ ಕ್ರಿಯಾವುನವುಕೆ ಕ್ರಿಯಾವು

11 ದುಬ್ಬು ಸುಕವುನವು ಕ್ರಿಯಾವು
12 ದುಬ್ಬು ಸುಕವುನವು ಕ್ರಿಯಾವು
13 ದುಬ್ಬು ಸುಕವುನವು ಕ್ರಿಯಾವು
14 ದುಬ್ಬು ಸುಕವುನವು ಕ್ರಿಯಾವು
15 ದುಬ್ಬು ಸುಕವುನವು ಕ್ರಿಯಾವು
16 ದುಬ್ಬು ಸುಕವುನವು ಕ್ರಿಯಾವು

11

ಅವೇ ದೇವತಾನಕ್ಕೆ ಪೂರ್ವಕವುನಲ್ಲಿ ಅನೇ ಕನ್ನಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 6" x 3 1"

ಮುಖಗ

(ಮೇಲ್ಭಾಗ ಹೂಗವು)

1 ಕಟ್ಟು ವ
2 ಕಟ್ಟು ವ
3 ಕಟ್ಟು ವ
4 ಕಟ್ಟು ವ
5 ಕಟ್ಟು ವ
6 ಕಟ್ಟು ವ
7 ಕಟ್ಟು ವ
8 ಕಟ್ಟು ವ
9 ಕಟ್ಟು ವ
10 ಕಟ್ಟು ವ

ಹೂಗ

11 ಕಟ್ಟು ವ
12 ಕಟ್ಟು ವ
13 ಕಟ್ಟು ವ
14 ಕಟ್ಟು ವ
15 ಕಟ್ಟು ವ
16 ಕಟ್ಟು ವ
17 ಕಟ್ಟು ವ
18 ಕಟ್ಟು ವ
19 ಕಟ್ಟು ವ
20 ಕಟ್ಟು ವ

12

ಅವೇ ದೇವತಾನಕ್ಕೆ ಪೂರ್ವಕವುನಲ್ಲಿ ಅನೇ ಕನ್ನಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 x 1 4"

5 ಕಟ್ಟು ವ
6 ಕಟ್ಟು ವ
7 ಕಟ್ಟು ವ
8 ಕಟ್ಟು ವ

9 ಕಟ್ಟು ವ
10 ಕಟ್ಟು ವ
11 ಕಟ್ಟು ವ
12 ಕಟ್ಟು ವ

13

ಅವೇ ದೇವತಾನಕ್ಕೆ ಪೂರ್ವಕವುನಲ್ಲಿ ಅನೇ ಕನ್ನಿನಲ್ಲಿ

1 ಕಟ್ಟು ವ
2 ಕಟ್ಟು ವ
3 ಕಟ್ಟು ವ
4 ಕಟ್ಟು ವ
5 ಕಟ್ಟು ವ

6 ಕಟ್ಟು ವ
7 ಕಟ್ಟು ವ
8 ಕಟ್ಟು ವ
9 ಕಟ್ಟು ವ
10 ಕಟ್ಟು ವ

14

ಒದೇ ಹೋಬಳಿ ಹೊನ್ನೇನಹಳ್ಳಿ ಒಸ್ತಗುಡಿಯ ಬಾಗಲ ಎಡಭಾಗದಲ್ಲಿ

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲನವೇನೆಯಾಗುವ

² ಸ್ವಕಗಾಢ್ಯ ಕೊಂಡಕುಂದಾನ್ಯಯವನೋಗಿ

³ ಯುಗಿಯಾ ಬಾಹುಬಲಿಮಾಲಾರದೇ

⁴ ವರಪ್ರಿಯಗಿಪ್ಪರುಮಪ್ಪಶ್ರೀಪದ್ಮೇಂದಿಭಟ್ಟ

⁵ ರಕದೇವರುಕವರ್ಷ ೧೦೦೫ ರುಭ

⁶ ಪೃತುಸಂವತ್ಸರದಂದುಹೂ ನೆಯುವಾಯಿಬ

⁷ ಸದುಗಂಧಗುನಿಯುಗದ್ಯಾಂಪ

⁸ ದಿನಪ್ಪನೂ ಕೊಟ್ಟಪೂಜಿಸಿದರು * ಬ.ಪು

⁹ ಬಲಿದೇವರೂಪರಿಸ್ಸದಿವರ ೧೦೦೫

¹⁰ ದರು * ಮಂಗಳಮಹಾಶ್ರಾದವನವರ

¹¹ ರುನರಕಕ್ಕೆ ಹೋದರು ||

15

ಪೆರಿಯಾಪಟ್ಟದ ಹೋಬಳಿ ಪೆರಿಯಾಪಟ್ಟದ ಚೆನ್ನಿಗರಾಯ ಬೇವಸ್ಥಾನದ ಚೌಕದಲ್ಲಿನ ಕಲ್ಲಿಮೇಲೆ.

¹ ರುವಮಸ್ತು | ನಮಸ್ತು

² ಗಿರಿರಟ್ಟವಿಜಂ

³ ಪ್ರಭಾಮರಬಾರವೇ

⁴ ಪ್ರಭೂದೇವನಗಾರಂ

⁵ ದಮೂಲಸ್ತುಭಾ

⁶ ಯಾಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ

⁷ ವಿಜಯಪುರಯಾಣ

⁸ ವಿಜಯನಗರಗಿರಿ

⁹ ನಮಕವ್ಯಾಧಾರಿ ವ

¹⁰ ಶ್ವರವಲ್ಪಾಡುಗು

¹¹ ರುಬಗೂಮವಂವ

¹² ರೂಗುಮವಂವ

¹³ ಹೂ ಶ್ರವಣಂವದಿ

¹⁴ ಯವರಕೊಮಾರಂ

¹⁵ ದ್ರಾವ ಸ್ವಾಮಂವ

¹⁶ ಕಮಂಡಲೇಶ್ವರ

¹ ಸಾರೋಪ್ಪವಿಜಂ

² ಸ್ವಸ್ತಿ ಬಿರು

³ ದಾಮದೇವ

⁴ ದುಮಂಕವನುಗ

⁵ ದರು | ದುಮಟಿ

⁶ ವನನೇರೋಧಾರವ

⁷ ದಮಾರ ಮದೇವ

⁸ ದುಮದಾಮವ

⁹ ದುಮದಾಮವ

¹⁰ ಕೂಟರು | ದುಮ

¹¹ ರಾಧ್ಯಂಕುರಾಪ್ಪ

¹² ದಧಾರಕಾರಿವ

¹³ ರಾಧ್ಯವಧಾರಿವ

¹⁴ ಗರಿವನಂಬುಜ

¹⁵ ದಿವಾರೂರಂ ಮುಕುಲ

¹⁶ ದರಕಾರೂರಿಯ

¹⁷ ದುಮಟಿಯಂ

¹⁸ ದುಮಟಿ ದುಮಟಿ

¹⁹ ದುಮಟಿ ದುಮಟಿ

²⁰ ದುಮಟಿ ದುಮಟಿ

²¹ ದುಮಟಿ ದುಮಟಿ

²² ದುಮಟಿ ದುಮಟಿ

(ಮುಂದೆ 5 ಪುಟಗಳಲ್ಲಿ ಬರೆಯಲಾಗಿದೆ)

16

ಒದೇ ದೇವಸ್ಥಾನದ ಒಳ ಪಟ್ಟ ಕಲ್ಲಿನ ಮೇಲೆ

ನಾಗರಾಜರ ಪ್ರವಾಸ 2 ೦ ೫ 2

¹ ದೇವಸ್ಥಾನದ ಮೇಲೆ

(ಕು ದ ಸಾಗುವಳಿ)

- ³ಮಂಡಲೇಶ್ವರಕುಲದಾಯವಿಬ. ಪೂರ್ವಾಸಕ್ತವೈವರಾಯರಗಂಧಕ್ರೀಡಿತ
- ⁴ಭು
- ⁵ವನಯಕರಗಂಧಕವನಾಯ್ಕನುಕ್ರೀಡಿತ
- ⁶ಲಲಿತರಸುಪರಿವರಮೆಚಿಪುಯುಲಿಲಯಿಪುಲಿಲಯಿ
- ⁷ಕಾವಿವಿವಯುಲಿಲಯಿ ಯುಲಿಲಯಿಲಿಲಯಿಲಿಲಯಿ
- ⁸ದವೀರಗಲಿಲಯಿಲಿಲಯಿಲಿಲಯಿಲಿಲಯಿಲಿಲಯಿಲಿಲಯಿ

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ವೆಂಯಾವಟ್ಟ ದಲ್ಲಿರುವ ಹಿಟ್ಟು ಬೆಟ್ಟು ಗಿಲ ಗ್ರಾಮದಲ್ಲಿ ಜೋಡಿರಾರ ನಂಜುಂಡಯ್ಯನ ಸೊಸೆ ಪಾರ್ವತಮ್ಮನ ವರದಲ್ಲಿದ್ದ ತಾಮ್ರಕಾಸನ.

ಭೂವರದ ವರಗನ್ನ ದಕ್ಷದ - 1 ಪ್ರತಗು - ಸಿಂಹದ ಮುದ್ರ

೧ನೇ ಪತ್ರದ ಒಂಭಾಗ

- ¹ಕೃಷ್ಣಾ ! ಜಯತಿಸುರಾಸುರಮುಕುಟಪ್ರಣಿತಮಣಿರಣಯಿತಕರಣಯುಗ;
- ²ದಕ್ಷಾಕವ್ಯಾ ಉಪಸ್ಥಾಪ್ಯದ್ರವ್ಯವರಾಸನೇಬ್ರಹ್ಮಾ ; ಸ್ವಸ್ತಿವಿಜಯವೈವ
- ³ಯುಕ್ತಾ ಮೃದುವುಮಾಸನವಾಕ್ಯಗಗನವ್ಯಾ ತಾಫಿಕ್ತ ಸ್ವರಾಸವ್ಯ
- ⁴ಸಗೋತ್ರಸ್ಯವಾರಿತೀಪ್ರತ್ಯಸ್ಯಕೃತಕೃತವ್ಯಾ ದ್ಯಾಯತಾಫಿಕ್ತಾ ಪಾರಸ್ಯ

೨ನೇ ಪತ್ರದ ಎಂ ಭಾಗ

- ⁵ಕವಪ್ಯಾಸಾಮಿಧಿವ್ಯಾ ಪುಪಾಂಜಸ್ಯೋವಿಜಯವಮೃಗೇಶವರ್ಮಾ
- ⁶ಸಂವ್ಯವರೇಶದ್ರವ್ಯವರಾಗ್ಗೋರವರಾಸುಕ್ತ ಪಕ್ಷದವ್ಯಾ ಮರವಾನು
- ⁷ಪೂವ್ಯಾಕನೇಕವ್ಯಾಪ್ತ ರೋಪಾಪ್ತಕತವಿಪಲವಿಪ್ಲವ್ಯಕೃತಃ
- ⁸ಮಪತಿವರಸಂಕಟ ಸ್ವಭಾವವಿವಾ. ಕ್ರಮಾನ. ದ್ವವಿಠಲ

೩ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ⁹ವಿವಿಧವ್ಯಾಪ್ಯಾಸವ್ಯಾಪ್ತವ್ಯಾಪುಪ. ಲನವಕ್ಷೇಪವ್ಯಾಪೇವವಿವಿಧ;
- ¹⁰ದೇವ್ಯಾಪುಪಮೃತ್ವಾ ಪೂರ್ವಾಪ್ತಕನವರವ್ಯಾಪವೇಶ್ಯಾಪುಪ
- ¹¹ಮೇಕಗೋಸವಸ್ರವಕ್ಷೇತ್ರಪಲವ್ಯಾ ವರ್ತನೇಗ್ರಾಮವಿವಿಧವ್ಯಾಪಿ
- ¹²ನೈವವಿವರವ್ಯಾಪುಪವ್ಯಾಪಿ ರವವಪ್ತವ್ಯಾಪುಪವರ್ತನೇ

೪ನೇ ಪತ್ರದ ಮುಂಭಾಗ

- ¹³ಸವ್ಯಾಪವಿವಿಧವ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿ
- ¹⁴ಮೇಕಗೋಸವಸ್ರವಕ್ಷೇತ್ರಪಲವ್ಯಾ ವರ್ತನೇಗ್ರಾಮವಿವಿಧವ್ಯಾಪಿ
- ¹⁵ವ್ಯಾಪವೇಶ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿ
- ¹⁶ಕವಪ್ಯಾಪುಪಮೃತ್ವಾ ಪೂರ್ವಾಪ್ತಕನವರವ್ಯಾಪವೇಶ್ಯಾಪುಪ

೫ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

- ¹⁷ಸಮಯೇನವಿವಿಧವ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿವಿವಿಧವ್ಯಾಪಿ
- ¹⁸ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ
- ¹⁹ಗೃಹಪಕ್ಷಿ : ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ
- ²⁰ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ ಪಕ್ಷಿಪಕ್ಷಿ

ಕೆನೇ ಪತ್ರದ ಮುಖಾಂಗ,

21. ಎರಡು ರಾವಣಿಗಳಿಗೂ || ಯಾವುದಾದರೂ ಒಂದು ಕಡೆಗೆ (ವೈಯಕ್ತಿಕವಾಗಿ) ನಿರ್ವಹಿಸುವುದು
 22. ಸ್ವರಾಜ್ಯದ ಮೂಲದಿಂದ (ವಾಸ್ತವ) ಕೂಡಿದವರನ್ನು ಮೂಲದಿಂದ (ವಾಸ್ತವ) ಕೂಡಿಸಿ || ಇವರು
 23. ಯಾವುದಾದರೂ ಒಂದು ಕಡೆಗೆ (ವಾಸ್ತವ) ಕೂಡಿದವರನ್ನು ಮೂಲದಿಂದ (ವಾಸ್ತವ) ಕೂಡಿಸಿ || ಇವರು
 24. ಬುಕ್ಕರಾದವರನ್ನು (ವಾಸ್ತವ) ಕೂಡಿಸಿ ಮೂಲದಿಂದ (ವಾಸ್ತವ) ಕೂಡಿಸಿ || ಇವರು
 25. ಇವರಿಗೆ (ವಾಸ್ತವ) ಕೂಡಿಸಿ ||

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ಆದೇ ದೋಷ ಕಾರಣವುರದ ಕಾರಣವುರದ ದೇವಸ್ಥಾನದ ಮುಖಾಂಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.
 ಪೂರ್ವದವುರದ ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ 4' x 1' 6".

ಮುಖಾಂಗ,

(ಮುಖಾಂಗದ ದೋಷ)

1. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 2. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 3. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 4. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 5. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 6. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 7. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 8. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 9. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ

ಹಿಂಭಾಗ,

10.

ಮುಖಾಂಗದಲ್ಲಿ,

21. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 22. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 23. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ

24. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 25. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 26. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ

27. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 28. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ
 29. ದೇವಸ್ಥಾನದ ಮುಖಾಂಗ

(ಮುಖಾಂಗದ ದೋಷ)

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ಕೊಯಿಸುತಕ್ಕದ್ದು. ೪೨. ಮೀರಲಿಲ್ಲ. ೪೩. ವರಸುಮೋರಸಮುಪ್ಪದನೆಲೆವಿಡಿಸಲುಸುವಿಸಂಕದಾವಿಸೋದರಿಂಪು. ೪೪. ರಾಜ್ಯವೂ
ಮತಿಕಲ್ಪಿ || ಕೋಟೆಯುಕುಪ್ಪೆಯವುದೆಯು

7ನಾಡ್ಕುಂಠುಮಿಣಬಾಳುತತು ದುರೆ ಪುಣ್ಯಕೇದುನೋಕೊಟ್ಟುಲಮಾವೆಯನಾಯ್ತು ನನಪ್ಪವರೇ ಯಕಂದಾಯಕೆಕುಪ್ಪು
ನುನೋಗಕೆಕೊಟ್ಟು

ದ್ವೈತ್ವಸ್ತುಳಿತನಲವಕಾಲವ್ಯಕ್ತವೂತನಮಕ್ಕಳಮಕ್ಕಳುತನ್ನದೆತಕ್ಕನಾದವನುತನನಲೂವರನಿದ =ವಾ
 ಇವನಿವಳೆನಲವಂ

ಶ್ರೀಗಣೇಶಾಯನಮಃ || ಶ್ರೀಮನಮಹಾಪ್ರಧಾನಂ ಪಟ್ಟವಂಶಯ್ಯ ರಕನಜೆವಾಲ್ವರಗೇಹೆರೆಮುಗಿಟ್ಟು : ಶೋಡುಂಬಲ್ಲಿ
ಆಪಟ್ಟವಲ್ಲಯ್ಯ

[illegible]

11 ಗೌಡನವಿವೇಕ, ಜಾಲೆಯರು ವೇದವಿದ್ಯದೇವಮೂರ್ತೃ ದನಿಲ್ಲಾ ನಾಡಕೊಡಗನುಕೂಡಿಬಾಲ್ಯರೆಗೆ ಕವಮಾಡಿಂ ಬೆವ್ವಕ್ಕದಂ
ಒಂದುಕರಣವೆಕೆ ದಿದಿಯೆಹನಂಗಾ

ಪಾಠ್ಯ: ಇರುವ ೭ನೇ ಕ್ಷಣದಲ್ಲಿ

¹²ಮುಖ್ಯಪರಣದಲ್ಲಿ | ವ್ಯುತ್ಥಿತ ರವಿವರ ನ್ಯಾಯ

¹³ ಫಲಕಗ್ಗ ದರಗೋವನಿರಫೆಂಟಿ = ಲೇಟಿಹು = ಮೈಯವನದೆಯನಾಯ್ತು

¹⁴ಯು ಉನೂಪಾಲ್ಪರೆಯವನಹಸಂಗ್ರಾಮದಲಿ | ಪಟ್ಟರೈ

¹⁵ಪ್ರೀತಿಪೂರ್ವಕ ! ಯವಳು . ೩

¹⁶ಬೀರಜಯ್ಯನವರ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶ್ವರಕೆ

¹⁷ಸುಗಂಧಿ | ಬಿ. | ಪಂಪು | ಅಪ್ಪರಗಣಿ., ಯು ರಮ

¹⁸ಪ್ರಜಾವಿಘ್ನಗಳೊಳಗೇದೇವಲೋಕದವು)ನ್ನು ಗಾಗಿಮಹದವಿಯನುಪದದ

¹⁹ ಆಪಾದನೆಯನ್ನಾಯಿತು ನಮಗೆ ಇರುವುದನ್ನು ದೂರವ್ಯಾಪ್ತಿಯನ್ನೇ ಇಗಾದವರುಗಳಿಗೆ

20. ನಾಚೋಳಗಣವೊನೆ ಮನವಗಯನೊಪ್ಪರಯಮು ಮನೊಪಟ್ಟರೈರೊಯ್ಯ ದುಳಿತೆಂ

²¹ಬ್ರಾಹ್ಮಣ ಸ್ವಾಮಿಯವನಿಗೆ ನೆತರುಳೊಡಗಿದಾಗ ನು ಮಹಾತ್ಮಾ

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ಅದೇ ದೇವಸ್ಥಾನದೊಳಗಿನ ಬಾವಿಯ ಕಲ್ಲಿನ ಮೇಲೆ

¹ = ರಕಂಠೇಶ್ವರಸ್ತೋತ್ರಂ || ಕಾ ೨೬ ||

²ಮೃಣಾಲಿನವರವಾಗನಂಜಾಯ್/ಬೈಗೆಂಗಾಳಾವಿಸೇ

³ವಾರ್ಧಾಪ್ರಭವಸಂ 1 ಅಮೃತಂ ೬ ಜೇದ್ರವಾಹೀರಗ್ನು

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ಕಗ್ಗುಂಡಿ ಹೋಬಳಿ ಕಗ್ಗುಂಡಿ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಬಳಿ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5 × 1 8"

¹ಉಭಯಮಸು ನಮಸ್ತು ಎಗಿಸಿರಕ್ಕುಂ

²ಬಿಡುಗಡೆಗೊಂಡ ರಜಾರವೇ ।

ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಸಾಧಾರಣಮೂಲಸ್ತಂ

⁴ಭಾಯಕಂಠವೇ | ಸ್ವಸ್ತಿಪ್ರವಿವಮಾ

⁵ಭ್ಯುದಯಾಽಲಿವಾಹನಕವರುವ ೧

⁶ಶ್ರೀಗಣೇಶಂವತ-ವಸನವಾಚಪರಿಧಾ

ವಿಸ್ತಾರವಾದವುಗಳಾಗಿರುತ್ತವೆ

⁶ಕುಮಾರದಚಿತ್ರಮಾನ್ಯ ಡ.ಕೆ.ಎ.ಭಿರಾ

⁹ಇದರ ಬಹುಭಾಗವು ಮೈಸೂರು

¹⁰ವರಾಜವನೇಶ್ವರ

¹¹ಟಣವ ಸತ್ಪ್ರದರ್ಶನಕೇಶಿಕೆಟ

¹²ಡಿಗಿಪ್ರಿನಾಂವುಯವಾದವೇವರಾಜ

¹³ಪ್ರವೇಂಬಗ್ರಾಮಂವುಭಾವಪೂರ್ವ

¹⁴ಕನಾಗಿಯನಪ್ರದರ್ಶನಕೇಶಿಕೆಟವೆತ್ತವುಭೋ

¹⁵ಸತ್ಪ್ರದರ್ಶನಕೇಶಿಕೆಟವೆತ್ತವುಭೋ

¹⁶ಲಸ್ಯಮೈಲುವಲುವದವುಭೋ

¹⁷ಕೇಶಿಕೆಟವು || ಸ್ವರಶಾಸ್ತ್ರಗಣ

¹⁸ಪ್ರಣಯವದಶಾಸ್ತ್ರವು. ಲವವದ

¹⁹ತವದಾರೇಣಸ್ವದಶನಿವು

²⁰ಲವವೇತ || ಸ್ವದಶಾಸ್ತ್ರವು

²¹ಧಾತ್ರೀಮದಶಾಸ್ತ್ರವುಭೋ || ಅಸ್ಯ

²²ದಶಾಸ್ತ್ರವುಭೋ || ಅಸ್ಯ

²³ಮಾತೃಜೇತ || ಯಿದವಮ ಕೇಶವ

²⁴ತವದಾರೇಣಸ್ವದಶನಿವು

²⁵ಲವವೇತ ||

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ಒಲೇ ಮೋಲಿ ಸನ್ಯಾಸಿಪ್ರದ ಮೋಲಿಗಿಯ ಒಳ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀಮ ಲಸ. ವರ

²ವರವನ ೧ .

³ಲಸ್ಯಮೈಲುವಲುವ

⁴ಕೇಶವನವದವು

⁵ವರವನ ೧

⁶ವರವನ ೧

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ಒಲೇ ಗ್ರಾಮದ ಮೋಲಿಗಾರ ನರಸಿಂಹಪಟ್ಟರಿಂದ ಬಂದ ಶಾಸ್ತ್ರಗಣನ.

೧ ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

೧೯೬ ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

³ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

⁴ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

⁵ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

⁶ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

⁷ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

⁸ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

⁹ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹⁰ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹¹ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹²ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹³ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹⁴ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹⁵ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹⁶ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹⁷ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

೧೯೬ ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹⁸ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

¹⁹ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²⁰ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²¹ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²²ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²³ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²⁴ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²⁵ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²⁶ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²⁷ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²⁸ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

²⁹ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

³⁰ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

³¹ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

³²ಶ್ರೀಮ-ಸನ್ಯಾಸಿಪ್ರದ

5 ಮಾರದಲುತ್ತಿವೆನನ್ನಾ ಪಾಪಂ

6 ಚಳಿಕಮಂಡಲೇಶ್ವರಕುಲೋತ್ತಮ ಚೂಡಂಗಳಾವ

7 ಶ್ರೀವೀರನಂದರಾಯಪಟ್ಟೇಂದ್ರ ಕುಲ

8 ಸ್ತೋತಮಂಗಳನಂದಿವಾಲವತಲುವಳೇಶ್ವರಕುಲ

9 ಸುಗಳಗನಿವಂಗೆಪಲ್ಲಕ್ಕಿ ಯುರುಯಿಕ್ಕಿ ಆಪ್ತಪ್ಪಿ ಗೆಕೊ

10 ಬಳುಂಬುಳೆಬಲಹಾಳುಪಲಹಾಳಸ್ತಳೆಕೆಸಲುಮನೀ

11 ಮೆಯನುನಂಮಸ್ವರಗಚಿಯಿಂದಪ್ರೇಡಂಬಟುಕೊಟ್ಟಪ್ಪ

12 ಪ್ಪಿ ಯುಳುಂಬುಳೆಯುಗ್ರಾಮಗಿವೆಗಳೆಗೆಆರೂಬ್ಬ ರು

13 ಪ್ಪಿ ಪವರತಂದ.ಗುರುಕಯಿ ವತಂದೆರಾಯಿಗೋ ಪುಬ್ರಾಪ್ತಂ

14 ರನವಾರಣಾನಿಯಲ್ಲಿಕೊಂಡಮಂಗಳೋಪರುನಿಮ

15 ಕೊಟ್ಟುಸಲಾಣನ

26

ಆದೇ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6 6" x 5" 3".

1 ಶ್ರೀ! ಆಮುಪ್ಪಂಬಲವರಗೋಗ್ಗಂಯುಕೋವೃದ್ಧಿ ಕ್ರಿಯವವಂ | ಹೋರಾರಾಗ್ರಹಾ

2 ಣಾಂಚಪಕ್ಷನಕ್ಷತ್ರಾಣನಂ || ಭಕ್ತಮಸ್ತು || ಕಕವರ್ಷ ೧೦೬೩ ನೆಯ

3 ರ.ರಣನಂತ್ವರದವೇಶ್ವರಿ ೧ ಕುಕ್ರವಾರದಂತೇಶ್ವರಮುನು

4 ಹಾಪ್ರಧಾನಂವಾಗಾಯದಂಣಾಯು ರಕಮಾರಕೇತಯದಂಣಾಯು ರುಂ

5 ದೇವದೇವೇಗೇಶಂಗಳಾಡಮೂಡಬ.ಗಿಲುವೆಲಹಾಳನುಕೊಡಗ

6 ಯಗಿಧಾರಾಭಾವ್ಯಕಂವಗಾಡಿಕೊಟ್ಟದಾನದ'ಲ.ಕಾನನದಕ್ಕಮುನಂವಂವ

7 ಆಪಲ್ಲಹಾಳತತಗೋಮಯೋಗಗಂಗಳನ್ನನಮಾನ್ಯಕವೆಗೆದ್ದೆದ್ದಲು

8 ಆಪ್ತೇಗೇಲಗಮಿನಿಂಗೆಪ್ಪವಪಲವಾಣಾಗಿದ್ದನ.ಧೃತಪ್ಪುಧೋಗ

9 ತೇಜಸ್ವಿವೃ ಸಮಾಖ್ಯ ಸಹಿತಆಕೇತಮಂಗಳಾಯು ರನ್ನಿ.ರಕ್ತ

10 ಣ್ಣಾತಿಸಾಮಂತರ.ಯಗಾದ್ಯುರುಮತಪುರಸ್ಕರವಾಗಿದ್ದುರುಬ್ಬ

11 ಗಿಲುವೆಬಟ್ಟುಆಕೇತಯ ದಂಣಾಯು ರುಆರಾಭವದೇವಂಗೆಹಿರಂ

12 ಶ್ರೀದೇವದಾರಾಭಾವ್ಯಕಂವಗಾಡಿಕೊಡವ್ರಾಕ್ರೂಸ್ತಾಯಿಯಾಗನ

13 ವಂಕಗಿಟ್ಟುಕೊಟ್ಟ ಲಾಡನ 3 ಸ್ಯಾರಾಪ್ತರದಂಣಾಪ್ತ

14 ರಂವ.ತತ್ಪರ್ವಂಪ್ರಮಾಣಮಿತಿ || ಯೀಪುರವಕೇಸನೋಪಲಕ್ಷವನ

15 ಬರೂಆಕೇತಮಂಗಳಾಯು ರುಜಪ್ಪ ದೊವ್ರೇಶ್ವರಗಂಗಳ

16 ಸ್ವರತ್ವಂವವತ್ವಂವಾದೋಪೇಶ್ವರನಂಧವಾಂಪಟ್ಟಿವ್ಯರ್ಷವನಾಗ್ರ

17 ವಿಷ್ಣುವನಂಪಾಯತೇವಮಿತಿ ||

27

ಆದೇ ಬೋಲಿಳಿ ಚಿಕ್ಕಮೊನ್ನೂರು ಗ್ರಾಮದ ಕೆರೆಗೆ ಪೂರ್ವ ಕಟ್ಟಿಯ ಮೇಲೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 2" x 3' 2".

ಮುಖ್ಯಗ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರ್ಷ ೧೭೫೩ ನೆಯಶೇಷ

2 ಕೃತ್ಯಂವತ್ಪರವರಿಯಬುಧ ೫ ಗುರುನವರಬಣಿ

3 ಕ್ಕ ದೊನ್ನೂರವಮೂಡಗುಳುಗರಿ | 2ನುಮರದೇವ

4 ರನಂಧಿಯರಿ | ಮತ್ಸ್ಯಕೂರೂರವಾಪಪ್ಪದಿಕ್ಕಾ

5 ಲಕರುಂಧಮಾರದೇವತ.ದ್ವಿಜೋತ್ತಮರುಂ | ಆ

6 ರಿಯಮೂಡೇವತಕ್ಕನಿಕರುಂಧಮದಮಾಂ | ಆ

7 ಗವಕೂಡಮಾಂ | ಕಂಯುರುದನವೆವದೀರಗಲಪ್ಪ

8 ಗಳಂ | ದಾಲೂಂ | ಬಲ್ಲಮುನುಮಾಂ | ಯೀವತೇ

ಮುಖ್ಯಗ.

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರ್ಷ ೧೭೫೩ ನೆಯಶೇಷ

2 ಕೃತ್ಯಂವತ್ಪರವರಿಯಬುಧ ೫ ಗುರುನವರಬಣಿ

3 ಕ್ಕ ದೊನ್ನೂರವಮೂಡಗುಳುಗರಿ | 2ನುಮರದೇವ

4 ರನಂಧಿಯರಿ | ಮತ್ಸ್ಯಕೂರೂರವಾಪಪ್ಪದಿಕ್ಕಾ

5 ಲಕರುಂಧಮಾರದೇವತ.ದ್ವಿಜೋತ್ತಮರುಂ | ಆ

6 ರಿಯಮೂಡೇವತಕ್ಕನಿಕರುಂಧಮದಮಾಂ | ಆ

7 ಗವಕೂಡಮಾಂ | ಕಂಯುರುದನವೆವದೀರಗಲಪ್ಪ

8 ಗಳಂ | ದಾಲೂಂ | ಬಲ್ಲಮುನುಮಾಂ | ಯೀವತೇ

28

ಅದೇ ಹೋಬಳಿ ಆಯತನವು ಬಸವನ ಗುಡಿಯ ಬಳಿ ಗಣೇ ಕಟ್ಟನೆಲ್ಲಿ.

ಪ್ರಮಾಣ 5 x 2 4"

| | |
|--------------------------------------|------------------------------------|
| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀನಿವಾಸಾಯ ನಮಃ | ⁸ ಗ .. ನಮವೇದ್ಯಕ್ಕೆ ಸಲವಾ |
| ² ಯಸ್ಯಾಶೀರ್ವಾದಾನುಪಮಾನ | ⁹ ಗೋಮುಖ್ಯವಾಮದೇವ |
| ³ ಗೌ ೧೦೮೩ ನಮಕೋದವ | ¹⁰ ಮಂವಲ್ಲೇವಕುರೋತ್ತಮಾಚಾರ |
| ⁴ ಸಂವತ್ಸರವತಸಂವತು ೧ | ¹¹ ಗೌರಾಂಗ್ರಾಪೀಡೆಕವಾಪವು |
| ⁵ ಅಂಗ್ರಾಮುಖ್ಯವಾದೇವದೇವೇ | ¹² ಜಯಕುಮಿತಕವಾಮಾ |
| ⁶ ತಮ್ರಗ್ರಾಹನವಾದಿನಲ್ಲಿ | ¹³ ಮ ೧ ಮಂವಲವಾ ಕೇವಲ |
| ⁷ ಕಾರ್ತವೀರ್ಯವರವರವರವೇ | |

(ಮುಂದೆ ೫ ಪದ್ಯಗಳು ಈಗುವುದಿಲ್ಲ)

29

ಅದೇ ಸ್ವಳದಲ್ಲಿ ೧ನೇ ಕಪ್ಪು

ಪ್ರಮಾಣ 2 8" x 2 6"

| | |
|--------------------------------|----------------------------|
| ¹ ಸುಪ್ತವಾದಿರಿ . . . | ⁴ ವಿತ್ತಾದು ತಿಂಕ |
| ² ನುಲವಾವತವತವದೇವವನ | ⁵ ನೋವಾದಿ ಮಿವತವ |
| ³ ವಸುಕೋರಮಾಕೋಪ್ತವೋವ | ⁶ ಸುಪ್ತವ |

(ಮುಂದೆ ಸವರು ರವ)

30

ಅದೇ ಹೋಬಳಿ ಬಳ್ಳಾರಿ ಗ್ರಾಮದಲ್ಲಿ ದುರ್ರವನ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ

ಪ್ರಮಾಣ 2 6" x 1 2"

| | | |
|-------------------------|--------------------|-----------------------|
| ¹ ವಿವರವತವತ | ⁴ ದವಮಗ | ⁷ ವಿವರವತವತ |
| ² ವಿವರವತವತವತ | ⁵ ಮಲಕವಮ | ⁸ ವಿವರವತ |
| ³ ವಿವರವತವತವತ | ⁶ ಮಲಕವಮ | ⁹ ವಿವರವತ |

31

ಅದೇ ಹೋಬಳಿ ಕೋಮುಖ್ಯವದ ಗ್ರಾಮದಲ್ಲಿ ಪೂರ್ವ ಕವಿಗೋಪನ ಹಿತ್ತಲ ಬಳಿ ಸರ್ಕಾರೀ ನಿವೇಶನದಲ್ಲಿರುವ ಕಟ್ಟನೆಲ್ಲಿ.

ಪ್ರಮಾಣ 6 x 1' 6"

| | | |
|---|----------------------------------|------------------------------------|
| ¹ .. ತತ್ಪ್ರಾಪುಪ್ರಪ್ರಾಪು ವಾನ್ | ⁴ ವಾಕ್ಯವು ನಮಮಾಂ | ⁷ ವಾಕ್ಯವಾಪವನ |
| ² ಭವತ' \| ದುಸ್ಸಗೋಪವಮ | ⁵ ವಾಕ್ಯವಾಪವನವು \| ತವ್ವ | ⁸ .. |
| ³ ನದೋಪ್ಪವಮೇವವವವೇ | ⁶ ವಾಕ್ಯವಾಪವನವು | ⁹ (ವಾಕ್ಯವಾಪವನವು ವಾಕ್ಯವ) |

32

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ರಾಮದೇವರ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನ ತುಂಡಿನಲ್ಲಿ.

ದಳಗನ್ನಡಪರ.

| | | | | |
|-----------------------------|--|------------------------------|--|---------------------------------|
| ¹ ಕ್ರೋಚಾಧಿರಾ.... | | ² ದಳಗನ್ನಡಯಂಬು.... | | ³ ಕದಿಸಗ್ಗತನಪ್ಪಂ.... |
| ² ಪಲ್ಲವಧರಯು..... | | ⁴ ಒಬಿತಪ್ಪಕಗೊಡ.... | | ⁵ ಬಣ್ಣಗವಣವೆಟ್ಟಿರ.... |

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಿನಾಥಪುರದ ಬಸವನ ಗುಡಿಯ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' x 2' 9".

- ¹ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತಪಂಚಮಹಾಶಿಖ್ರ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- ²ಧೀಶ್ವರಂ
- ³ಸಮೇತಮಂಗಳಕರಗಂಧ
-
- ⁷ನಿರುತಪಂಚಲೀಕರಂ..... ನಿವಿತುಬಿರುವ ..ಮಂಡಲೀಕರ.....
- ⁸.....ಬಿಡುದಪೆಗೊಂಬಮಂಗಳಕರಗಂಧಗಂಧವೆಗೊಳವಕರಗಂಧವಿಲ್ಲ..
- ⁹ಗೋಚಕಮಲ್ಲಕಾಪುಕವಿಜಕರವೀವದಡಿಗುಬಿರುವಧೀಮು
- ¹⁰ಇಷ್ಟ ಸಮಸ್ತ ಸಮದ್ರಸಸ್ತಿ ಸಹತ್ವೀಮತುಕುರೋಪಗುಣೋಳಿ.....
- ¹¹ದೇವಶಕ್ತೀಮನುಮಹಾಪ್ರಧಾನತಂತ್ರಪಾಲ.....ಯ್ಯಾಲ.....
- ¹².....ಪಗ್ಗಿ ಪ್ಪಗ್ಗಮನುಮಹಾಪ್ರಧಾನನೆಟ್ಟಿಯ.....
- ¹³.....ದೇವನುಲಕ್ಷ್ಮದೇವನುಮಂಚದೇವನುಂದರನುಸುಕನಂಕಧಾವಿನೋದದಿಂವೋ
- ¹⁴ವ್ಯಾಸವೇರಾಜವರಮಾಪ್ತಂಗಮುತ್ಸ ಮಿರತಪ್ಪದವರೈದವೇವಿಹಿರಯುಗಮಾನೋವೈಸ
- ¹⁵ಕೊಟ್ಟಿಮಾ ಕವಿಯುಗಮು.....ಮೂರಗನೈತಮುತಯುಕ್ತದೇವತಮಾಧಾರಾ
- ¹⁶ಪೂರ್ವಕಂಪನವಿಲಿಗೆಪವಿಸೋಮಾಧದೇವರಗಿಟ್ಟಿನಿಧಿಧಮ್ಮಮಂಪ್ರತಿಪತಿಗುಣ
- ¹⁷ದವರಮಾಪನಗುಮುಲಸುಗವಿಕುಲಿಂಕೋಪಂಕೋಳಗುಮಂಪೋನ್ನಲಕ
- ¹⁸ಪ್ರಸಿದ್ಧವ್ರಹ್ಮಣಿರಿಕೊಟ್ಟವಳುಧಮ್ಮವಸೂದವವ್ರಹ್ಮಣಮಮಸುರಕುಳಿ
- ¹⁹ಮವರಗುಂದಿಯುಕೋದವಲ || ತೋಗುವವತ್ತಿ ವಕ್ತ ಸವರಾರುಫನಸ್ತ ಸಮಂಶಾಂಗಿ(ಳ)
- ²⁰.....ಕುಕೂಲವಯತಮನೋಪರಿಸುಲವೆಪಿಪ್ಪೇಳಿಕಂಪಕೋಮಳಯುಧೋದ್ಧಟವರಕುತಂಗಳನ್ನ
- ²¹.....ಕೊಡುಗೆ.....ಸೂಮಂಪ್ರಾಪ್ತಿಸಿದ್ಧಿಧಾಃ ಸ್ವದತ್ತವರವತ್ತವಾದೋಪದೇಶವಸುಂಧರಾ
- (ಮುಂದಕ್ಕೆ ಬರವಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಶಿಂಗಾಪುರದ ಕೆರೆಗೆ ದಕ್ಷಿಣ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

| | | |
|---|--|-------------------------------|
| ¹ ಸಮಸ್ತ ಪ್ರಸ್ತುತಕುತ..... | | ⁴ |
| ²ಸುರಮು.....ಗಗ್ಗುರಳವು..... | | ⁵ಸುಳುಳು..... |
| ³.....ಬ್ರಹ್ಮವೀರಗುಣಿಮುದ್ದಿರ..... | \| |  |

35

ಅದೇ ಹೋಳು ಕಾಳಂತಿಮನವು ಮುಂದೆ ಬೇರೆಯಾಗಿ ಜಪ್ತರಕೂಡಿ ಗ್ರಾಮದ ಹೊನ್ನೆದ್ದುನೆ
ಬೋಲದಲ್ಲಿದ್ದು ವೀರಕಣ್ಣಿನಲ್ಲಿ.

¹ಶ್ರೀಮದ್ವಿಜಯ

|

²ಕುಮಾರಸುಖರ ಜ

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ಬೆಟ್ಟದವರದ ಹೋಳು ಬೆಟ್ಟದವರದ ಪಟೇಲ ನಂದೀ ಒನ್ನಟ್ಟೆಯ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8 6" x 3' 3".

¹ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

³ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

⁴ಗ್ರಾಮದ ಜನರೊಡನೆ

⁵ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

⁶ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

⁷ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

⁸ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

⁹ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹⁰ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹¹ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹²ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹³ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹⁴ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹⁵ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹⁶ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹⁷ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹⁸ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

¹⁹ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²⁰ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²¹ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²²ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²³ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²⁴ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²⁵ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²⁶ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²⁷ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

²⁸ಮರೆಯದೇ ! ಶ್ರೀಮದ್ವಿಜಯ ಸಮಸ್ತ ಗ್ರಾಮದ ಜನರೊಡನೆ

- 29 ಪುರವಾಗವಕೂಡಿದರುದ್ರಗಣಂಗಳಮೊದಲವನರೂಪಿಯು
 30 ರಾಜನುಬಂಗಾಳವನ್ನೊಳವನುಕೂಡಿನೆಂಬಾಯನಬೀಣ
 31 ದರಾಜ್ಯಕಲಧಿಸತಿನಕೆಸಲುವನುಯಾಳುಕೊಟಂಧಾಮಳ
 32 ಲವಾಡಿಸೀಮೆಯುಪಿರಿಯರಾಜನಕೂಡಿದುಬಿಟಂಧಾಮ
 33 ಗುರರೊಳಗುಬಿರಿಯರಾಜನಿಗೆಬಿಟುಕೊಟಿದುಮುಂಬ್ರೀ
 34 ರಂಗಪಟೀಕೆಬಿಂಪುನಿಂಧಂಧಾವೊರೆಯಗಲಿವುಂನೆಯು
 35 ರಾಗಲಿಪುರುಪಕ್ಕುಣನಾಗಲಿಪ್ರಭುಬಾಗಿಣಪಾಗಲಿಲಿಗ
 36 ಅಪಗೇಕೆಪ್ಪದವತಂನದತ್ತ ಕಾಯತಂನತೆಸಿಕೊಡುಹೂಡ
 37 ಹಾಗೆತಂನವಹದೂವನುಅನಾಮಿಕರಿಗಕೂಟಹಾಗೆತಂಮ
 38 ಯೆಪ್ಪತ್ತೊಂದುಮಾರಾಬತ್ತಾಗೆಗೂಗತಿಗೋತ್ರನ್ನಿಡಕಮಗದಲಿಮು
 39 ಳುಗಿಯಿರುವನುಯಿವಳಿತೆಬ್ಬದೆಯೆಂಬಲಕ್ಷದ ನರು
 40 ಸುವಿರಜಂಗಮವೇವರಮುಂದೆಕೊಟಂಧಾಃಲಾಕಾಸನಮಳಲವಾ
 41 ದಿಸೀಮೆಯುನುಂಜರಾಯಪಟೀದರಾಜ್ಯದವಗುರೊಕವನುರಾಮರಾ
 42 ಜಯನವರಸುತರಾದಿರೆಂದುಲರಾಜಯನವರಕ್ಕೆಯ್ಯೋಕೇರರಾ
 43 ಒಗಳಸತರಾದರುದ್ರಗಣಂಗಳವರದಿಡದಂಧಾಃಲಾಕಾಸನಕೆಮಂ
 44 ಗಲಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ || ಯಾವಖಣೆನುಕೂಳೊಟಿಯ
 45 ಉಳಿರಾಯಸಾಕ್ಷಿಯಾಗಿಹನರಮುಳವ್ವರುಸಾಕ್ಷಿಯಾ
 46 ಗಿಕೊಟಂಧಾಃಲಾಕಾಸನ

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ಅದೇ ಗ್ರಾಮದ ಕೊಠಡಿಗೆ ಈಕಾಣ್ಣೆ ಸುಬ್ರಾಯರ ತೋಟದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ವ್ರವಾಣ 2'6" x 2'6".

- 1 ಯೇನುರಸಂಪನ್ನರದ. ಲು
 2 ಪ್ರತುವೀಸೂಲನು ನವಕ್ಷಿ ಕಮಕು
 3 ರಮಲ್ಲಿಕಾರ್ಣವನೇನರಿಗೆ ಒಡೆಯರು
 4 ವೂಡಿದಂತದಮಳಚೆಳ್ಳ ಪುರದೊಂದದತೋಟದ
 5 ಕೆಪಿಗೆಯಿಪ್ಪತ್ತಾಗ ೨೦ ಬೊಂನನ್ನಿತ್ತ ಅಂಗರ
 6 ದತೋಟವಾಗದಹಾಗೆಕೆಪಿಯಕಟ್ಟಿದವಾಗಿಸಿಂ
 7 ಗದದತೋಟದಕೆಳಗೆಕಂಠಮಲಿಹಾಸನಮೂಮುಂಜೂಡನ
 8 ಕಮಂಬುವದೂರಿಂಪಡುವಅಭಗೊಂಪನಮ ಕೆಪಿಯತಂಕಯಂತೀ
 9 ಚತುಸೀಮಳಗುಳವಾಗಂಜುಗಿದ್ದ ಯುಮುಲ್ಲಿಕಾರ್ಣವದೇವರಮನ್ನನ್ನಿಳಕ
 10 ಅಂಕಪ್ಪಕವನವುಪ್ಪದೇವಣ್ಣ ಚೆನ್ನ ಮಲ್ಲಪ್ಪ ಕಲ್ಲಪ್ಪಯಂತಿವರಕಯ
 11 ಯಲಿವಾಗದ ಗದಯಾಕರಯವಾಗಿಕೊಂಡೆಳವರವಿಯುಳ್ಳ ಬೊಲದಲಿ
 12 ಅಜವಟ್ಟಿ ನುನದಬೊಂನನ್ನಿತ್ತ ಕಟ್ಟಿದನೆಗಿಳಕವಳನದವರಿಗುಗಯುಗಗ
 13 ದಯುಗುತ್ರವಟ್ಟಿಯನ್ನೇರನಚಿವೇಳಿಭಾಬೆನೊಮಕೊಡಿಸುಯಾಧಮಾವನುಧರ
 14 ಉಳ್ಳವನುಳನಕಯಿಧಮಾವನುಗುರವೇವಳಗನದಯಿಪ್ಪರುಯಿಧಮಾವಳವದ
 15 ದುಗದಯಾತದಿಮಕವಲಿಮಾಕೊಂಡೆಂದೆಂದೆ[ದ]ರಿಮೋವರುಮುಳುಕುಯಿಯಲಿ

ಹಿಂಸೆಗೆ

16 ಹಿಂಸೆಯುಳ್ಳವನು ಕೊಂದಿ ತೆಗೆದುಕೊಳ್ಳುವ

17 ಕೊಂದವನು ಕೊಂದವನು ಕೊಂದವನು

18 ಕೊಂದವನು ಕೊಂದವನು ಕೊಂದವನು

19 ಕೊಂದವನು ಕೊಂದವನು ಕೊಂದವನು

20 ಕೊಂದವನು ಕೊಂದವನು ಕೊಂದವನು

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ಅದೇ ಗ್ರಾಮದ ಕೆಲವು ಮಕ್ಕಳು ನೀರು ತೆಗೆಯುವ ಸ್ಥಳವನ್ನು ೬೪ ಬಿಡುಗಡೆ ಮಾಡಿದರು.

ಪ್ರಮಾ 3 2" x 1 4"

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ಅದೇ ಗ್ರಾಮದ ಮಕ್ಕಳು ನಮ್ಮ ಮುಖದ ಮೇಲೆ ಹಿಂಸೆ ಮಾಡಿದಾಗ ಕಂಡು ಬಂದ ಮೇಲೆ

1 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

2 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

3 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

4 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

5 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

ಪ್ರಮಾ 3 2" x 1 6"

40

ಅದೇ ಗ್ರಾಮದ ಮಕ್ಕಳು ನಮ್ಮ ಮುಖದ ಮೇಲೆ ಹಿಂಸೆ ಮಾಡಿದಾಗ ಕಂಡು ಬಂದ ಮೇಲೆ

ಪ್ರಮಾ 3 2" x 1 6"

1 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

2 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

3 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

4 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

5 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

6 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

7 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

8 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

9 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

10 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

11 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

12 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

13 ದುಃಖವನ್ನು ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ ಕಂಡು ಬಂದಾಗ

(ಮುಂದುವರಿದು)

- ⁴ಕಲಿಯುಗದಲ್ಲೆಕುಟಿಲೈಲ್ಲಿದ್ದೇಜೆಕೊಂಡಂಧಾಅಂನೈದಾನಿಮಲ್ಲಿಕಾರ್ಜುನಸ್ವಾಮಿಯವರ್ರೇವಾಡ
⁵ಪದ್ಮಂಗಾಗೆಸ್ವಾನರೆಯಚೆಂನವೀರಗಾಚೆರಕುಮಾರಗಂಗಾಭರೈದ್ಯಾನೂಮಾಡಿಸಿದಂ
⁶ಧಾಯಿಸೇವಳನತ್ಯ

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ಬೆಟ್ಟದಪುರದ ಮಲ್ಲಿಕಾರ್ಜುನ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಗೋಪುರದ ಕೆಳಗೆ.

- ¹ಪ್ರವಾತ ಸುವಾರಿಹುಕಟಕಂಡಮ್ಲಂಮಾಸವಂದಿವೇರು
²ಮಲ್ಲಿಕಾರ್ಜುನಗನಮಸ್ತುರಾ

44

ಅದೇ ಸ್ಥಳದ ಬಲಗಡೆ ಆನೆಯ ಮೇಲೆ.

- ¹ಪ್ರಯಾಕಾಬದಲಂನದಾನಿಮಲ್ಲಿಕಾರ್ಜುನನವೆಟ್ಟದನೆ

45

ಅದೇ ಸ್ಥಳದ ಎಡಗಡೆ ಆನೆಯಮೇಲೆ

- ¹ಪ್ರಯಾಕಾಬದಲಂನದಾನಿಮಲ್ಲಿಕಾರ್ಜುನನವೆಟ್ಟದನೆ

46

ಬೆಟ್ಟದಪುರದ ಮೂರು ಬೇಚರಾಕ ಮಲ್ಲಿನಾಥಪುರದ ಬಸವನ ಗುಡಿಯ ಮುಂದೆ ಗಣೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 6" x 4'.

- ¹ಯಿಸ್ವರಸಂವತ್ಸರಬಾಲ್ಯಾಣಮ ಉತ್ತಮವೀರಪರಿತ
²ರಿಯಾಯನಿರೂಪವಿಂಬಿನ್ನಿವೈಚಯರುಕುಮಾರಮ
³ಶ್ವಿಕಾರ್ಜುನವೇವದೀದೇವತಾರ್ಜುನಗೇಶ್ವರೈಯಕಸವಪ್ಪದದದ
⁴ಅವಸರಕಟ್ಟಲೆಗವಸ್ತ್ರಸುಗಂಧಪ್ರಸೃಗಭಕಪ್ಪುರಕ
⁵ಸ್ತುರಿಸುಗಂಧಪ್ರಸೃಧೂಪವೀಪ್ರವೈದ್ಯತಂಯಿಚಲಮ
⁶ದಪವ್ವರದಪೂಜೆಗವಸ್ತ್ರ) ೨ ಕೆಗೆ ೧೧೧ ಪಲ್ಲವೆಗೆ ೧೧ ಗಂಧಗೆ ೧೧
⁷ಕಪ್ಪುರಗ ೧ ಕಸ್ತುರಿಗೆ ೧೧ ಕಾಂತಮಗೆ ೧೧ ದೂಪರ್ತನಂದಾದಿಗಿ
⁸ಗೊಪ್ಪಗೆ ೧೧ ನೈವೇದ್ಯಗೆ ೨೧೧ ಆತಕೆಯಲೆಗಂಪ್ರಪವರ್ವೆ ೧
⁹ಕೈಗೆ ೧ ಉಗೆ ೫ ನ್ನಯೋಮವನಕೆಗೆ ೧ ಮ ಇನ್ನುನವಧವ್ಯು
¹⁰ಕಪ್ಪಳಗೇಶಾಭಯಾಸಲುಪರತನ ೧ ಕಂಗೆ ೧೧ ವರಸಂ
¹¹ಪ್ರತಿನವಸುಪರಕೇಶದಪ್ಪುನಗವಪ್ಪುನವಂ ಬ ವೇಶವೇಶಂವತವೈಯ ೧
¹²ಕಂತಜುವವರದಗೆ ೧೧ ಅಪ್ಪರನಲುಯಿವ್ವತ್ತ ಅಮನಾಚೊನಿನ . ಯ
¹³ಮುನಿವರಾತ್ರೆಯ ೨೧ಯಲಿಮಲ್ಲಿಕಾರ್ಜುನವೇವದನಂನಿಧಿಯುಮಾರಾಪರ್ವಕವಾಗಿದ
¹⁴ಮೃಗನಿಮಿತ್ತ ವಾಗಿನವ್ವವವವ್ಯವ ಗಿಲರ್ವವೇಚೆಯವನ ವೇವದಾಯಿ
¹⁵ಕೊಟ್ಟರಗಲಪ್ರಯವತರನೀಮಾಪ್ರಗುಳ್ಳಕೆಯ . . . ಗದ್ದದದ್ದಲು
¹⁶ಕೃಷ್ಣದನಮಂಯಗಿಮಂಯವರ್ವಸ್ವಮ ಸುಪ್ರವರ್ವದಮು . . . ಗುಮಡಿಕೊಂ
¹⁷ದೂಪದೇವರಪ್ರಾಚಾರಗಯಿಕಟ್ಟಲೆಮೂತತ ಪೂರ್ವಕವಾಗಿಕಟ್ಟಲೆವದಾಯಿ
¹⁸ಯಕಟ್ಟಲೆಯವರ್ವಸಕನಮ ಯವಮಗವಳನ
¹⁹ದವರ.ತಾವೇರವತದಿಮರಿ ಪವವಲಿವೇವದರು

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ಅದೇ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಮುಂದೆ -ನೇ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 9" x 2' 6".

¹ ಸುಳುನುಸುವತ್ಸವದ
² ಅಣ್ಣನು ಉಬ್ಬಿರುವನು
³ ಕಲಗುಣಸಂಪನ್ನರವ್ಯಸಂಪತ್ತಿ
⁴ ದೇವದೇವರಾಜರಾಜರಾಜರಾಜ
⁵ ಸದುವೀರವನು
⁶ ನವವೀರಗಲಬೀರವೀರರಾಜ
⁷ ಟ್ಟುಮುನುಸುವತ್ಸವದ

⁸ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
⁹ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
¹⁰ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
¹¹ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
¹² ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
¹³ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

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ಅದೇ ಹೋಬಳಿ ಟ್ಟುಮುನುಸುವತ್ಸವದ ಅಂಚಿನಿಂದ ಬಳಿ - ಕಡ್ಲಿನಲ್ಲಿ.

ನೇ ಕಡ್ಲಿ - ಪ್ರಮಾಣ 2' 6" x 2' 6".

¹ ಮುನುಸುವತ್ಸವದ
² ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
³ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

⁴ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
⁵ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
⁶ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
⁷ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

ನೇ ಕಡ್ಲಿ - ಪ್ರಮಾಣ 4' 6" x 2' 3'.

⁸ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
⁹ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

¹⁰ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
¹¹ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

¹² ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
¹³ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

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ಅದೇ ಹೋಬಳಿ ನಂದೀಪುರ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಹಿಂದೆ ಇರುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5 x 2 6".

¹ ಸಕಲವರ್ಷ ಉಬ್ಬಿ
² ಸಂವತ್ಸರದಚಯು
³ ನಂದೀಪುರದಚಯು
⁴
⁵ ಕಡ್ಲಿನಮುನುಸುವತ್ಸವದ
⁶

⁷
⁸
⁹
¹⁰
¹¹
¹²

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ಅದೇ ಹೋಬಳಿ ಹುಡುಗರ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಬಳಿ ಇರುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 9 x 1' 3".

¹ ಸುಳುನುಸುವತ್ಸವದ
² ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
³ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

⁴ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
⁵ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ
⁶ ದೇವರಾಜರಾಜರಾಜರಾಜರಾಜ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒಂದೇ ಕಲ್ಲು

ಪ್ರಮಾಣ 6 x 1

| | | | |
|--|--|---------------------------|---------------------------|
| ¹ ಶ್ರೀಮತ್ ಸಂವತ್ಸರದ್ವಾರ್ತಿಕದೊಂದು | | ² ಅದೇ ದಿನದೊಂದು | ³ ಅದೇ ದಿನದೊಂದು |
|--|--|---------------------------|---------------------------|

52

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒಂದೇ ಕಲ್ಲು

ಪ್ರಮಾಣ 6 x 4

| | | |
|--|--|---------------------------|
| ¹ ಶ್ರೀಮತ್ ಸಂವತ್ಸರದ್ವಾರ್ತಿಕದೊಂದು | | ⁶ ಅದೇ ದಿನದೊಂದು |
| ² ಅದೇ ದಿನದೊಂದು | | ⁷ ಪ್ರಮಾಣದೊಂದು |
| ³ ಅದೇ ದಿನದೊಂದು | | ⁸ ಅದೇ ದಿನದೊಂದು |
| ⁴ ಅದೇ ದಿನದೊಂದು | | ⁹ ಅದೇ ದಿನದೊಂದು |
| ⁵ ಅದೇ ದಿನದೊಂದು | | (ಮುಂದೆ ಒಂದೇ ದಿನದೊಂದು) |

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ಅದೇ ಗ್ರಾಮದ ಬಸವಣ್ಣನ ದೇವಸ್ಥಾನಕ್ಕೆ ಮತ್ತೆ ಒಂದೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 9 x 1 4"

| | | | | |
|---------------------------|--|---------------------------|--|---------------------------|
| ¹ ಅದೇ ದಿನದೊಂದು | | ² ಅದೇ ದಿನದೊಂದು | | ³ ಅದೇ ದಿನದೊಂದು |
| ⁴ ಅದೇ ದಿನದೊಂದು | | ⁵ ಅದೇ ದಿನದೊಂದು | | ⁶ ಅದೇ ದಿನದೊಂದು |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒಂದೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 1 9

| | | | | |
|---------------------------|--|---------------------------|--|---------------------------|
| ¹ ಅದೇ ದಿನದೊಂದು | | ² ಅದೇ ದಿನದೊಂದು | | ³ ಅದೇ ದಿನದೊಂದು |
| ⁴ ಅದೇ ದಿನದೊಂದು | | ⁵ ಅದೇ ದಿನದೊಂದು | | ⁶ ಅದೇ ದಿನದೊಂದು |
| ⁷ ಅದೇ ದಿನದೊಂದು | | ⁸ ಅದೇ ದಿನದೊಂದು | | ⁹ ಅದೇ ದಿನದೊಂದು |

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ಅದೇ ಗ್ರಾಮದ ವಿಗ್ರಹಾಲಯದೊಳಗೆ ಮತ್ತೆ ಒಂದೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2 x 2 6"

| | | |
|---------------------------|--|---------------------------|
| ¹ ಅದೇ ದಿನದೊಂದು | | ² ಅದೇ ದಿನದೊಂದು |
| ³ ಅದೇ ದಿನದೊಂದು | | ⁴ ಅದೇ ದಿನದೊಂದು |
| ⁵ ಅದೇ ದಿನದೊಂದು | | ⁶ ಅದೇ ದಿನದೊಂದು |

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ಅದೇ ಮೇಲೆ ಮೇಲಿನ ಗ್ರಾಮದ ಅಂಚಿನಲ್ಲಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಶ್ವಾಮಿ.

ಪ್ರಮಾಣ 6' 6" x 3' 6".

[illegible]

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ಅದೇ ಮೋಬೈಲ್ ಸಂರಕ್ಷಣೆಗಾಗಿ ಪೂರ್ವ ಗಣಪತಿಹೊಲದ ದಟ್ಟುಳಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿಶಿಲಕನವಃ
 2 ಈಶ್ವರಸಂವತ್ಸರಸ್ರವಣಮಃ
 3 ಅಪ್ಪಮಿಗನೋಮವಾಃಕೇಶವಾಃ
 4 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ
 5 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ
 6 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ
 7 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ
 8 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ
 9 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ
 10 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ
 11 ಕೇಶವಾಃಕೇಶವಾಃಕೇಶವಾಃ

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೬ದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕೆರೆಗೆ ಜೋಗುವ ದಾರಿಯಲ್ಲಿ.

ನಾಗನಾಕ್ಷರ.—ಪ್ರಮಾಣ 3 x 3'

1 ಸ್ವಸ್ತಿ ಸ್ತೋತ್ರವಿಡಬಹುದು ಧರ್ಮದ ಲಿಖನವನಕೆ
 2 ವರ್ಷ ೧೮೫೫ ರಲ್ಲಿಗೆ ತಾವು ನಂದಿಪರವೈದ್ಯರು
 3 ತಿನ್ನುವುದು ಕುಕ್ಕುಮರದ ಲಿಖನವು ಬರೆಯು
 (ಮುಂದೆ 2 ಪದಗಳಿಗಾಗಿ ಕಾಣುವುದು)

| | |
|--|--|
| 4 ಕರ್ತೃತ್ವವನ್ನೊಪ್ಪಿಸಿದವನು
5 ಯು ಗದಬಾಳಿಯ
6 ದಗ ರಗ | 7 ಕರ್ತೃತ್ವವನ್ನೊಪ್ಪಿಸಿದವನು
8 ಯು ಗದಬಾಳಿಯ
9 ದಗ ರಗ |
|--|--|

(ಮುಂದೆ ೨ ಪದ್ಯಗಳು ಕಾಣುವುದಿಲ್ಲ)

59

ಅದೇ ಜೋಬಳ ಹರಿನಹಳ್ಳಿ, ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ವ್ಯವಸ್ಥಾ 3' 6" x 3'.

| | | | |
|---------------------------|---------|----|--|
| ಮುಂಭಾಗ | | 7 | ಛತ್ರ ವರುಷೇದುರಭಗಮಿಕುಡಿನಿಗುವರುಚಂಗಾ |
| 1 ಸ್ವಸ್ತಿ ಸವಧಿ | ಸವಾ | 8 | ಳುವವೇವಧವ್ಯುಛತ್ರೇಜಯರು \|\| ಸ್ವಪತ್ರ ವ |
| 2 ಪಾಪಾಹ | ವೇವಕಿರು | 9 | ರವತ್ರ ವಾರೋದರೇನಿಸುಂಧವಾಪ್ಪಿವ್ಯಕ್ತಿ[ಪ್ರ]ಸವನ |
| 3 ಸ್ತ ಸುತ | [ಇ] | 10 | ನಿವಿಪ್ರಯಾಂಜಾಯತೇಮಿ ಆವನಾನಿವ್ಯಕ್ತಿ |
| 4 ಮುಕ್ತಾ[ಮಂ]ವೇವೇವಕಿರುಚಂಗಾ | ಮುಂಭಾಗ | 11 | ಮ್ವವನ |
| 5 ವೇವಕಿರುಚಂಗಾ | [ಕ] | 12 | ಗೇವಕಿರುಚಂಗಾ |
| 6 ವನವಾಹ | | | |

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ಅದೇ ಗುಡಿಯ ಬಳಿ ಒಂದೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 4' 6".

¹ ಸ್ವಸ್ತಿ ಸ[ಕ]ವರ್ಷ ೧೯೯೧ ನೆಯ ಧಾತು ಸಂವತ್ಸರ .² ಪ್ರವರ್ತಿ ಸಸ್ವಸ್ತಿ ಸತ್ಯವಾಚ್ಯಕೋಟಿ ಒಂದೆಮ್ಮ ಧರ್ಮ³ ಮಹಾರಾಜಾಧಿರಾಜಕುಮಾರ . ೪ ಪ್ರವರವೇ ಸ್ವರಸಂ⁴ ಸ್ವಗಿರಿನಾಡವಸದಾಶ್ವರಾಜ ಸಮರಯ್ಯ ವೀರೇಂದ್ರ⁵ ಶ್ರೀ ವ್ಯಾಸನಾಡಿಗೆಗಳಿಗಂಗವಾಡಿಮೂರ್ತಿ ಚರ್ವಗರವರು⁶ ಶ್ರೀವೈದ್ಯವಾಳೋಬ್ಬಿಮಾಯುನಗೊಮ್ಮಯ್ಯಗೆ ಕೃಷ್ಣನಾಡ⁷ ಸ್ವನಾಡಮಣಲೂಕೆಂಬಿಗ್ರಹಾರದವ . ಯ್ಯಗೆ⁸ ಮಾಯುನಗೊಮ್ಮಯ್ಯನೊಬ್ಬಿಗ್ರಹಾರಮನಗ್ರಹಾ . ಯ್ಯ.⁹ ದೊ¹⁰ ಒರೆವನನ¹ ವದ್ಯಯ್ಯನಗೆ¹² ಜ ಪುಗ್ಗಲನ¹³ ಪುಗ್ಗಲನ¹⁴ ಜೋಬಯ್ಯ¹⁵ ನಗೊಬ್ಬಿಗ¹⁶ ನಾಜಿನಿ ನ¹⁷ ಗನಾ¹⁸ ವಾಸ್ತಿ ತಿಯಾ¹⁹ ಜುಗ್ಗಲನದವ²⁰ ರಣನಿರು²¹ ಶ²² ಗಂ²³ ಸಕಳುದ್ವನದವಯ್ಯನಗೆ²⁴ ಸ್ವನಾ

(ಕೆಳಬಾಗ ಕೊಗಿಡ)

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ಅದೇ ದೋಬಳಿ ಚಿಕ್ಕಮಗಳಲಿ ಗ್ರಾಮದ ಬನವನ ಗುಡಿಯ ಮುಂದೆ ಸೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ .

ಪ್ರಮಾಣ 4' 6" x 1' 6"

ಮುಂಭಾಗ

¹ . . . ಕೋಡಕ್ಕ² ತನಂವತ್ಸರದ³ ಪ್ರವೃತ್ತ

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¹¹ ಒ ಕೊಟ್ಟನಾಡನ¹² ವಕ್ರಮನಂತರದವ¹³ ಪ್ರವಾರಾಜನಾಳ¹⁴ ಮಾವತೂಕುಮೇಲೂರು¹⁵ . ಜುಪ್ಪರಕೊ¹⁶ ಜಗದುರೂನಾಡಿ¹⁷ ಗಬ್ಬಿಕ್ಕೊಂಡಲವ¹⁸ ಕಪ್ರತಿಯಗುಟ್ಟಕ್ಕ ಮಂ

ಹಂಭಾಗ

¹⁹ ಲಯವನಗೊರು²⁰ ಯಲುಳ್ಳಗದವ²¹ ಲಂಗಕಟ್ಟನಟ್ಟಿ²² ಪ್ರವಾರಾಜನಾಳ²³ ಸಂಸನೆಯಿಡಕ್ಕ²⁴ ಅಮಲಯ್ಯ²⁵ ಕನಿಕವ. ಬರಡ²⁶ ನಾಡನಂದ್ರಕ್ಕೊಂ²⁷ ಜುಪರಾಯಿಂ²⁸ ಪ್ರವರಕ್ಕೆ ನಾಡಲೊ²⁹ ಪ್ರವಾರಾಜನಾಳ³⁰ ದನ. ವಲವುಣಿ³¹ ದೂಬರನಾಡನಾ³² ದೇವಯ್ಯ ಮಾನಿಗನ³³ ಮಗಕೇವ್ರಲಟ್ಟಿ³⁴ ನಾಡ .

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ಅದೇ ದೋಬಳಿ ಜಿಟ್ಟಿದಯಂಗ ಗ್ರಾಮದ ಉತ್ತರಾಂಗಿಲ ಬಳಿ ಒಂದೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 1' 4".

¹ ಮಾ . . .² ವೀರನಾಡ³ ದೊಯ್ಯನಿರು .⁴ ಶಿವನಂದ್ರಯ್ಯ⁵ ಮಾ . ಯ್ಯ .⁶⁷ ಗದ . . .⁸ ನಾಡನಂದ್ರ . ಯ್ಯ⁹ ಮಾವತೂಕುಮೇಲೂರು

| | | |
|----------------------|--------------------|--------------------|
| 10 ನವೇವರಗೆ | 15 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 21 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 11 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 16 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 22 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 12 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 17 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 23 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 13 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 18 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 24 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 14 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 19 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 25 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| | 20 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 26 ಬೆಂಗಳೂರು ಮಹಾನಗರ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೬ನೇ ಕಡ್ಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ ೨' 6" x 1'.

| | | |
|-------------------|--------------------|--------------------|
| 1 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 7 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 13 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 2 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 8 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 14 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 3 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 9 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 15 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 4 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 10 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 16 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 5 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 11 ಬೆಂಗಳೂರು ಮಹಾನಗರ | |
| 6 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 12 ಬೆಂಗಳೂರು ಮಹಾನಗರ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೭ನೇ ಕಡ್ಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 6".

| | | |
|-------------------|--------------------|--------------------|
| 1 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 10 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 18 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 2 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 11 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 19 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 3 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 12 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 20 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 4 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 13 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 21 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 5 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 14 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 22 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 6 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 15 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 23 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 7 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 16 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 24 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 8 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 17 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 25 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 9 ಬೆಂಗಳೂರು ಮಹಾನಗರ | | 26 ಬೆಂಗಳೂರು ಮಹಾನಗರ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೮ನೇ ಕಡ್ಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" x 1' 6".

| | |
|-------------------|-------------------|
| 1 ಬೆಂಗಳೂರು ಮಹಾನಗರ | 2 ಬೆಂಗಳೂರು ಮಹಾನಗರ |
| 3 ಬೆಂಗಳೂರು ಮಹಾನಗರ | |

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ಅದೇ ಉರಮುಂದೆ ನೆಟ್ಟು ೧ನೇ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 3'.

| | |
|----------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿಕ್ರೀ | 11 ಬೀರರಾಜಗೃಹಕೋಟಿಉಂಬಳಿ |
| 2 | 12 |
| 3 ರಾಜರಾಜದೇವಮಹಾಅರಸುಗಳೊಡಗನಾಡ | ನಾನನದ |
| 4 ಹೀಮಯಪಟಣ | ಪೊಡೆಯರು |
| | 23 ಲಮಹಾ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 2' 6".

| | |
|--------------------------------|---------------------------------------|
| 1 ರೂಪಮಸ್ತು ನಮಸ್ತು ಂಸುವಳ್ಳುಂಬಿ | 11 ತಂದ್ರೇಕಂಠವೇಡಂಗೂತಾಯಿ |
| 2 ಚಂದ್ರಬಾನೂಸುಬಾರದೇತ್ಯೊಲೋಕೈನಗ | 15 ವಲ್ಲವಂಮಗೂಸೂಂತುರಯೊಡಗೂ |
| 3 ರಾಜರಾಜದೇವಮಹಾಅರಸುಗಳೊಡಗನಾಡ | 16 ವಲ್ಲವಾಗಬೇಕೆಂಬ \| ಕ್ರೀಮಂನಮಹಾದೇ |
| 4 ವಿಜಯಾಭ್ಯುದಯಸುಲಿವಾಪನಸಖವರು | 17 ವದೇವೇತ್ರ ಮೃಗಿಂಠನದಾನಿಮ |
| 5 ಇವೆನೆಯವ್ಯಯಸಂವತ್ಸರದೇತ್ಯೊ | 18 ಧೀರಾಜನಸ್ವಾಮಿಯಲಂಗರಂಗಘೋ |
| 6 ಕ್ರೂರು ಲಲಾ ಯಮಕುಲೋದ್ರವರಾದನೋ | 19 ಗನಯದೇವೈಕೇಲನಾಗಿಭೃತ್ಪಾದ್ಯಕ |
| 7 ಮಂವಂವದಾರಾತೋತ್ರವಲ್ಲಯ | 20 ವಿರಸಂಜಾರಾಯರುವಮ್ಮದೇವ.ಯೋಗದ |
| 8 ನಾನಾತ್ರಯಕುಸುಧ್ಯಾಯರಾದ | 21 ತುಂಗವಸ್ತು ವನೂಪದಕಸುಬಗ್ರಾಮ |
| 9 ಕ್ರೀಮಂನಮಹಾಅರಸುಗಳೊಡಗನಾಡ | 22 ಗುಬನಮುದ್ರ \| ಅನಿವಾಳು \| ಅಕುಡ \| |
| 10 ಗಲೇಶ್ವರಕುಲೋತ್ತಮೇಶಂಗೂವ್ಯಕ್ರೀ | 23 ಕಲಾಲಯ \| ಹಂದಿಗನಯ \| ಸ.ರೂರು |
| 11 ಬೀರೇಕಂಠರಾಜಯದೇವಮಹಾಅ | 24 ವಳ ಬಿಳಿಬಾರಿ ಮರುಡೂರು ಕೊತ್ತುವಳ |
| 12 ರೂಗುಗಳೇಕೂರಂಧ್ರಾನ್ಯಾಧಾಕರರಾದ | (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ) |
| 13 ಹೀಮಯಪಟಣದೇವಮಹಾಅರಸುಗಳ | |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಬೆಕ್ಕರನಿನವರ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟು ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 3".

| | |
|----------------------|---------------------|
| 1 ಸಾರ್ವ | 2 ಮಿಗಿಲಿಬರಗಂಗೆಯಿಳ |
| 2 ಸಮತ್ವರದವರಾಜುಂಟು ೧ | 3 ಧೀಮಲೆಹುಕೊಡವರುಬಾ |
| 3 ಲಮಾಸ್ತಿಕಾತುಂಟ | 4 ರಾಜಮುರಿಬ್ರಹ್ಮಗುರು |
| 4 ಅರಸುರ. ಲಖರನಾರ | 5 ಕೊಡವದವನಾಯಮಾವ್ತದರ |
| 5 ಪ್ವಕೊಟಕೊಡಗುತೊಲ | 6 ರವಗವ್ತದೇವಮೋರಕ |
| 6 ಅದೊಬಲತದ್ರಾಪಾಬಗುಂಬಿ | 7 ದೋಡರೂ |
| 7 ವಲಾಳೋಗುಪ್ಪಮಾಕಳು | |

- 5 ಕವರುಷ ಗೋಷ್ಠಿನಯವಿರೋಧಿಕ್ಯವುಸಂಪ್ಪ
 6 ತ್ವರವರ್ಣೀವ್ಯವಿ ೧ ಸುಕ್ರವಾರಮಾಕುಲೋದ್ಭವ
 7 ರಾಜಸೋಮವಂಶವತ್ಯೇಯಗೋಪ್ರವತ್ಯವು
 8 ಯನಸೂತ್ರವರುಕುಸ. ಕಾಧ್ಯಾಯಿಗೋಪ್ರ
 9 ಮಾನುಮಾಪಾನ ಪುಷ್ಕಮಂಜಲೈಕಕುಲೋದ್ಭವಂ
 10 ಗಂಧಂಗವ್ಯವಿರೋಧಕರಾಜೋಪಮಾನವ
 11 ರಕೋಮಾರ ಮೃದ್ವಕಾಷ್ಠನದೇವ
 12 ಸುಧಾಕರ
 13 ದೇವತರಸುಖರವಿಸ್ವಜೇಯಕವರಕೋಮಾ
 14 ರಯಲಿಖಳ್ಳ ಕಾಪ್ಯವ್ಯ
 15
 16 ಯುಂನುಮಾಂಮಾಪದೇವವೇತ್ರಮು

- 17 ಶ್ರೀಗಿರಿಚಂಪು ದಾನಿಮುಂಗಾರಗನದೇ
 18 ವರಲಲಾರಂಗ. ಸೋಗವಿಭವಕೆ
 19 . . . ದವಗನವ್ಯವಿರೋಧಕವನುಸ್ಥಿರವಂ
 20 ಸನವಗನವುಕೋಪಮಾನವತ್ಯವನುಚರಣ
 21 ವ್ಯವತ್ಯವನವರವ. ಪಕೆವೋಪಮಾನವಂ
 22 ಮಾರಾಂಕುಲೋದ್ಭವ
 23 ವಾರಗ. ಸೋಲಿಕೋಪವ. ಪಕೆವೋಪಮಾನವಂ
 24 ಆವನವ. ಯನವೋಪಮಾನವಂ
 25 ದಯಾಪಮಾನವೋಪಮಾನವ. ಸನವತ್ಯವನ
 26 ಮಾನ್ಯ ಮಂಗಳಮಾಪ್ರೀತಿ
 27 ಸೋಪಮಾನವೇವತ್ಯವನವಗನವತ್ಯವನವ
 28 ಜಕಂಮರಕಲಗಿಯಿವ ಶ್ರೀ ಶ್ರೀ

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ಅವೇ ಹೋಬಳಿ ಸೆಂನಾಡಿ ಗ್ರಾಮದಲ್ಲಿ ಉರ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5 9 x 3

- 1 ಪ್ರಸಿದ್ಧವಿವ್ರಾಂವನರವಮುಖಿ ೧೦೭೦
 2 ಸ್ವಸ್ತಿವಿಜೇಯವ್ಯವಿವ್ರಾಂವನ. ಶಿವಾಕವನ
 3 ಕವರುಷ ಗೋಷ್ಠಿನಯವರಸವಂಧ ವಿಸಂಪತ್ಯ
 4 ರವಮಾಗಲ ೧೦೦೦ಗುರುಮವಮೂಲವತ್ಯವಿ
 5 ಯೋಗವ್ಯವಿವ್ರಾಂವನವತ್ಯವನವೇತ್ರಮು
 6 ಶ್ರೀಗಿರಿಚಂಪು ದಾನಿಮುಂಗಾರಗನವತ್ಯವನವರಲಂಗರಂ
 7 ಗೋಷ್ಠಿನಯವಿವ್ರಾಂವನ ಮಂಜಲೋಪಮಾನವ [ನಂ
 8 ತ್ವರವರ್ಣೀವ್ಯವಿವ್ರಾಂವನವತ್ಯವನವೇತ್ರಮು
 9 ರ. ಜ್ಯೋತೀವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವಂ
 10 ನಂವ. ಜ್ಯೋತೀವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವಂ
 11 ರ. ಜ್ಯೋತೀವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವಂ

- 12 ಕ್ವವ್ಯವಿವ್ರಾಂವನವೇತ್ರಮು
 13 ರವ ರಾಜವಿವ್ರಾಂವನವೇತ್ರಮು
 14 ರೋಷ್ಠಿನಯವಿವ್ರಾಂವನವೇತ್ರಮು
 15 ಜ್ಯೋತೀವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವಂ
 16 . . . ಲವಾನವಿವ್ರಾಂವನವೇತ್ರಮು
 17 ದಲಾನ. ಸನವ ಗಿರಿಕೋಪಮಾನವೇತ್ರಮು
 18 ಜ್ಯೋತೀವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವಂ
 19 ವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವಂ
 20 ಸವಿವ್ರಾಂವನವೇತ್ರಮು
 21 ಯಲಿಕೋಪವನವೇತ್ರಮು
 22 ವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವಂ

85

ಅವೇ ಹೋಬಳಿ ಹೊಳೆಗನವಳ್ಳಿ ಗ್ರಾಮದ ಬನವನ ಗುನಿಯ ಬಳಿ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 6 x 2 6

- 1 ಕವರುಷವತ್ಯವನವ
 2 ದಲಾನವಿವ್ರಾಂವನವ
 3 ಮೃದ್ವಕಾಷ್ಠನದೇವ
 4 ಗೋಷ್ಠಿನಯವಿವ್ರಾಂವನ

- 5 ಮಂಜಲೋಪಮಾನವ
 6 ರವ ಜೇಯಮ
 7 ದವಗನವ
 8 . . . ಜ್ಯೋತೀವಮಾಪ

- 9 ದೇವತ. ವಿ. ಗೋಷ್ಠಿನಯವ
 10 ನಂವ. ಕವರುಷವರಕೋಪಮಾನವ
 11 ಜ್ಯೋತೀವಮಾಪ. ಕವರುಷವರಕೋಪಮಾನವ

89

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಪಟ್ಟಿಯನ ಹೊಲವಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಪದ — ಪ್ರಮಾಣ 5' x 3' 6'

(6 ಪದ್ಧತಿಗಳು ಬೋಗಿವೆ)

7 ದಿ

8 ದುಕಟ್ಟು

9 ದಮರಮಧ್ಯ

0 ಣ್ಣಿಗೊಳರಕ್ಕಂ

11 ಣ್ಣಿಗೊ

12 ಬಿಟ್ಟು ಪೊಲ ಜಟ್ಟಿದುಗರಸ್ತುತಿ

90

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಬಾರಕನ ಇನಾಮತೀ ಜಮೀನಿನಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 1' 4"

1 ಪಂ ಕೊ

2 ದರಂಬವೆಗಳು

3 ಯಲಿಸಹಗಯಿಸು

4 ಅನೀರಣಗಳಕಯ್ಯಲುತು

5 ಕಾರೋಚಿತಕ್ರಯದ್ರವ್ಯವನೊಳೊಂಪು

6 ನಿಯತಕರವಹಿಸಿದ್ಧಯಕೆಬೀಜವೊ

7 ಸ್ವಸುಕೊಂಟಿಯೊ ನೆಹಗದ್ದೆಪದ್ಧ

8 ಲಿಂಗಿಯಾಯತನಯಪವಲೊ

9 ಗೆಯಿಲ್ಲೆದುಅನೀರಣ್ಣಂಗಳಿಗೆಆಮ

10 ಹಾಜನಗಳುಧಾರಾಪೂರ್ವಕಂವೂದಿ

11 ಅಪಾರಪ್ರಣಾಧನಿತ್ಯವರವಮಲ್ಲಿ

12 ಕರ್ಜಾನದೇವರಗಿಸಲದೆಚುಕ್ಕನ

13 ಟ್ಟುಕೊಟ್ಟುಬಿಂಸದವಾನನಂತ

14 ಫೈರಕ್ಕೆ ಅಮರಾಜನಂಗಳಕ್ರೀಡ

15 ಸ ಬೊಟ್ಟು *ಶ್ರೀನಂದಿನಾಥ ಯಿರಾಸ

16 ನವನಿರವತಮಲೋಜಮಂಗಳ

17 ಮಾಪು ಶ್ರೀ ಶ್ರೀ

91

ಅದೇ ಹೋಬಳಿ ಬೇಟೆರಾಕ ಹೊನ್ನಪುರದ ಬಸವನ ಗುಡಿಗೆ ಪೂರ್ವ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವೀರ ಕಲ್ಲಿನಲ್ಲಿ.

ಪೂರ್ವದ ಹಳಗನ್ನಡಪದ

1 ಶ್ರೀನಂದಿನಾಥನೊಳೊಟ್ಟರ

2 ಉತ್ತಮಯ್ಯ

3 ಬೆಳ್ಳ ರಿಯಲಾರ

4 ಬೀವಿನೊಳುತ್ತಂ

92

ಅದೇ ಹೋಬಳಿ ಕೊರಗಲ್ಲು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪೇರ ಗೊಪಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಹಳಗನ್ನಡಪದ — ಪ್ರಮಾಣ 4 x 2'

1 ಸ್ವಸ್ತಿಂ ಶ್ರೀಪವ್ತು

2 ನದಿಗಟ್ಟುಧುವಿರಾದ್ಯಂ

3 ಕಿಯಾತ್ತಿರಕೊಬ್ಬಲಾಡ

4 ಕ್ಷಾಸಿರಮನಿಪೆಯ

5 ಪುನಾಳುತಿರಕುಗ್ಗಲ್ಲ

6 ಬೊತುಗನರಸರಮಂ

7 ದೂಳುತಿರಕುಗ್ಗಲ್ಲಾಪ್ಪಣ್ಣ

8 ತಾಮ್ರತ್ತಿ ಬೊರ್ಗದುಂಗೊಳೊಕ್ಕಡಿ

9 ಸತ್ತ ರೊಪಕ್ಕೆ ಎಜಮದ್ವರಸ

10 ದೊಟ್ಟುಗ್ಗಲ್ಲ ಮೂಗಣ್ಣುಗಕಾಲಳುಬ

11 ಕ್ಕೆ ಸತ್ತ ಮನಿರಬಿತಮ್ಪುಳನಕರ

12 ಮನಿರವರಬಿದುಮ್ಪುಕೆವಲವರಯ್ಯ

13 ಬ

(ಮುಂದೆ ಬರವಲಿಗೆ ಯಿಲ್ಲ)

96

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3 4' x 1' 3

1 ಅಂಗಿರಸನು ತನ್ನ ರದಮಾ
 ಪಿಸು ೧ ಲುಕ್ಮಿರಾಡಕ್ಕಾ
 2 ರಾಂನ್ನ ದನಮಲ್ಲಿಕಾರ್ಜುನವೇ
 4 ವರಿಗುಂಕವದೇವನ
 5 ರಾಮೇಶವಟ್ಟು ಕೊಟ್ಟು ನೂನ್ಯಾಮಲ್ಲಿ
 6 ಕಾರ್ಜುನನು ಯರಿಗುಂಕವತ್ತೆ ಮತ್ತೆ
 7 ಗದೇಕಾರ್ಜುನನು ವೇದ್ಯನವನ
 8 ದೀಪಕ್ಕೆ ಸಲಿಸಿದಕ್ಕೆ ಹಿರಿ
 9 ಯಪುರಚಿಕಪುರಮಲ್ಲಿನಾಥ
 10 ಪುರದೇವನಾಯಕರಯಿಸುಪುರ
 11 ಗಳುನಾಲ್ಕು ಜನರತ್ತೆ ಸುಂಕವನುಮ
 12 ಗುಂಕವು ಯವನಾ ನುಮಾ |

13 ಸರ್ವಮಾನ್ಯ | ದೇವಂ ವಿಟ್ಟುಲುಯಾ
 14 ದರ್ಮವನ ಆರೋಪುರುಷದ
 15 ಪರಮರಾಜೀಯತೆಯಲ್ಲಿಕ
 16 ವಿಜಯಕೋದಮ ಪಕ್ಕ ಹೋ
 17 ಪರಮಾತ್ಮತನಾಯತಿಯರು
 18 ಯೋದವತ್ತೆ ಪರಮದವರಿಗೆಯಿ
 19 ಹಗತಿಯಲ್ಲಿ ಪರಗತಿಯಲ್ಲಿ
 20 ವರಿಗುರು ವಿಜಯೋದವಲ್ಲಿ
 21 ರೂಬರುಯಾ ಪುರಗೇಳಿಗೇಡೇಡಿ
 22 ರಾಜಕುಂಜಾಯವನವನವರು
 23 ಪುರತನಾ ಯತಿ ಬರುಕ
 24 ತ್ರಯ ಯತಿ ಬರು

97

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 2

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 2 ಸಂವತ್ಸರದಮಗಲು ೧೮ ಅನವಾ
 3 ನಿವಟ್ಟುನಿ. ಸ್ತ್ರೀಮಲ್ಲಿಕಾರ್ಜುನವೇವರ
 4 ಮುರಪುರಂಗರಗೇಶವೇ
 5 ಯೋವತ್ತೆ ದೇವನಾಯಕನಾಯ
 6 ದೇವನಾಯಕನಾಯಕನಾಯ
 7 ಗೋಪಪುರವರ ಗುಪ್ತದ ಕುಂ
 8 ಲಸಪದಿ ಹೋವ
 9 ಹಕ್ಕುರುದ ಸಿದವಗಿಮಿವತ್ತೆ

10 ಕೇಶವಗೋ. ದಿಗಿವಿರಲರುಗುಳು
 11 ಜೇನುಗೋಡೆಯವಗಲುಮಗಲು
 12 ಕೃಷ್ಣೇಶವಿಯವಾಪುರುಮಂತ್ರ ೧೮
 13 ದೇವರ ಮಾರ್ಗಸಿದವು
 14 ರನೇವ ವರಾಹಕ್ಕೆ ಹೋವರುಗೇ
 15 ತನಯೋವಿವರವೇವರವತ್ತೆ
 16 ವರು ಯಿ ಪುರೇವವಿವರವು
 17 ವರು ವರು ಕ್ರಿ. ೨೨

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೫ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2 6" x 3

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ಅದೇ ಹೋಬಳಿ ಬಾರಿಸಿ ಗ್ರಾಮವೆ ಬಸವನ ಗುಡಿಯ ಬಳಿ ೧ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 1' 2'.

| | | |
|------------------|------------------|-----------------------|
| 1 ಮಲ್ಲಿಕಾರ್ಜುನನು | 5 ಬಳಿ ಸಮಯವನು | 10 |
| 2 ಮುನಿಮುಗ್ರೇಷು | 6 ವತ್ಸರದ . . | 11ಯವ |
| 3 ರೂಪಕವರುಷನು | | 12 ಕೃಷ್ಣವಿಧವರುಕನಿಲೆಯು |
| 4 ರವರುಷನು ೧ | ಗೋವಿಂದನು | 13 ಕೃಷ್ಣವಿಧವರುಕನಿಲೆಯು |

100

ಅದೇ ಗುಡಿಯ ಮುಂದೆ ೨ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1 x 2 6'.

| | | |
|-------------------|----------------|---------------------|
| 1 ವಿಜಯಸಂವತ್ಸರದ | ರಾಮನಿಟ್ಟು | ೨ ನಿರೂಪದಿಂಬಿನಿಟ್ಟು. |
| ೨ ಶಾಂತಿ ಕನು ೧ ಕನ. | ೩ ವಿಜಯಸಂವತ್ಸರದ | ೪ |

101

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 2' 10".

- 1ಯವನುಸ್ವಭಾವನ
- 2ಸಮ್ಯಕ್ವಿಧವರುಕನಿಲೆಯು
- 3 ರವರುಷನು ಸಂವತ್ಸರವನು
- 4 ಗುಡೇವನಿಟ್ಟು ಕೃಷ್ಣವಿಧವರುಕನಿಲೆಯು
- 5 ರವರುಷನು ಸಂವತ್ಸರವನು
- 6 ರವರುಷನು ಸಂವತ್ಸರವನು
- 7 ರವರುಷನು ಸಂವತ್ಸರವನು
- 8 ರವರುಷನು ಸಂವತ್ಸರವನು
- 9 ರವರುಷನು ಸಂವತ್ಸರವನು
- 10 ರವರುಷನು ಸಂವತ್ಸರವನು
- 11 ರವರುಷನು ಸಂವತ್ಸರವನು

102

ಅದೇ ಗುಡಿಯ ಹಿಂಬದಿಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 6 x 2 6 .

| | |
|----------------------|-----------|
| 1 ವಿಜಯಸಂವತ್ಸರದ | ೨ ರವರುಷನು |
| 2 ಸಮ ೧೩ ಲೂ ಮಲಿಕಾ | ೩ ರವರುಷನು |
| 3 ರವರುಷನು ಸಂವತ್ಸರವನು | ೪ ರವರುಷನು |
| 4 ರವರುಷನು ಸಂವತ್ಸರವನು | ೫ ರವರುಷನು |
| 5 ರವರುಷನು ಸಂವತ್ಸರವನು | ೬ ರವರುಷನು |

103

ಅದೇ ಹೋಬಳಿ ಕೋನೂರು ಗ್ರಾಮದ ಬಸವನಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 3' x 2 9'.

¹ಠಾಳಮಸ್ತು ನಮಸ್ತು ಉತ್ತರಿಯಿಂದ ಪುನಃ ಬರಬಾರವೇ ತ್ರೈಲೋ²ಕೃಷ್ಣಗಿರಿರೂಪಮೂಲಸ್ತು ಘೋಷಿಸುವೇ | ಸ್ವಸ್ತಿ ತ್ರಿವಿಧ³ಯಾಮೃದಯಸಾಲಿವಾಹನಸತೆ ೧೫೧೧ ಕರಸೇವತ್ಸರ⁴ದರ್ಶಿಕಳಿ ೧೫೧೧ ಗ್ರಾಮಸ್ತು ಹಾಡುವದೇ ಶ್ರೇಷ್ಠ ದಕ್ಷಿಣಗಿರಿ

ನೂರಿನಲ್ಲಿ ಕರ್ಷಣಸ್ತು ಮುನಿಸಿವರಾತ್ರಿದುತಿತಿ

⁵ಸೋಮವಂಶದರುಕುನು ಕೊನೆಯಿಂದ ಗೋತ್ರದನುಜರಾ⁶ಯವಸ್ತು ಬಿಡಲನು ಗುಣ ಕರಾಜಮವರಕುನು⁷ರಬಿರಬಿರಾಜು ಜಯದ್ರವಮಾಜರನು ಗುಣಮವ⁸ಬ್ರಹ್ಮವರಾಣಿವಾಸಕೇಶೈಲಾಸನಾಗಲಿಯಿಂದಲವರವನ⁹ರರಿತೂರ | ವಿರುಪಾಕ್ಷಸ್ತರದವರಮುನಿಸನನ | ಯಾ¹⁰ಧರ್ಮಕೇನೇಜಾಯಬಜನು ಬರಾಜ್ಯದದೊರಲ¹¹ಗಲಿ ಮಕ್ಕಳಾಗಲಿಯಧರ್ಮಕೇತುಬದ | ಗುರು¹² ಜಂಗಮ | ದ್ರೋಣತೀರ್ಥಪ್ರಸಾದಕೇಶಿ¹³ರಗು | ದೇವಲೋಕಮರ್ಯಲೋಕಕೇಶಿರಗು | ಕಾನಿರಿ ೧೦೦೦¹⁴ಕುಟಿಯುಜಂಗಮಕೊಬಸುತಕಕ್ಕೆ ಮೋಗುವನು ೧೦¹⁵ಧಾದುತುಬದವರವೆಂದಿರಬೊಲೇರು

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ಹಾವನಹಳ್ಳಿ ಹೋಬಳಿ ದಾರನಹಳ್ಳಿ ಗ್ರಾಮದ ಬಸವನಗುಡಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 4" x 1'.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಸಾರ್ವಜನವನ್ನವದೇಶ್ಯನು ೧ ಲು ಗ್ರಾಮಸ್ತು ಪಮುಚಿತಮಂದ²ಲೇಸ್ವರಕುಲೋತ್ತರಗುಣಗುಣೈವಿವರನು ಬಿಜುನಸ್ತು ಮಿದುರಾದೇ ನೆಜುವರಮಕ್ಕ³ಬದನುಬಾಯವಸ್ತುಗದರವಗುಣಗವರು | ಸೋಮ ಮುನಿಸೂರು ಮುನಿಸೂರು⁴ಸೇಕರವಾಸ್ತುಯಾವನಗ್ರಾಮನಿಬಾಸಾರಕ್ರಮವೆದೆ ಬತಿ | ಸಮಾಜಕೇಶಿ ಗೋಪಾ ಬೈದ್ಯನಂ⁵ಮೃತಮುಪ್ಪಯು ಬಾಮನವನು | ರುಕ್ಮಿಣಿ ಕೇಶವನು ಮುನಿಸೂರು ದು | ಕೇಶವವದಲಂ⁶ನವಾನುಬ್ಬಿಣಿ ಒಳವನು ಮುನಿಸೂರು ರು | ಕೇಶವನು ಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು⁷ನಾಸಿ ಕೋಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು ೫ ತಮ ಗ ಮುನಿಸೂರು⁸ ಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು⁹ಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು ಮುನಿಸೂರು¹⁰ನಿಜುದು ಬಿಜುನ ಗುರು ಬಿಜುನವದ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ¹¹ಬದು ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ¹²ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ ಕೇಶಿ

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(ಮೂಲಕ ಅವನನಿಗೆಯಿಲ್ಲ)

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ಶಿವನು ಏನಿವನು ಮುನಿವನು
 ಕಿವನು ಕಿವನು ಕಿವನು
 ಕಿವನು ಕಿವನು ಕಿವನು
 ಕಿವನು ಕಿವನು ಕಿವನು
 ಕಿವನು ಕಿವನು ಕಿವನು
 ಕಿವನು ಕಿವನು ಕಿವನು

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⁹ನಿರ್ದೇಶನಾತ್ಮಕವಾಗಿ ನಡೆಸುವುದು
¹⁰ನಿರ್ದೇಶನಾತ್ಮಕವಾಗಿ ನಡೆಸುವುದು
¹¹ನಿರ್ದೇಶನಾತ್ಮಕವಾಗಿ ನಡೆಸುವುದು
¹²ನಿರ್ದೇಶನಾತ್ಮಕವಾಗಿ ನಡೆಸುವುದು
¹³ನಿರ್ದೇಶನಾತ್ಮಕವಾಗಿ ನಡೆಸುವುದು
¹⁴ನಿರ್ದೇಶನಾತ್ಮಕವಾಗಿ ನಡೆಸುವುದು
 (ಮುಂದುವರಿದು ಕೊಡುವುದು)

(ಮುಖ್ಯ ಕೈಯಲ್ಲಿ)

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ಅದೇ ಹೋಬಳಿ ಕಣಗಾಲು ಗ್ರಾಮದ ಚಂದ್ರಮೌಳೀಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಶ್ರಮಣ 4' x 2' 3".

¹ಶ್ರೀಚಂದ್ರಮೌಳೀಶ್ವರಸ್ವಾಮಿಯವರು
²ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿನಾಪನನ
³ಬವರುಷ ೧೭೫೫ನೇ ಸಂದವರ್ತಮಾನ
⁴ವಾದವಿಜಯನಾಮಸಂವತ್ಸರದವೈಶಾಖ
⁵ಬಿಂಬಪುಷ್ಯ ೨ ಸೂರ್ಯವಾರದಲ್ಲುಶ್ರೀಮತ್
⁶ಹಾರಾಚಾರಿರಾಜಪನೇಕಬರದಾಂಕಿ
⁷ತೆಗಳುಳುಕಂತಕ್ಕೆ ಪೂರಾಜವೆ

⁸ಯಶವರುಮೈಹಿಮರುಸಂಸ್ಥಾನದಲ್ಲು
⁹ರತ್ನ ಸಿಂಹಾಸನಾರೂಪರಾಗಿಪ್ರತ್ಯೇಸಾಂ
¹⁰ಮಾಜ್ಯಗೈಯುತಿ ರಬುಆತ್ರನಗೋ
¹¹ಶ್ರದ್ಧಾಪನ್ನಂಭಸುತ್ರದ(ಆವಸ್ತಂ
¹²ಭಸುತ್ರದ)ಯದಾರಾಖಾಧ್ಯಾಯಿಗಳಾದ
¹³ಕೂಕಾಲಕಾಶೀನರಸುಂಹ್ಯಳವದ್ಯ
¹⁴ದವರಪುತ್ರನಾದನರಸುಂಹ್ಯನೇವಾರ್ತ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅಂಜನೇಯಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟ ವಿರಕಲ್ಲು

¹ಸ್ವಸ್ತಿಶ್ರೀಮ
⁴ಯ್ಯವಂದ ನಾಯ

⁵ದತುಣುವಲ್ಲಕ್ಕೋಂಗಾಳನಾಳತ್ತಲು
⁶ಮನಮದ್ಯಯಾಚಾರಿಹಾ
⁷ತುಣುವಮಗುಚಿಬಿದ್ದ ವಿರಕಲ್ಲು

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ಅದೇ ಹೋಬಳಿ ಅಡಗೂರು ದೊಡ್ಡ ಅರಮನೆಯ ಕೆಳಗೆ ಎರೇ ವಿರಕಲ್ಲು

* ¹ಸ್ವಸ್ತಿಶ್ರೀಮತುವ್ಯಾರಾವತೀಶ್ವರವರಾಧೀಶ್ವರಕುಲೋತ್ತಂಗ
 ಚೋಳಧರ್ಮಪು
²ಚಂದ್ರಗಾಂಧೀಶ್ವರವರಾಧೀಶ್ವರಕುಲೋತ್ತಂಗ
³ಜಯಸಂವತ್ಸರದವೈಶಾಖನಂದ ೧೭ ಪ್ರಿಹಸ್ವ
⁴ವಸುಗುರಮಾಸ್ತಿನೆಟ್ಟಯವಯವನ
⁵ಬೋವಿನೆಟ್ಟ

⁶ಲೂರವಿಣ
⁷ಕಾವಿರಗತ್ತ
⁸...
⁹ಬೆಳ್ಳು ಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
¹⁰ಕಾಳುಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
¹¹ಶ್ರೀ ಶಿ

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ಅದೇ ಮರದ ಕೆಳಗೆ ಎರೇ ವಿರಕಲ್ಲು.

* ¹ಸ್ವಸ್ತಿಶ್ರೀಮತುವ್ಯಾರಾವತೀಶ್ವರವರಾಧೀಶ್ವರಕುಲೋತ್ತಂಗ
 ಚೋಳಧರ್ಮಪು
²ಜಯಸಂವತ್ಸರದವೈಶಾಖನಂದ ೧೭ ಪ್ರಿಹಸ್ವ
³ಕಾವಿರಗತ್ತ
⁴ಬೆಳ್ಳು ಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
⁵ಕಾಳುಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
⁶ಬೆಳ್ಳು ಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
⁷ಕಾವಿರಗತ್ತ

⁸ಮಗುರಗತ್ತ
⁹ಕಾವಿರಗತ್ತ
¹⁰ಬೆಳ್ಳು ಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
¹¹ಕಾಳುಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
¹²ಬೆಳ್ಳು ಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
¹³ಕಾವಿರಗತ್ತ
¹⁴ಬೆಳ್ಳು ಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ
¹⁵ಕಾಳುಬೂವಿನೆಟ್ಟತಮಗುರಗೋಪಿನಿಯ

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ಅದೇ ಹೋಬಳಿ ಚಪ್ಪರದಹಳ್ಳಿ ಮಲ್ಲಿಕಾರ್ಜುನದೇವಸ್ಥಾನದ ಬಳಿ ವೀರಕಲ್ಲು

¹ ಸ್ವಸ್ತಿ ಶ್ರೀವನಾಮಹಮಂ

² ದಳಪ್ಪರಾಜಾಚಾರ್ಯಂ

³ ಗೋಪಾಲಕ ಗೃಹದೇ

⁴ ಮುಖ್ಯಪ್ರೀತಾರಾಜಂ

⁵ ಗೃಹಪಾಲಕನೇವಮಂ ೧೦೮೧ನೆಯನೆಯನೆಯ

⁶ ತ್ವರದಪ್ಪರಾಜಾಚಾರ್ಯಂ ೧೧ ಮಂಗಳವರದೇವತಾಪತಿ

⁷ ಮುಖ್ಯಪ್ರೀತಾರಾಜಂ

⁸ ವಂಶಾಧಿಕಾರಿ

⁹ ದೇವತಾಕರನ

¹⁰ ಪಟ್ಟಣ[ಟ]ವಂಶ[ಗು]

¹¹ ಪ್ರಸಿದ್ಧಗೃಹಪಾಲಕ ೧೦೮೧ನೆಯನೆಯನೆಯ

¹² ದ ವರದೇವತಾ

¹³ ನೇಮಕಪ್ಪಣಿ

¹⁴ ಐದನ ಮಂ

¹⁵ ವ ವಕ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡಮ್ಮನ ಗುಡಿಗೆ ಪೂರ್ವ ನೆಟ್ಟಿ ವೀರಕಲ್ಲು

¹ ಸ್ವಸ್ತಿ ಶ್ರೀವನಾಮಹಮಂ ೧೦೮೧ನೆಯನೆಯನೆಯ

² ದಳ

³ ಗೋಪಾಲಕವೀರಕಲ್ಲು

⁴ ವರದೇವತಾ

⁵ ಪಟ್ಟಣ

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ಅದೇ ಹೋಬಳಿ ಸರಕರ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿ ಕಲ್ಲಿನಲ್ಲಿ

¹ ಸ್ವಸ್ತಿ ಶ್ರೀವನಾಮಹಮಂ

² ದಳ

³ ನೇಮಕವೀರಕಲ್ಲು

⁴ ಪಟ್ಟಣದ ಮುಂದೆ

⁵ ಪಟ್ಟಣದ ಮುಂದೆ

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ಅದೇ ಹೋಬಳಿ ಅವರ್ತಿ ಗ್ರಾಮದ ಕಂಪಂಗಿಡನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟಿ ವಿರ ಕಲ್ಲಿನಲ್ಲಿ
ಪೂರ್ವದ ಪಂಗಡದವರ

1

ಮುಖ್ಯಪ್ರೀತಾರಾಜಂ[ಟ]ಪಟ್ಟಣವಂಶ[ಗು]

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ಅದೇ ಹೋಬಳಿ ಬೇವಿನವರ ವಡ್ಡರಹೊಲದಲ್ಲಿ ಬಸವನ ಗುಡಿಯ ಬಳಿ ನೆಟ್ಟಿ ಕಲ್ಲಿನಲ್ಲಿ

ನೇಮಕವೀರಕಲ್ಲು-ಪ್ರಮಾಣ 3 6 x 3

¹ ಸ್ವಸ್ತಿ ಶ್ರೀವನಾಮಹಮಂ

² ದಳಪ್ಪರಾಜಾಚಾರ್ಯಂ ೧೧೨೨ನೆಯನೆಯನೆಯ

³ ದೊಡ್ಡಮ್ಮನ ಗುಡಿಯ ಮುಂದೆ

⁴ ಪಟ್ಟಣದ ಮುಂದೆ

⁵ ದಳಪ್ಪರಾಜಾಚಾರ್ಯಂ

⁶ ವಿರ ಕಲ್ಲಿನಲ್ಲಿ

7 ರ.ಅನವಾನಿಮಲ್ಲಿ
.....
10 ಪರಿಂಗದದೇವಗನವಗಪುಂ

11 ಜ್ಯವಾಗಲೇಕೆಂದುಬಯಿರನೆಟ್ಟ
12 ಹೊಸಹಳೆಯನುಅತಂದ

ಅನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 3' x 1' 6".

13 ಕ್ಷಸ್ತು ಯಿಯಾಗಿಸ್ತುರೂಕೆಲ
14 ಕ್ರೀಕರಣಾ
15
16 ಬೆಯ್ಯಾ
17 ಯಿರುವಮಯ್ಯಾದೆ

18 ಹೊಸಹಳೆಯಗಾಮವ
19 ಸುಕ್ಕನಟ್ಟುಕೊಟ್ಟಿಲುಯಿಧ
20 ಮೊಕ್ಕೆ ಆರುಪೊಟ್ಟುರುಳು
21 ಏವರೆತಂದುತಂದೆತಾಯಿಗು
22 ರುದೈವಗೋಲಬ್ರೂಮರು

ಅನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 2' x 2'.

23 ವಾರಣಸಿಯು
24 ಲೀಕೊಂದಹಾಪಕೆಹೋದ
25 ರಾಯಪ್ಪನುಮಿಜ್ಜಿಬರ

26 ರಂದುದೇಹವನುಕರ
27 ಲೀಕೊಟ್ಟದಾಗಿ ೧ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡನೇರ್ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತೂಬಿನಕೆರೆಯ ಕೋಡಿಯ ಬಳಿ ಮಂಜೇಮೇಲೆ.

ಪ್ರಮಾಣ 6' x 3' 6".

1 ಕ್ರೀಬುಧಮಸ್ತು ನವಸ್ತುಂಗಕರಸ್ತು ಎದಿಹಂಪ್ರಾ
2 ಮ(ಸು)ರಬಾರವೇಶ್ರೀಲೋಕಪುರಂಧಮುಲಸ್ತ ಛಾಯಾ
..... ಸಂಘ
3 ವೀ ಸ್ವಸ್ತ ಕ್ರೀವಿಜನಪುಟ್ಟು ಪದುಸುರಿವಾಹನಕವರುಂಗಳೀ
4 ನೆಯವರಾಧಾವಿನವತ್ಸರದಪೈಣಬಿಬಿ ಎಲೂದುರುಕುಲೋದ್ಧ
..... ವನ
5 ಧೋಮವಂಸದಹರಗೋತ್ರದಕಪ್ಪುಲಾಯನಸೂತ್ರದವರುಸು
6 ಕಪ್ಪಾಯಿಗುವತ್ತಮಸ್ತು ಪದುಂಹಳಕವಂಹಳಸ್ತರಕಲೋ
7 ರ್ತು ಲಾಹಂಗಳ್ಯಕ್ರೀವೀರಕ್ರೀಕಂವೆಡಹುನವರಕೊಮರವೀರ

8 ಉಪಾಯನವರಗರ್ಭಾಪರಪೂರಸುಧಾಕರದಾಹನಂಜಾಯ
9 ವೀರಣವಾಚೋದಯ. ವೀರವಹಪದುರವತಂಮತಂದೆ
10 ವಾಯಿಗಗಿಪ್ಪಣವಾಗಲಿಯೆಂದುತಿರುವುಲಪ್ಪರಗ್ರಾ
11 ಮವನುಬರದವರಕನವಯಾಬಾರದವುರದೂರುದು
12 ಲೋಲೋಸಾಸವವಾಗ ಕ್ಷನಟ್ಟು ಕೊಟ್ಟಿಲುಯಿಧಮಾಕ
13 ಆರೂಬರುಳುಬರದವಂಹತಂದೆತಾಯಿಗುರುಪ್ಪವಗೋ
14 ಲಾಬ್ರಮರವರಗಾಸಿಲೀಕೊಂದಹಾಪಕೆಹೋದರುಬಿ.ಂ
15 ಧೂಕೊರೂಪನಕೆಸುಧಮಸ್ತು ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕವೀಕಲ್ಲು ಗ್ರಾಮದ ಬೀವನ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3' 3" x 1'.

1 ಕ್ರೀಬುಧಮಸ್ತು ನವಸ್ತುಂಗಕರಸ್ತು ಎದಿಹಂಪ್ರಾಪದು(ಸುರ)ವಾ
2 ದವೇಶ್ರೀಲೋಕಪುರಂಧಮುಲಸ್ತ ಪದುವನವಳೇಕೊಟ್ಟ ಕ್ರೀ
3 ವಿಜಮುಟ್ಟು ಪದುಸುರಿವಾಹನಕವರುಂ ೧೧೨-ನದಸು
4 ದ್ರಿಸವತ್ಸರದ ಜೀದ್ವುಟ ೧ ಕ್ರೀದವಾಕುಲೋದ್ಧದವರಗೋಮವಂಸದಹರಗೋ
5 ತ್ರದಕಪ್ಪುಲಾಯನಸೂತ್ರದವುಕೂಬುಧಯಿಗವತ್ತಮಸ್ತು ಪದುಂಹಳಕಾ

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ರಾವಂದೂರು ಬೋಟು ರಾವಂದೂರು ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1'.

¹ ಸ್ವಸ್ತಿ ದುರ್ಮಹಿಸಂ

⁴ ದೂರವಿಧಮಲ್ಲಿಕಾರ್ಜುನ

⁷ ನಗಲುಡುಕೊಟ್ಟಿದಸನ

² ನೆತ್ತರದಚೆಯುಕ್ತವು

⁵ ನೆದೇವರಗತಂವದಿರ

⁸ ನವಕ್ರಮಯಂಭಂವದ

³ ಉತ್ತಮತುರಾವಂ

⁶ ಬಿವ್ರಗಲುಡುಕಮಾಡೆಂ

⁹ ಯುದೇವರಕೊಡುಗಿಗಲ

(ಮುಂದೆ ಬರವಲಿಗೆ ಇಲ್ಲ)

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ಆದೇ ಗ್ರಾಮದ ಬಿಸ್ತೆ ಗುಡಿಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' 6" x 2'.

¹ ಶ್ರೀಮತ್ಪರಮಗುಣೀಶ್ವರಭೃತ್ಯಾದವೋಘಲಾಯ

¹⁰ ಕೀರ್ತಿಪದ್ಮರೂಪಕವರ್ಷ ೧೬೦೬ನೆ ಸುರಾಧಿ

² ನಂಬೇಯಾತ್ರಯಿಲೋತ್ಸವಾಭಿಸ್ತನಾನಂಬೆ

¹¹ ರೋದ್ಧಂನಂವನ್ನರವಿದ್ವಿಷಯಭಾವಪ್ರವದ

³ ನನಾನಂ || ಶ್ವಸ್ತಿ ಶ್ರೀಮದ್ರಾಯಾರಾಜಗುರುವಂ

¹² ಬ ಆದಿತ್ಯವಾರದಲಮುಕ್ತಿ ಪಧೂವ

⁴ ದಳಾಚಾರ್ಯಾರನಿಸ್ತೀರೂಪನಂಘ

¹³ ಕ್ಷಮಾಪರುತಪ್ರತಿನಿದಿಯನಾನಮಾತಿ

⁵ ದೇವಿಯಗಲಪುಸ್ತಕಗಚ್ಚೆಕೊಂವಕುಂದಾ

¹⁴ ಅರ್ಧಕರನೂಕಾಚೈತ್ಯಾಬ್ರದ್ರಾದವೋಘಲಾಯ

⁶ ನ್ವಯಯಿಂಗುಳೇಶ್ವರವದಿಶ್ರೀಮದ

¹⁵ ಪಲವೇಶ್ವರಾಲದವೇವಮುನಿಗಲ

⁷ ಭಯಪಂಪನಿಧಿಂಕೇಶಕ್ರಪ್ರತಿಗಲಾತಪ್ತಿ

¹⁶ ಛತ್ರಗಲಮುಖ್ಯವಾಸಮಾಸ್ತಭವ್ಯವನಂಗಳ

⁸ ಪೂರ್ವಾಭಿಮುಖನಿಗಲಾತಪ್ತಿಪ್ರಾರಾಧನೇಂ

¹⁷ ಮೂವನದೇವನವರ್ಧಕಾಂಜಿನಾಕನಂ

⁹ ದುಗಳಾಚವರಪ್ರಯಗಸಿಸ್ವರೂಪರುಕ

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ಆದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಟ್ಟಿ ಬಸವನ ಗುರಿಗೆ ಪ್ಲೇಮಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ)

¹ ... ವಿರಯ .

⁵ ವಕೋದಯನುಪಂತಮುರಾಪಾ

⁹ ಶ್ರೀ ಯಿದನುಳು

² ... ಭರ್ಮ .

⁶ ವಕೋದಯನುಗುರುಬೋ

¹⁰ ಬಸವನುಕತ್ತೆಯ .

³ ... ಬರಗಂಗೆಯ .

⁷ ವದವೋಪ . ನುಕಂವಂ

¹¹ ... ಯುರಿದವನು .

⁴ ತದಿಯಕವಿಲೆಯಕೊಂಡಮಾ

⁸ ... ಯಲಿ . ಶ್ರೀ

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೧ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 1' 6".

... ..

⁶ ದೂರ

¹² ದಯರೂಪ

⁶ ... ದಯರೂಪನುರಮಾಡಿಕಾ

⁹

¹³ ಅಣು

⁷ ಕಾನಕದೇವನುಬಿಟ್ಟದಮಾಡು

¹⁰ ದನೂಪನವ . ವದೇವರಗನಂ

¹⁴ ಕೊಂಡ

ದಂ

¹¹ ... ವಾಗೇವಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೇ ಕಟ್ಟಿಸಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

¹ಬಯಲವನ್ನಾಳುವ
²ತನ್ನರದಳವ್ಯಯವ

| ³ಬಯಲವು
⁴ವ ...

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ಅದೇ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಗಾಣಿಕೆರ ಮರಿಬೆಟ್ಟಮನೆ ಬಳಿ ಇ ಕಟ್ಟಿಸಿ.

• ಇನ್ನೇ ಕಟ್ಟಿಸಿ — ಪ್ರಮಾಣ 8 x 2.

¹ನಮಸ್ತಂಗಳಿರಿಸುವ
²ಬಂದ್ರಬಾಳುರೂಪವೇ
³ತ್ಯಾಜ್ಯಾತ್ಮಕಗಾರಂಭ
⁴ಮೂಲಸ್ತಂಭಮನಂ
⁵ಭವೇ || ಸ್ವಸ್ತಿ ಕ್ರೀಡಿ
⁶ಜಯವ್ಯಯ
⁷ಸಾಲಿವಾಸನಕ

⁸ವರುಷ

²⁰ಕುಲೋತ್ತಂಗಳಂ

¹⁵ತ್ರದಲಿಗುರು

²¹ಶ್ರೀವಿರನಾಂಜ

¹⁶ಸೂತ್ರರೂಪು

²²ದೇವಮಹಾಶಯ

¹⁷ಪಾದ್ಯಯುಗಂ

²³ಗಣಕಗಣವಕ್ರೀಕ

¹⁸ಶ್ರೀಮನ್ಮಹಾಕು

²⁴ರವಾಜದೇವಮಹಾ

¹⁹ಪ್ರಕಮಂಡಲೇಶ್ವರ

²⁵ರೂಗಗರ್ಭದ

• ಇನ್ನೇ ಕಟ್ಟಿಸಿ

..

³¹ಗಣವಸ್ತುಗಳ

²⁶ನಾಗರಗಟಂ

⁴⁹..

³²ಮುರುಂದೂ

²⁷ಶಿವಶ್ರೀಪೂ

⁵⁰ವಳಗದಕಂ

³³ಕುಲೋತ್ತಂಗಳ

²⁸ಸ್ವೇನಕೃಷ್ಣ

(• ಪಟ್ಟಿಗಳು ಹೋಗಿವೆ)

ಇನ್ನೇ ಕಟ್ಟಿಸಿ — ಪ್ರಮಾಣ 5 4" x 1' 8".

⁵⁹..

³⁴ಮಾಣ

⁷²ಪದಕಂಪುರವಮಾ

..

⁶⁰ಕುಲೋತ್ತಂಗಳ

⁷³ಪದಕಂಪುರಗೇಶವಮಾ

⁶⁵..

⁷⁰ಪಕ್ಷಿ ಕೂಗುವರು || ಯ

⁷⁴ಗಮಂಗಳಮಹಾಶ್ರೀ

⁶⁷ರು

⁷¹ಪ್ರಕಮಂಡಲೇಶ್ವರ

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ಅದೇ ಹೋಬಳಿ ಗಣಿಕೆರ ಗ್ರಾಮದಲ್ಲಿ ಪದೇರ ಬಸವಯ್ಯನ ಮನೇ ಗೋಡೆಗೆ ಸೇರಿಸುವ ಕಟ್ಟಿಸಿ.

ಪ್ರಮಾಣ 3 x 1' 6".

¹ಕ್ರೀಡಾಶಾಲೆಯವನು
²ಬುಲಾ ಕತ್ತರಿಸಿದ
³ಕುಳಿತುಕೊಂಡು
⁴ದಯ್ಯನು

⁵ಮದಿಗಯಿಕ್ಕಿ
⁶ಪದಕಂಪುರವಮಾ
⁷ಪದಕಂಪುರವಮಾ
⁸ದೇ

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ಅದೇ ಹೋಬಳಿ ಕಿಕ್ಕೂರು ಉರುಮುಂದೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಪೂರ್ವದ ಹಳಗನ್ನಡಪುರ.

- ¹...ವರಾಧವಸಂ.....ಸನಿವಾರದ....ತೂರ | ³...ದಂದಸಯಗಾಪುಣ್ಣ....ಷೈಯ.....
²...ಗಡಿ....ಸತ್ತನೂ...ಮಾರಸಿಂಧಂಪ್ರ...ಬೆಡಸಿ.

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ಅದೇ ಗ್ರಾಮದ ಕೊಟೇಲಾಗಲ ಬಳಿ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 4'.

- ¹ಸ್ವಸ್ತಿ ಸಖವರವಸಾಸಿದದೊಂ....ನೈಮುಖಸಂವತ್ಸರದಮಾ
²ಗಮಾಸದಸುಧ್ಯ.....ನುಮಾಪಮಂಚೇಸ್ವರದಪ್ರಾ
³ವತೀಪುರವರಾಧೀ.....ಕ್ರವತ್ತಿನಿಗಂಕಮ್ಲಕದೇವ....
⁴.....
⁵.....ಯಮಗಂವೊಗೆ..
⁶.....ದದೇವ...

| | | |
|---------------------------|-----------------------------|-------------------------|
| ..... | ¹² ...ಮಂತ್ರಿಪು | ¹⁶ ರೂಪಂಕೇಣ್ಣ |
| ⁹ ಬೈಗಿಯಬಿ. | ¹³ ಮ್ಯಾಡಿಗೋಣ್ಣನೀ | ¹⁷ ಸಂಪರ. |
| ¹⁰ ಬಂಕಿಯ. | ¹⁴ ತೆಗ್ಗಿನರಸ | ¹⁸ ಯಬುವೆ |
| ¹¹ ಟ್ರೈರನಿಣ್ಣ. | ¹⁵ ನಂಬಿ | |

- ¹⁹ಮ್ಯಾಡಿಗೋಣ್ಣ.....ವೀರಸಗ್ಗ ಕೆಸ
²⁰ಸ್ವರಾತನಮಕ್ಕಳು.....ಮಸಣಗೋಣ್ಣನುಮರೋಡ್ಡ
²¹ವಿನೆಯ.....ಉಸಿದರು

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ಅದೇ ಹೋಬಳಿ ತಂಮಡಿಪಟ್ಟಿ ಮಾರಿಯ ಪೂಜಾರಿ ಮರಿನಾಯಕನ ಮನೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1'6".

| | | |
|------------------------|-----------------------|-----------------|
| ¹ ದೇವರಾಯಬವೆ | ³ ನಾಥದೇವರಿ | ⁵ ಮಗ |
| ² ಯರುಳಂದಿ | ⁴ ಗಿಬರ. | |

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ಚಿಕ್ಕುಂದದ ಹೋಬಳಿ ಹರವೆ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲ್ಪಕ್ಕ ಹೋಗಿದೆ)

- ¹.....ಟೈಗೋಣ್ಣ...ನಗಲಿಗೋಣ್ಣ...ಗೋವಾಡಿ | ³ಸುಗಸತ್ತರುಮಾಧವಸಂತ್ಸರದಲು...ಯಗಿಮರೋಡ್ಡವಿನಯಕ್ಕೆ
²...ಯು...ಟೈಯ...ರಮುತ್ತಿ ಕೊನ್ನಳಮಿ... | ⁴ರಾಮಗೋಣ್ಣನುಬಸವಗೋಣ್ಣನುಕಲ್ಲ...ನಿಲಿಸಿ...ಕೆಸಲ್ಲಿಸಿದ.

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ಅದೇ ಹೋಬಳಿ ಮೂಕೋಡು ಗ್ರಾಮದ ಬಿಸವೇಟ್ಟರ ದೇವಸ್ಥಾನದ ಕಂಬಗಳ ಮೇಲೆ.

ಅಕ್ಷೇಯ ಕಂಠ

- ¹ ಸ್ಥಿರಸ್ಥಿತಿಗಾಯುಕ್ತ ಮೂಗಿನದುರಿನಿಂಮೂಕೋಡುನೋ ವಸ್ತುಗುಚ್ಛವಿತಂ
- ² ಗೆಫ್ಫುರಪೂರ್ವಮೂಗುಪರಿಂದೇವಾಲಯವ್ಯಾಪಕ ಚಿರವಾದಿನ್ಯ ನೆಗಳ್ಳದೇವ್ಯ
- ³ ವನಮವಸ್ತುನ್ಮ ಮಂಕುಟ್ಟುತು - ಪರಮವೇದ್ಯವಸ್ತುಯಿನ್ನಿಲಿಂವಂನೋ
- ⁴ ಮೋಜನೀಧಾತ್ರಿಯೋಃ ||

ಈಶಾನ್ಯ ಕಂಠ

- ⁵ ವಿವಾಹವಿಧುಫಲಯುತವನೀಮುರುಹರೇವವೇದ್ಯಕುಪಾಳಕಾಮಿ
- ⁶ ಗುರುದೇವದೇವನೋಮೋಜನೀಧಾತ್ರಿಯೋಃ ||

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ಅದೇ ಗುಡಿಯ ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ವಿರಕ್ತನಲ್ಲಿ

ಪ್ರಮಾಣ 4'6" x 2

| | | | |
|--|----|---|-------------|
| ¹ ಸ್ಥಿತಿಗ್ರಾಮ್ಯಹಾಮುಕ್ತೇಶ್ವರ | 7 | . | . |
| ² ಮುರುಹು | 8 | . | ಮಿ |
| ³ ಕಯ | 9 | . | .. |
| ⁴ ಯವ | 10 | . | ಸ್ತಂಭವನವ ಮು |
| ⁵ . | 11 | . | ಸ್ತಂಭವನವ ಮು |
| ⁶ ಮೂಕೋಡುನೋ | | | |

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ಅದೇ ಹೋಬಳಿ ಅರಣ್ಯವಲ್ಲಯ ಮೂರೇಗುಡಿಯ ಮುಖ್ಯ ಗೋಕೆಗೆ ಸೇರಿರುವ ಕಟ್ಟನಲ್ಲಿ.

ಪ್ರಮಾಣ 2 6" x 2 6"

- ¹ ಸ್ಥಿತಿಗ್ರಾಮ್ಯಹಾಮುಕ್ತೇಶ್ವರ
- ² ಮೂಕೋಡುನೋ
- ³ ಮೂಕೋಡುನೋ
- ⁴ ಮೂಕೋಡುನೋ
- ⁵ ಮೂಕೋಡುನೋ
- ⁶ ಮೂಕೋಡುನೋ
- ⁷ ಮೂಕೋಡುನೋ
- ⁸ ಮೂಕೋಡುನೋ
- ⁹ ಮೂಕೋಡುನೋ
- ¹⁰ ಮೂಕೋಡುನೋ

| | | |
|----|-------|--------------------------|
| 11 | | ದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇಶಿವಸು |
| 12 | | ಸ್ವಾಣಿವಿಷ್ಣುಯಾಜಾಯರಕ್ರಮಿ |
| 13 | | ಭೈರವಾಚಾರ್ಯಯಸ್ಕಮಾ |
| 14 | | ಪಾಲನಾಪದ್ವಯಂ |
| 15 | | |

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ಅದೇ ಬೋಟು ಹರಳಬ್ಬಳು ಬಸವನಗುಡಿ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1 6" x 9".

ಮುಖ್ಯಾಂಗ

1 ರುದ್ರೋದ್ಧಾರ
2 ಸಂಪತ್ತರಥ
3 ಶ್ರಾವಣಸು
4 ಖಲರಾವಂದೂ
5 ರಲಕ್ಷ್ಮವಿನಾನಾ
6 ರಾಯಣದೇವರಿ
7 ಗಸ್ತುಂಧಾಯದ

2 ವರ್ಗಾ

ಹಿಂಭಾಗ.

8 ... ಗುನುಪ
9 ರಳಯಯ
10 ... ಬೇರನ
11 ... ಬಕೆ
12 ...
13 ಯಾಧಮ್ಯಾಕೆ

16 ... ಯಾವನಾನು

17 ಬಿಂ ... ತಂಮ

18 ತಂದೆತಾಯಿಕೊಂ

ಬಲಪಾರ್ವ.

19 ಬಸವ

20 ಕೈ ಹೋ

21 ಹನು

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ಬಿಳಿಕೆರೆ ಬೋಟು ಧರ್ಮಾಪುರದ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ರಂಗಮಂಟಪದೊಳಗೆ.

ಪ್ರಮಾಣ 7' 6" x 3' 8"

1 ಶ್ರೀಯುಗವಿಯುಮುಖ್ಯಧರ್ಮೀಯವುಮುಖ್ಯವಾದೊಳಗೊಳಿತಿರವಾರಾಜುನಾಗಳುಕಲ್ಪಲತಾಯುಗ್ಗು ದನಮವ ಕಳ್ಳಕುಪದಂತಿದ್ದಂ ||
2 ಶ್ರೀಮತ್ಪ್ರಭೋಕೃಪಾಪ್ರಾಪ್ತಿಯವ್ಯಕ್ತವ್ಯಕ್ತಸುಸುಕ್ಷ್ಮೀಭವಯಾನವೋನಿತ್ಯಂಕೇಶವಾಯನಿವಾಯಚ ||

3 ತತೋದ್ಯಾರಾವತೀನಾಧಾಪುಯ್ಯಬುದ್ಧಿಬಿಲಾಂಕೈನಾಜಾತಾತ್ವರಪ್ರತೇಷಾವಿನಿಯಾದಿತ್ಯಭೂಪತಿ || ಎನನೆಗಲ್ಲದೆನಯಿತರ

4 ಸನತನೆಯಂತಾನೆಂಗಳೂಪನೇಜಯಾಗ್ನೈಪಾಳತನೆಯವಿನತತ್ತ್ವಾರ್ಥವಿನಪನತಿವಿವರೈತ್ತಿ ವಿಷ್ಣು ಸ್ವರೂಪಂ || ಅವಿಷ್ಣು ಬೇಸನ ಪರಾಕ್ರಮಮಂಜೇ

5 ವೈದಿ || ಪ್ರವೃ || ತುಳುಬೇಶಂಕೈಗೊಟ್ಟಂವಳವನಾರವವು ಸ್ವಂಗಿಕೋಲಾಪವೇಳುಂಮಾಲೆವಲ್ಲೊಳ್ ಲಯಿಕೊಂಗಲ್ಪಿ ಗನುವಹ ಡಿಯಾಫಟ್ಟಂಬಯಲುನಾಪು

6 ನೀಲ ಹಳದಂಗ್ಗಂಡಾಪುರಾಯೋತ್ತಮಸ್ತವೇರೆಯೊಕ್ಕೊಳವಮಾಗೊಗ್ಗೊಂದವಾಡಿಸ್ಥಳಮಂಭೂ ಭಂಗದಂಕೊಂಡತುಳು ಭೂ ಬಾಳಬೋಪನಿವಿ

7 ಮೃಭೂಪಂ || ತರಮಾಲೆಯಾಬಿಯಗಿನಿದಿವಿವಗ್ಗ ಪಾಠಿಟ್ಟವನಾಪಂಗಮಾಜಾಪದಭೂತದಿಂವರದಮಂಣ್ಣಿ ಸುಕಂಪಡತಂದುಗ ಬ್ಬಿವಗ್ಗ ರಿಸಿಕೊಂ

8 ಗುಪೇಂಗಿಯವಿಂಗಗಳಂನೊವಂತೆವಿಟ್ಟು ಬೊಳಕಿಟ್ಟವೊತ್ತ ರಿಸಿಕಾಂಗಿನತಂಗಿನನಂಪನಂಗಳಂ || ಜವನುಂತನೆಯುಗಂ ಡಲಟ್ಟಣಮನಿಪ್ಪವಿಗಲಿ

9 ಯುಂವ್ವಲಂಜವಿಸುಕಂಮಾಗಮಂಮಕ. ಉಗಂಗಳಾನವನ್ನೂರಗುಸುಪ್ಪುಲಾಜ ವಿಸಂವೇಜವಂಕೆಯಿಂದಪನೆಯೋಂದು ಧೃತನ್ನೊಳೆಡಲಂಜಾದಿನಂವಿತ್ರ

10 ಮನಿವ್ರಮಂಗಳಾಗಿಯಾಗ್ತೀವಿಪ್ಪು ಬೂಗಲನೊಳು || ಶ್ರೀವಿಷ್ಣುವಿಂಗಲಕ್ಷ್ಮೀಬೇದಿಯನಿತ್ತಿಯಾದವನ್ನೊ ಯೆನ್ನ ಪತಿಳಕಂ ಶ್ರೀವಿಷ್ಣುವಿಂಗಲಕ್ಷ್ಮೀಬೇದಿಯನತಿ

- ¹⁰ ದಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ¹¹ ಗೋಪ್ರವತ್ಯಲಾದವನೂರದವುಕ್ಕಾತೆಮವೇವೆಂಬಾಡವೇವೆಂಬುದ್ರವದೇವೆಂಬಾಡವೇವೆಂಬುದ್ರವ
- ¹² ತ್ರೂವಕೋದವನಮುಖದಲಕರುತಾಪುಮಗುವಿಕ್ರಮದರ್ವಿವಗುವಿವಕಾಪೇವೀಕುನೀನುಧ್ಯವತ್ತಿ
- ¹³ ದಕೋದವನಮುಖದಲಕರುತಾಪುಮಗುವಿಕ್ರಮದರ್ವಿವಗುವಿವಕಾಪೇವೀಕುನೀನುಧ್ಯವತ್ತಿ
- ¹⁴ ಬಿಟ್ಟು ಮದಗಿಗ್ರಾಮಂ ಕರಿಮದ್ವನವಗ್ರಾಮಂ ಮುದ್ದಲಾಪುರದಗ್ರಾಮಂ ಬಿಳವನವಗ್ರಾಮಂ
- ¹⁵ ಕೊಮ್ಮವಾಡಿಗ್ರಾಮಂ ರೆವ್ವನಮುದ್ರಗ್ರಾಮಂ ಲೊಕ್ಕಗ್ರಾಮಂ ಕುಡಿನೀರಮುದ್ಧನವಗ್ರಾಮಂ
- ¹⁶ ಗೋಡಗಿವನವಗ್ರಾಮಂ ಉಯಿಗೋವನವಗ್ರಾಮಂ ಮುಸುಕೇಗ್ರಾಮಂ ನಂದೀಕುಪ್ಪಗ್ರಾಮಂ
- ¹⁷ ಭೇಮನವಗ್ರಾಮಂ ಚಿಟ್ಟಿನಕುಪ್ಪಗ್ರಾಮಂ ಚೊಸವಗ್ರಾಮಂ ದತ್ತರಗುಡಿಗ್ರಾಮಂ ಮುದ್ದಲಾಪು
- ¹⁸ ರಗ್ರಾಮಂ ಮೂವವನವಗ್ರಾಮಂ ವಾಸವಪುರಗ್ರಾಮಂ ಲಿಂಗನಮುದ್ರಗ್ರಾಮಂ ನಾಡಪ್ಪನವಗ್ರಾಮಂ
- ¹⁹ ಗ್ರಾಮಂ ದೇವಲಾಪುರಗ್ರಾಮಂ ಅಉಯಿದ್ವತ್ತರಡ. ಉಪಗ್ರಾಮಗವನವನಗ್ರಾಮಂ ೨೬ ಯಿಪ್ಪತ್ತಮೂ
- ²⁰ ಜುಯಾಗ್ರಾಮಗವನ ೨೭ ಸುಂಕನಲ್ಲೂದಬಿಳಿಯಲ್ಲೂಮೂರ್ತಿರ್ಕ್ಕದಲ್ಲಿನಾಲುಕುಂಕೂಪ್ಪಕುಪ್ಪಕಾಲು
- ²¹ ವನವನಗ್ರಾಮಂ ೨೮ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ²² ಕೊಟ್ಟಿಲುತ್ತಿಂ ಉಭಯಂ ೨೯ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ²³ ಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ²⁴ ಲುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ²⁵ ಪೂರ್ವಕ ವಾಗಿನವನಗ್ರಾಮಂ ೩೦ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ²⁶ ಪೂರ್ವಕ ವಾಗಿನವನಗ್ರಾಮಂ ೩೧ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ²⁷ ಪೂರ್ವಕ ವಾಗಿನವನಗ್ರಾಮಂ ೩೨ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ²⁸ ಪೂರ್ವಕ ವಾಗಿನವನಗ್ರಾಮಂ ೩೩ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ²⁹ ಪೂರ್ವಕ ವಾಗಿನವನಗ್ರಾಮಂ ೩೪ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ³⁰ ಪೂರ್ವಕ ವಾಗಿನವನಗ್ರಾಮಂ ೩೫ ನೂಜಿಯುದ್ವತ್ತರಗ್ರಾಮಂ ಲಕ್ಷ್ಮೀಮೀಕಾಂತಸ್ಯಮೀನುಪಾಡನಗ್ರಾಮಂ
- ³¹ ನಾಮಧೇಯವಾಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ³² ನಾಮಧೇಯವಾಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ³³ ಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ³⁴ ದ್ರವವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ³⁵ ದ್ರವವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ³⁶ ದ್ರವವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೇರೆಕಡಾ ರತ್ನಾಪುರದ ಕೋಟೆಯಲ್ಲಿ ವಾಸವೇನಿಸ್ತಾನದ ಬಳಿ.

- ¹ ಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ² ಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ³ ಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ⁴ ಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ

- ⁵ ನಾಮಧೇಯವಾಕೋದವನಮುದ್ರವೆಂಬಿಗ್ರಹಾರವೆಂಬಾಡನವದ್ರವುಮೆಂಬೆಂಬಯಿದಿನದಲ್ಲೂ ಆತೃಯ
- ⁶ ತಂದೆಪುತ್ರಿಯಾ....
- ⁷ ಕೆಳವಯಿ.....
- ⁸ ವಂತಾಪುರವು.... ದೇವನಗಿ...

(ಮುಂದೆ 4 ಪುಟಗಳು ಬೋಗವೆ)

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ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತರಾಯನ ಗುಡಿಯ ಹಿಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀರಸ್ತು ಸರ್ವಧಾರಿಸಂವತ್ಸರವಾ
²ಶ್ರೀಕುಳಧ ೫ ಉತಪಿಕಲಕಂಬದ
³ತಿರುವನೂರದೇವರಗುಡಿಯನೂರು
⁴ಳಲೂವಾಡಿಯಗುಡಿಯ
⁵ಯರಮಕ್ಕಳುಮಾಳಿಯ

⁶ಸೆಪ್ತಮರುಜನೂರವಾ
⁷ವಮಾಡಿದರೂಆನಂ
⁸ಪರಮಗಕಾಡಿನಂಟು
⁹ರೂಕೆಯನಂಟುರು

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ಅದೇ ಹೋಬಳಿ ತಿಪ್ಪುರುಗುಡ್ಡೆ ಗ್ರಾಮದ ತುಂಡದ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀಮಂಜುನವಂ

²ನವಪ್ರ .

³ಚಿಗಪ್ಪನಕಲು

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ಅದೇ ಹೋಬಳಿ ಸೋನಹಳ್ಳಿ ಸೋಳಕೆರೆ ದಕ್ಷಿಣಕೋಡಿ ಬಳಿ ಕಟ್ಟೆಯನೇರಲೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 6" x 3' 3"

¹ಸೋತ್ತೇವಿಗ್ಗು ವರ್ಧನಾರಂ
²ಗವೇವರುಪ್ರತಿವಿರವಗುಡಿಯಗಳಾದ
³ಬಿಣ್ಣು ಗವೆಯಾಳವಿದ್ದುಮಾ
⁴ಮಾಯಾಳವಿದ್ದುಮಾ

⁵ದಯ್ಯಾಳವೆಕ್ಕಗ್ಗು ಮಂದಿಗ್ಗು ಬದವು
⁶ವರುಬಿದ್ದಿರುವಿಣ್ಣು ಗವೆಯಾಗಲು
⁷ಗವಾ

KRISHNARAJAPET TALUQ.

ಕೃಷ್ಣರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು.

1

ಕೃಷ್ಣರಾಜ ಪೇಟೆಯಲ್ಲಿ ಕೃಷಿಸೇವಕರ ದೇವಸ್ಥಾನದ ವಿರಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" x 2' 3".

¹ಹಿಟ್ಟನಕೇತನವನು

³ನುಮೂದ್ಯಾಲಿ

²ಬೃಹತ್ಪ್ರತಿಮೆ ತಂತ್ರವು ಕೇರಿಯಂ

⁴ದ್ವ[ದ]ಕ್ಕೆ ಬೇರಗಲ್ಲನ್ನೂ ಜೋಯಿಸದನೂ .

2

ಅದೇ ಜೋಯಿಸ ಕಟ್ಟಿನಹಳ್ಳಿಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 3" x 3' 9".

¹ಕುಭಮಸ್ತು | ಸ್ವಾಮೀಶಂವತ್ಸರವಾಚನ

⁴ಹಾರಾಹರಿಗೆಧರ್ಮವಾಗಲೆಂದು

²ಓಂ ನಮಃ ಕರಬಿಸಾಣಿಮಗ್ನಿಂಗೆ

⁵ಮೇಲೂಗೋಟಿಯನರಸಿಮದೇವರಿಗೇ

³ಪ್ರನಾಮ್ಯುರೂಪೀಶ್ವರವಾಯು

⁶ವೇದಕ್ಕೆ ಸಂಗಪ್ರನಾಮಕರುಕೊಟ್ಟನೇ

⁴ರೇಕಯ್ಯೋಟಿಯನಹಳ್ಳಿಯನೂ

⁷ವಧರ್ಮದೇವರಾಗುವನು

⁵ಯೋಗ . ವಿಷ್ಣುರಾಮನು

3

ಅದೇ ಜೋಯಿಸ ಜೂಸಮಗಲು ಗ್ರಾಮದಲ್ಲಿ ಪಾರ್ವತನಾಥ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ.

ಪ್ರಮಾಣ 5' x 2' 3".

¹ಪ್ರಮತ್ತಮಗುಣದಸಾಧ್ಯವಾದಮೋಕ್ಷರಾಜ್ಯವನು | ವೇದಮತ್ತಯೋಗ್ಯ

²ನಾಥಸ್ಯುರಗನವನೇನಾಕನಂ ||

³ವಿಷ್ಣುಮಸ್ತು ಜನೇಶನಾಮ | ಸ್ವಸ್ತಿ ಸುವರ್ಣಗತವಾದವಹಾವ್ಯಮುಖ

⁴ಮಂದಳೇಶ್ವರವ್ಯಾಪಾರವೇಶ್ವರವಾಣೀಶ್ವರವಾದವಕಶಾ. ಶಂಕರವಾಯು

⁵ಮನೇಶನಯಶ್ಚ ಶೂರನಾಮ | ಮೂಲವೇಶನಾಮವ್ಯಾಪಾರ

⁶ನಾಮವಂಶತ ತ್ರಿಧಾರವದ್ವೇಶನಾಮ

⁷ಗುಣ ಮೂಲವೇಶನಾಮವ್ಯಾಪಾರವೇಶ್ವರವಾದವಕಶಾ. ಶಂಕರವಾಯು

⁸ತತ್ವರಾಜವಿಲ್ಲಿ ಪ್ರವರ್ಧನವನಾಮವ್ಯಾಪಾರವೇಶ್ವರವಾದವಕಶಾ. ಶಂಕರವಾಯು

⁹ಮೇಶನಾಮವೇಶನಾಮವ್ಯಾಪಾರವೇಶ್ವರವಾದವಕಶಾ. ಶಂಕರವಾಯು

¹⁰ಪ್ರಸಾದವಾದವಿಲ್ಲಿ ಶಂಕರವಾದವಕಶಾ. ಶಂಕರವಾಯು | ಸ್ವಸ್ತಿ ಸುವ

- 11 ಸ್ವಭಾವವನಿಬ್ಬತವಂಜನವೇರದಾಸನಬಿಡು ನೇಕನುಗಾಗಲಿವೃತ
- 12 ಸತ್ಯಸುಖಾಚಾರ್ಯಚಾರುಚವತ್ರವೇವಂಭವ್ಯಪ್ರತಿಪಾಲನವಿಸುಧಗು
- 13 ಕೃಷ್ಣವಿರಾಜಿತಾಂಸನಾಹನೋತ್ಪನ್ನೋಚರಂಕರಾಮನಾಹನ
- 14 ಭೀಮಂಜೀನಾಕಾಚುಭವಕಲ್ಪವೃಕ್ಷನುಮಪ್ಪಚವನಾಡಿಬಿಡಿಯ
- 15 ನಾಮಧೇಯದೋರನಮಂಧ್ರದಕಟ್ಟಣಸಸ್ಯಮಿಭೀಯ್ಯನಟ್ಟಮ
- 16 ದಾಸನೋಬಿಸೆಟ್ಟಪ್ರೀತುಭವಂವ್ರಸಿದ್ಧಾಂತದೇವದಗುಣವಪ್ರಮದಿನ
- 17 ಮನೋನಯನವೃಕ್ಷವೆನೋಮೋದಕವವಿಶ್ರೇಷ್ಠತೋತ್ತಮನಾಯುಂಜನ
- 18 ರಾಭಮಂಜೀವಕೃಷ್ಣಾಸ್ತದಾನವಿಮೋದಯಮವೃಕ್ಷದೇವಿವೆ ಸಟ್ಟ
- 19 ತಿಮ್ಮನೊದಿನವಮಂ || ಪ್ರ || ಮಮನೀಕತಮುಗವದನೇವಮನೋತ್ತಿ . . .
- 20 ಸ್ವರಮು
- 21 ನೋಬಿಸೆಟ್ಟದು || ಕ ||
- 22 ದೇವನಾಚಿಯ || ಚುತುನೇಕಕವನಂ
- 23 ನ || ಚುತುನೇಕಕವನಂ
- 24 ದೇವಕೃಷ್ಣಮಂತ್ರೋಕ್ತನಾಲಯಮೂವನೋಸ್ತೀಮೂಲನಂವದನೇ
- 25 ಸಿಗಗೂದವೃಕ್ಷಂ ಮಂತ್ರೋಕ್ತನಾಲಯಮೂವನೋಸ್ತೀಮೂಲನಂವದನೇ
- 26 ಪೃಥ್ವಿವೃಕ್ಷಂ ಮಂತ್ರೋಕ್ತನಾಲಯಮೂವನೋಸ್ತೀಮೂಲನಂವದನೇ
- 27 ಪೃಥ್ವಿಯಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 28 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 29 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 30 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 31 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 32 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 33 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 34 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 35 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 36 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 37 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 38 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 39 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 40 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 41 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 42 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 43 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 44 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 45 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 46 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 47 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 48 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 49 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 50 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 51 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 52 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 53 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 54 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 55 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 56 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ
- 57 ಪೃಥ್ವಿವೃಕ್ಷಮಂಜೀವಿಯವನಗುಣಂ ತೋವನಟ್ಟಮೋದ ಗಿಮೂದಕವೆವನಂ

4

ಅದೇ ಗ್ರಾಹಕ ಕೇಂದ್ರದಲ್ಲಿ ವೀರವ್ರದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲಿಕೆ

- 1 ಸ್ವಪ್ನವೀರ ಕೃಷ್ಣಾಜ್ಞಾನವೇದಿ ತಾಂತ್ರಿಕ
 - 2 ಸ್ವಪ್ನವೀರ ಕೃಷ್ಣಾಜ್ಞಾನವೇದಿ ತಾಂತ್ರಿಕ
 - 3 ಸ್ವಪ್ನವೀರ ಕೃಷ್ಣಾಜ್ಞಾನವೇದಿ ತಾಂತ್ರಿಕ
 - 4 ಸ್ವಪ್ನವೀರ ಕೃಷ್ಣಾಜ್ಞಾನವೇದಿ ತಾಂತ್ರಿಕ
- (ಮೂಲ ೧೨ ಪುಟಗಳ ಕೃಷ್ಣಾಜ್ಞಾನವೇದಿ)

5

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಬಾಗಲುವಾಡದ ಮೇಲ್ಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ನಮಸ್ತುಂಗಳಿರಬ್ಬಂ ಬಿಡಂದ್ರಾ ಮರಣಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತುಂಭಾಯಾಂ
- ²ಭವೇ | ಪರಾರ್ಥವಸುವತ್ಸರದಕಾರ್ತಿಕಶಖಿ ಣಿತವಂದು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತವಂದಿನಾರ್ಥವೀರ
- ³ಭವಪ್ರಭೇವರುಮುಖ್ಯರಾದಪ್ರತಿದಿಯಮಹಾ.....ಕೋನಾಡು
- ⁴ಮುಖ್ಯರಾದಪದಿನೆಂಟುಸೀಮೆಯು.....ಪರದೇಸಿನಿಂಹಾಸನ
- ⁵ಸಿಂಹಾಸನ.....
-
- ⁶ಮಾಗವೆಗೆ.....ಅದ್ವೈತಗಳುಮಕ್ಕಳುಮಲಿಗೆಪಡೆಯದೆಮರೆನೋಮಾಯ್ಯಂಗಗೆಗೊಟ್ಟಿಸಿಲಾಶಾಸನದ
- ⁷ಕೃಮವೆಂತೆಂದೆಲಿಭಾರಾಜನಗಳಆನುಮತದಿಂದ.....

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಸವೆದು ಹೋಗಿವೆ)

6

ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರ ವಾಚಪಟ್ಟ ಗ್ರಾಮದ ಹುಣಸೇರೈವರದೇವಾಲಯದ ನೈಋತ್ಯಮಂಟಪ ದಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಭಾವನಂಪಶ್ಚೇತ್ಯತಃಕಾಕುತೋಗುನಂಗೆಲಿಗೆಗವಾಡಿನೋಣಂಬವಾದಿನವಾಸನುಂಗಳುಪನುಂಗೋಂ
ಭುವಿಬದೀರಗಂಚನಾಯಾಸೂ
- ²ರಸನಿವಾಂಶ್ಚ ಗೌರಗುಂಪುಟ್ಟಂತಲಂಕರಮನಿಸ್ಸಂಕಪ್ರತಾಪಹೋಳಾಸ್ತುಲವೀರಬಲ್ಲಾಳದೇವರುಗ್ರಾಹಪಥಾನಿದೋರಸಮು
ಪ್ರದವೀಡಿನಲು
- ³ಸುಖಸಂಕಥಾವಿನೋದಂಪ್ರಧೀರೇವ್ಯೋಯ್ಯುತ್ಪಮೀರತತ್ಪರದವ್ಯೋಪವೀದಿ || ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಭಾವನಂಭಯನಾರಾ
ಹರಿಕಾಲದವ್ಯೋರಾಜಕುಂದಿನಾಡಾ
- ⁴ಳವಸಮಸ್ತ ಗುಣಸಂಪನ್ನರದ್ವೈವೇದ್ಯೋದೇವರಾಜಾಣಿಸ್ಪೆಯರಾ || ಜನಕ್ರೋಧಂಜನಾಪಾಪಾಂಶುಬಿಲಗೀಡಾರವಿ
ಚ್ಚವೈಕಾರಿಯಿ
- ⁵ದಂಸನಜಾರಂದೋಳಗಂಜಂಮಂಭಳಿಕವೇಳಂಬುತಾಲಂಪರಾರಾಪಾತನಮುಖ್ಯನದಿವತ್ಸಕಂಕರಳಯಮೂಪಸ್ತಳನಿ
ಟ್ಟವಟ್ಟದೊಪ್ಪಂಪರವನಂಸದ
- ⁶ನಾನವನವಪ್ರಧೀರಾಜಪಂಸಂ ?

(ಮುಂದೆ ೨೦ ಪದ್ಯಗಳು ಕಾಣುವಂಥವು)

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಮಾರಾಧನಾ.....ವಿರವನಂಪದೇವಮೈನ್ದ್ರಾಪ್ರಾಪ್ಯಂಗಯ್ಯುತಿರ || ಸಕಮಂಸುನಿರವನೂಪಾಪ
ಪ್ತಾಪಿಯಿ ೧೧:೬ ಸುಖಸಂಪದ್ವನರದವನುಗುಮಕ್ಕಳವಿಮೂಳವಮದೇವಪ್ಪಸ್ತಿ ತ್ರೀಮಸ್ತುಂಭಾವನಂಭವರುಗ್ರಾಹಪಥಾನಿದೋರಸಮು
ಖಾನಾರಾಪಕಸ್ತುಗೀದೋವೀದಿನಂ.....ದಯಾಧೋವಾಪಾಪಾಂಶುಕರವತ್ಸಕಂಪೇನಮಂಕನರಾಗೆ ಬಿಟ್ಟ ಯಾವಾಪಕನರೂಪವೀರಕಲ್ಲಿನಲ್ಲಿ
ಗುಣವಂಭೂಷಿತವಂಗಳೇವಂಮುಖ್ಯಯಾವಾಪಕವೇ.....

(೪೪೪೪ ಪಟ್ಟಿ: ೨೧ ಮೂರು ಪದ್ಯಗಳು ಕಾಣುವಂಥವು)

- ²⁶ ಹಬ್ಬರೊಳಿಡೆ ಮಲೆವನಾಯಕರಗಂಡರುಂಟೈವಿಡುವನಾಯಕರಗಂಡ
²⁷ ರಾಂಕಳನೆಂಬಿಯಿವನಾಯಕರಗಂಡರುಂಟೈಉಣಿಸ್ಸುನೆ ಎನ್ನಿಡನುವೆಂ
²⁸ ಗೊಮಂ ಗಂಡನಾರಾಯಣರುಂಬಾಸಗತವೈವಲೆಂಕರಗಂಡರೂಗಿಸನೆವೆ
²⁹ ದಾಡುವಲೆಂಕರಗಂಡರಂದನಮನಪ್ರಾಣ ಗಣಿಳುಸರಗುಮಾರುವಲೆಂಕರಗಂಡರುಂ
³⁰ ವನಿದಗಂಡನುರಾಯಂಗೆಟ್ಟಿಗಂವಾರವೈನಾಯಕಿತ್ತಿಗಂಪಟ್ಟಿಹೊಯ್ಯಳಸಪ್ಪಿ
³¹ ಯಂಬಜಸರಂಜೆದಜೊಯ್ಯಲನಟ್ಟಿಗಂಮಾಜೆವೈನಾಯಕಿತ್ತಿಗಂಪುಂ
³² ದಾಳುನದಿಲೋವಂಕರಗಂಡರಯನಾಯನಾಯಕಂ ಮಾರವೈನಾಯಕಿತ್ತಿಗಂಪು
³³ ಟ್ಟುನುಪುತ್ತರಗಿಂಬಿಲ್ಲಾಳಿ ಎನೊಡನೆನವನೆಯನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
³⁴ ಕ್ಕರಯ್ಯವನು | ನಾರಂಗೆದಳವನೊಡನೆಲಯ್ಯನುಂ ತಂತನಲೆಂಕರಗಂಡರ
³⁵ ವಿಯುಂಮೂವರುಲೆಂಕರಗಂಡರನುಂ ಪೂರಯ್ಯವನು | ಸಕವನವನುಂ
³⁶ ರದನೂಜಿವೆ ಪುತ್ತೂಳುಪತ್ತನೆಯನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
³⁷ ನೊಮೇಲ್ಕರದೇವನೊಡನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
³⁸ ವೈಕಲ್ಪಯ್ಯನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
³⁹ ನೊಡನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴⁰ ನೊಡನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴¹ ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴² ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴³ ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴⁴ ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴⁵ ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴⁶ ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴⁷ ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ
⁴⁸ ದವನನುಂ ತಂತನಲೆಂಕರಯ್ಯವರನುಂ

10

ಮತ್ತೊಂದು ಕಂಬದಲ್ಲಿ

- ¹ ಸರ್ವನಂಬವಾಗಿದುವಂ ಲವ ಸುಪ್ರಸಿದ್ಧಿಯೊಂದ ಮುನಿಪು
² ರಿಯಂವೈ ಯಿಸಲೊನೆದೆ ಯಿದ ರೂಪ ಯಸ್ಯವನರವನಿಂವನಾದು
³ ತವ್ವಂಪದವಳು || ಮರಾಠಿ ಗಾಂಧೀವೈಕನೇನ ಎಂಬೊಡವ ತಾವು ಮಾರಿಯಂ
⁴ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ
⁵ ನಿಂದವು ನಿ ಎಂಬೊಡವನುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ
⁶ ಗುಣವು ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ
⁷ ಗುಣವು ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ
⁸ ಗುಣವು ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ
⁹ ಗುಣವು ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ
¹⁰ ಗುಣವು ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ ಮರಾಠಿವೆ ದ ಪ್ಪನವಪುಂ

[illegible]

ಮೋ ವತ್ಸವ ಪಿಂಡಾಗ

5 ಚನ್ನವಿಯೇನೂ ವ್ಯವಹರಿಸದಾಗಿದೆ | 1 = ಮೇಲ್ಮೈಯೂ ಕೂಡಲ
 6 ನಕನಕನಾಚೋದ್ರಿಪ್ರಮುಖ್ಯವ್ಯವಹಾರವ್ಯವಹರಿಸದೇದ್ದನುತ
 7 ನಿಧಿವದ್ವಯದ ಸ್ವರೂಪವು | 8 ರವಸ್ಥಾನವು | 9 ದ್ವಯವೇನೂ
 10 ರೂಪದ ರೂಪದವಿವಾಹವಾಗುವಂತೆ | 11 ದ್ವಯವನವು
 12 ದ್ವಯವೇನೂ | 13 ರೂಪವ್ಯವಹಾರವಾದವು | 14 ದ್ವಯ
 15 ದ್ವಯವೇನೂ | 16 ಮೇಲ್ಮೈಯವನು | 17 ದ್ವಯವೇನೂ
 18 ದ್ವಯವೇನೂ | 19 ರೂಪವ್ಯವಹಾರವಾದವು | 20 ದ್ವಯವೇನೂ
 21 ದ್ವಯವೇನೂ | 22 ದ್ವಯವೇನೂ | 23 ದ್ವಯವೇನೂ | 24 ದ್ವಯವೇನೂ
 25 ದ್ವಯವೇನೂ | 26 ದ್ವಯವೇನೂ | 27 ದ್ವಯವೇನೂ | 28 ದ್ವಯವೇನೂ
 29 ದ್ವಯವೇನೂ | 30 ದ್ವಯವೇನೂ | 31 ದ್ವಯವೇನೂ | 32 ದ್ವಯವೇನೂ
 33 ದ್ವಯವೇನೂ | 34 ದ್ವಯವೇನೂ | 35 ದ್ವಯವೇನೂ | 36 ದ್ವಯವೇನೂ
 37 ದ್ವಯವೇನೂ | 38 ದ್ವಯವೇನೂ | 39 ದ್ವಯವೇನೂ | 40 ದ್ವಯವೇನೂ
 41 ದ್ವಯವೇನೂ | 42 ದ್ವಯವೇನೂ | 43 ದ್ವಯವೇನೂ | 44 ದ್ವಯವೇನೂ
 45 ದ್ವಯವೇನೂ | 46 ದ್ವಯವೇನೂ | 47 ದ್ವಯವೇನೂ | 48 ದ್ವಯವೇನೂ
 49 ದ್ವಯವೇನೂ | 50 ದ್ವಯವೇನೂ | 51 ದ್ವಯವೇನೂ | 52 ದ್ವಯವೇನೂ
 53 ದ್ವಯವೇನೂ | 54 ದ್ವಯವೇನೂ | 55 ದ್ವಯವೇನೂ | 56 ದ್ವಯವೇನೂ
 57 ದ್ವಯವೇನೂ | 58 ದ್ವಯವೇನೂ | 59 ದ್ವಯವೇನೂ | 60 ದ್ವಯವೇನೂ
 61 ದ್ವಯವೇನೂ | 62 ದ್ವಯವೇನೂ | 63 ದ್ವಯವೇನೂ | 64 ದ್ವಯವೇನೂ
 65 ದ್ವಯವೇನೂ | 66 ದ್ವಯವೇನೂ | 67 ದ್ವಯವೇನೂ | 68 ದ್ವಯವೇನೂ
 69 ದ್ವಯವೇನೂ | 70 ದ್ವಯವೇನೂ | 71 ದ್ವಯವೇನೂ | 72 ದ್ವಯವೇನೂ
 73 ದ್ವಯವೇನೂ | 74 ದ್ವಯವೇನೂ | 75 ದ್ವಯವೇನೂ | 76 ದ್ವಯವೇನೂ
 77 ದ್ವಯವೇನೂ | 78 ದ್ವಯವೇನೂ | 79 ದ್ವಯವೇನೂ | 80 ದ್ವಯವೇನೂ
 81 ದ್ವಯವೇನೂ | 82 ದ್ವಯವೇನೂ | 83 ದ್ವಯವೇನೂ | 84 ದ್ವಯವೇನೂ
 85 ದ್ವಯವೇನೂ | 86 ದ್ವಯವೇನೂ | 87 ದ್ವಯವೇನೂ | 88 ದ್ವಯವೇನೂ
 89 ದ್ವಯವೇನೂ | 90 ದ್ವಯವೇನೂ | 91 ದ್ವಯವೇನೂ | 92 ದ್ವಯವೇನೂ
 93 ದ್ವಯವೇನೂ | 94 ದ್ವಯವೇನೂ | 95 ದ್ವಯವೇನೂ | 96 ದ್ವಯವೇನೂ
 97 ದ್ವಯವೇನೂ | 98 ದ್ವಯವೇನೂ | 99 ದ್ವಯವೇನೂ | 100 ದ್ವಯವೇನೂ

⁸⁰ ಬಹುನಿಯಸ್ಯ | ಗೋಕರ್ಣಸಂಗಮನಿವೃತ್ತಿ ಸುವರ್ಣಸಂಸಕ್ತೋಽಽದಿ

⁸¹ ಪರ್ವತವಿರಂಜಿತಪರೇಷುಕಾಂಕ್ಷಾಂ | ಶ್ರೀಕಾಳಹಸ್ತನಗರೇಷಿಕಾಂ

ಇನೇ ಪತ್ರದ ಮುಂಭಾಗ,

⁸² ಭೃಗೋಣೇದಾನಾನಿರ್ದೋಷವಹುಮನಿತ್ಯತಾನಿಯೇನ | ಅಂಭೋದೇನ[ನಿ]ರ್ಮಯ್ಯಮಾ

⁸³ ಸಸಲಿಲೋಗಸ್ಮೈನುಮಿತೋಭಿತಸ್ತಪ್ತೋರಾಘವಸಾಯಕಾಗ್ನಿಘಟಯಾ

⁸⁴ ಸಂತಪ್ಯಮಾನಸದಾ | ಅಂತಸ್ತೈರ್ಭಿರದಮಾಮುಖಾನಕಪಿಬಾಹ್ಯಾತ್ಯರ್ಥಿ

⁸⁵ ಧೋರ್ದ್ವತಮಯದ್ವಾನಾಮುಖನಾಮುರಂಭಿಃ | ಧಿರಹೋಪಾರ್ಣಾಸಮುದ್ಯೋತತೇ | ಅಂಗೇನಾ

⁸⁶ ಏಕಾಂಗೇನವೇಗೇನಚಹೃದೈರ್ವೈಃ | ಜಯಜೀವಮಹಾರಾಜೇತ್ಯನಿಶಂಗೀ

⁸⁷ ಯತೇತಯಃ | ಸಹಯತಿನರಮಲೋರತ್ನಸಿಂಹಾಸನಸ್ಯೋವಿಜಯನಗರ

⁸⁸ ಮಾಗೀಕೀರ್ತಿಪೂರ್ವ್ಯಾವಿಲಾಸೀ | ನೃಗನಳನಮುಪಾರಿಂನೀಚಯನಿರಾಜನೀ

⁸⁹ ತ್ಯಾನಿರವಮುಭುಜವೀರ್ಯದಾಯಕಭೂವಚ್ಚರಾಖ್ಯಃ || ಶುಭಮಸ್ತು | ವಂದೇಮಹಿ

⁹⁰ ಮವ್ಯೂಷ್ಯಂಸ್ತಂಧೇನುಭ್ರಾಪ್ಯಭಾವಪ್ರಸಾದಃ | ತನ್ಮಹತ್ವೈನ್ಮಯಂಪ್ರಜ್ಞಕರವಾದಂ .

⁹¹ ದಿ . ರೇ | ಸ್ವ[ಸ್ತಿ]ಶ್ರೀವಿಜಯೇಂದ್ರಿಕಾಭ್ಯುಪಯೇದಾಲಿಪಾಪನೇ | ಶಕವರ್ಷೇಶ

⁹² ತುತ್ಯಾತ್ರೀಮಂಟಪದ್ವಯಾಯುತೇ | ಸಹಸ್ರೇತರ್ತಮಾನೇಶುಖರಸಂಪನ್ನೇನ

⁹³ ಘೇ | ಮುಘೇಕೈಸ್ವಚತುರ್ದಶಾಂಭಾಮುಖವೇಷಸ್ತುಃ | 3 ವರಾತ್ರಾಪುಣ್ಯಕಾ

⁹⁴ ಲೇತ್ರೀವಾನಾಂಪ್ರಕುಲೋದ್ಭವಃ | ಜ್ಞಾತಕೋಪಪ್ರತೇದವಾಯುನೃಪತಿರ್ಜ್ಯೋತಪ್ರಕಾ

⁹⁵ ಮಾಯಾಮಾಪತಶ್ಚೈಶ್ವರಭಗವಿಪಸ್ವಿನರಪಕ್ಷ್ಮಪಾಶೋಗ್ರೋದಯಃ | ಯದ್ವೋವಿಕ್ರ

⁹⁶ ಮಮಾವಕೇಶಭುಜಾಂಪ್ರಾಪ್ತುರಿಪಕ್ಷ್ಮಭುಜೋಯರಿಕೀರ್ತಿಭೂವನಂಪ್ರಸಾದಿ

⁹⁷ ಮುಘೋತಪ್ತನಿವಾಮಿಳಂ | ಸೋಯಂವಾಚಾರಿರಾಜೇಂದ್ರೋಗಗಗೋತ್ರಾಯಸೂರ

⁹⁸ ಯೇ | ಅಪಸ್ತಂಭಮಹಾಸೂತ್ರಯಜ್ಞಾಖಾಸ್ವಧೀನೇ | ಶ್ರೀರಂಗಪಟ್ಟಣಸ್ಥ

⁹⁹ ಯಸುಮುಹ್ಯವ್ಯವಸೀಷಣಃ | ಪುತ್ರಾಯಶ್ರೀನಿವಾಸಾಯವಿರುಷೇಷೋಯನ

¹⁰⁰ ಸುಭಿಘೇ | ಬೇಶೇತುಸಿಂಧುಭೈಸ್ಸುನೇಮಾಂತವರ್ತಿನಃಪರಃ | ನಾಮ್ನಾಚಲಿತ

¹⁰¹ ರೇಗ್ರಾಮಸ್ಯೈಶ್ವಪ್ರಾಪ್ಯಭಿಧಾನತಃ | ವಿಶ್ರೇಣಾಸಂಹೇದ್ರಪುರಸ್ತೈಃ

¹⁰² ತ್ವಾಘನಸಂ | ವಿಭವಾಖ್ಯಾಯತೇವರ್ಷೇವೈಬಾಬೈದ್ಯಾರೀಧಿಃ | ಶುಕ್ಲ

¹⁰³ ಪಕ್ಷೋದ್ಭವಾಯಾಂಯುಧ್ವಜನಕರಾಜಾಘೇ | ಸುಬ್ರಹ್ಮಣ್ಯಾಯವಿವಾಹೋ

¹⁰⁴ ಛೈಲೇವನನ್ನಿಧಾ | ಸಪ್ತಸುಗಂಧಾಸ್ಯಪ್ರದಾಯಾಚಾರ್ಯಾಸನ್ನಿಧಾ |

¹⁰⁵ ಘಟಾನಜೇತೋರ್ವೀರೇನಾರಸಂಹಮುಚೇದನಃ | ಏಕಘೋಗಮಯಾರೂಪ

¹⁰⁶ ದೇವಮಾನ್ಯತಯಾಸಪ | ಪದಾಪಲಿತೇಗ್ರಾಮಾಂತುನೀಮಾತ್ರೋದ್ಯಮೈ

¹⁰⁷ ಹಿ | ಕಷೇವಪುನಾನ್ಮುಘೈವಪ್ರಯತ್ನಾಕ್ಷಪ್ತೈಃ | ಚಿತ್ತನ

¹⁰⁸ ಪ್ರಲ್ಲಿಪಕಗ್ರಾಮಟಕಾಸೀಮಪಸ್ತೈಃಘಟಾಘಾತಃ | ನು

¹⁰⁹ ದೋರೇಮ್ನೇಮಾಘಾತಮದೋಪೇದಾಕ್ಷಪಕ್ಷಿಣಾಘಾತಃ |

¹¹⁰ ಗ್ರಾಮಪ್ರಾಣನಭಗೇಷುಕೇವಪಕ್ಷಿಣಾಘಾತಃ | ಅಸ್ಯಾಘೇ

¹¹¹ ಯೇವಪ್ರದಾಪಸ್ತುಧ್ವಾಮಾಘವಪ್ರಯಮೇ | ದೀರ್ಘಾ[ಮ]ವಮಾಘಾ

ಇನೇ ಪತ್ರದ ಹಿಂಭಾಗ

¹¹² ಕಾಘವಕ್ಷಿಣತಸ್ತತಃ | ಅಂತ್ಯೈವಪ್ರದಾಪಸ್ತುಧ್ವಾಮಾಘವಪ್ರ

¹¹³ ಸ್ಥಾಘೇವ | ಅಸ್ಮಾದ್ವಕ್ಷಿಣತಸ್ತತ್ಪ್ರಯತ್ನಪಕ್ಷಿಣಾಘಾತಃ |

148 ಸ್ವರತ್ತಾ ದ್ವಿಪುಣಂ ಜ್ಯೋತುರದ್ವಾ ನುಪುನಂ | ಪರಪತ್ತಾ ಪದಾಂ

149 ಉಸ್ವರತ್ತಾದಿಪುಲ ಪತತ | ಸ್ವರತ್ತಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

150 ದ್ವಿಪುಣಂ | ಪುಷ್ಪವರ್ಷನಸ್ತು ವಿಪುಷ್ಪದಾಂ ಪಾಪಾಂ |

151 ಕುಪ್ಯವಂ ಗಿಣಿ ಕೀರ್ತನಾರ್ಥವೇ ವೇದಾರ್ಥವೇ | ನಕ್ಷತ್ರಾಂ ಪಾಪಾಂ

152 ದ್ವಿಪುಷ್ಪವಿಪುಷ್ಪವಾಂ ಪಾಪಾಂ | ನಕ್ಷತ್ರಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

153 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

154 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

(ಪದಪದರಸ) - ತ್ರಿವಿಧವಾದುದು

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ಅದೊ ಹೊಂಬಳೆ ವೆಂಕಟ ರುದ್ರ ಪುಷ್ಪರದೇವಸ್ಥಾನದೊಗೆ ವಕ್ಷಿಗು ಎಂಬಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ ೧ ೧ x ೨ 4"

1 ನಕ್ಷತ್ರಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

2 ಪದೇ || ತಳಿಗು ದ್ವಿಪುಷ್ಪವಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

3 ಪದೇ || ತಳಿಗು ದ್ವಿಪುಷ್ಪವಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

4 ಗಿಣಿ ಕೀರ್ತನಾರ್ಥವೇ ವೇದಾರ್ಥವೇ | ನಕ್ಷತ್ರಾಂ ಪಾಪಾಂ

5 ಕುಪ್ಯವಂ ಗಿಣಿ ಕೀರ್ತನಾರ್ಥವೇ ವೇದಾರ್ಥವೇ | ನಕ್ಷತ್ರಾಂ ಪಾಪಾಂ

6 ದ್ವಿಪುಷ್ಪವಿಪುಷ್ಪವಾಂ ಪಾಪಾಂ | ನಕ್ಷತ್ರಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

7 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

8 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

9 ಪ್ರವೃತ್ತಿಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

10 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

11 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

12 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

13 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

14 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

15 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

16 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

17 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

18 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

19 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

20 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

21 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

22 ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ ಪಾಪಾಂ

- 5 ಸಂವತ್ಸರವರ್ಷದಮಂಚತ್ತಿ ರವನನವ
- 6 ಪರ್ವದಸಮವಪ್ರವಣದಿನವತ್ಸರವೈದಿವಿ
- 7 ಬಿ ೧೦ ವಿವಿವೈದಿವರ್ಷಕೃಷ್ಣರಾವಣವೆ
- 8 ದುಪ್ಪದವವಪ್ರವಣವಿವವರ್ಷದ
- 9 ವರ್ಷದವರ್ಷದವರ್ಷದವರ್ಷದ
- 10 ರವಣವರ್ಷದವರ್ಷದವರ್ಷದ
- 11 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 12 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 13 ಕೃಷ್ಣ ೨೨೦೦ ಕೃಷ್ಣಕೃಷ್ಣವರ್ಷದ

- 14 ಸ್ವಾಮಿವರ್ಷದ
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19

ಆದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕೆಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 6" x 1' 6".

- 1 ಕೃಷ್ಣ
- 2 ನಿಲುವುಸಮವರ್ಷದವರ್ಷದ
- 3 ಸ್ವಾಮಿವರ್ಷದವರ್ಷದವರ್ಷದ
- 4 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 5 ವರ್ಷದವರ್ಷದವರ್ಷದವರ್ಷದ
- 6 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 7 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 8 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 9 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 10 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 11 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 12 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 13 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 14
- 15 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 16 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 17 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 18 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ

- 19 ಕೃಷ್ಣ ೨೨೦೦ ವರ್ಷದ
- 20 ಪರ್ವದವರ್ಷದವರ್ಷದ
- 21 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 22 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 23 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 24 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 25 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 26 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 27 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 28 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 29 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 30 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 31 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 32 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 33 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 34 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 35 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ

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ಆದೇ ಉದ್ದಕ್ಕಿರುವ ಮತ್ತೊಂದು ಕೆಣ್ಣಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 1' 6".

- 1 ಕೃಷ್ಣ
- 2 ನಿಲುವುಸಮವರ್ಷದವರ್ಷದ
- 3 ಸ್ವಾಮಿವರ್ಷದವರ್ಷದವರ್ಷದ
- 4 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ

- 5 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 6 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 7 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ
- 8 ಪರ್ವದವರ್ಷದವರ್ಷದವರ್ಷದ

- ⁹ವಿವಿಧವ್ಯವಾಪರವನವನು
¹⁰ದೊರವ್ಯವಾಪರವನವನು
¹¹ದೊರವ್ಯವಾಪರವನವನು
¹²ದೊರವ್ಯವಾಪರವನವನು
¹³ದೊರವ್ಯವಾಪರವನವನು
¹⁴ದೊರವ್ಯವಾಪರವನವನು
¹⁵ದೊರವ್ಯವಾಪರವನವನು
¹⁶ದೊರವ್ಯವಾಪರವನವನು
¹⁷ದೊರವ್ಯವಾಪರವನವನು
¹⁸ದೊರವ್ಯವಾಪರವನವನು
¹⁹ದೊರವ್ಯವಾಪರವನವನು

- ²⁰ದೊರವ್ಯವಾಪರವನವನು
²¹ದೊರವ್ಯವಾಪರವನವನು
²²ದೊರವ್ಯವಾಪರವನವನು
²³ದೊರವ್ಯವಾಪರವನವನು
²⁴ದೊರವ್ಯವಾಪರವನವನು
²⁵ದೊರವ್ಯವಾಪರವನವನು
²⁶ದೊರವ್ಯವಾಪರವನವನು
²⁷ದೊರವ್ಯವಾಪರವನವನು
²⁸ದೊರವ್ಯವಾಪರವನವನು
²⁹ದೊರವ್ಯವಾಪರವನವನು

(ಮುಂದೆ ೨ ಪದ್ಯಗಳು ಕ.ಗುಂವದಿ)

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ಅದೇ ಹೊಗಳಿ ಗಿಡ್ಡಿಗಳೆಲ್ಲಾ ಗ್ರಾಮದ ಪುರದ ವೀರಣ್ಣನದೇವಸ್ಥಾನದ ದೊರ ಪ್ರಾಕಾರಕ್ಕೆ
 ಉತ್ತರಕಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1 6".

- ¹ಗುರುವಿಗಿಟ್ಟದವರು
²ಗೋವಿಂದಕೃಷ್ಣನವರು
³ಶ್ರೀಮಂತ್ರಿ ಮಹಾರಾಜಾಧಿಪತಿ
⁴ರಾಜಪರಮೇಶ್ವರೇಂದ್ರೇಂದ್ರಪ್ರಸಾದ
⁵ಪರಮಪರಮಹಂಸಾಚಾರ್ಯರು
⁶ರಾಜ್ಯಗೌರಿ ಸುತ್ತಿರಲಾಸಿತ್ಯನು
⁷ಸಂವತ್ಸರದಕರ್ತೃಗಳು ೧೫ ಗು ಪುರ ಮಾರ
⁸ಮನವ್ಯಯವಿಗವರವರಮಗ್ಗ ದಪಿಮರು
⁹ವೆದಪಿಪ್ಪರವಾರಾಚರವೆವಿವಿವಿವಿ

- ¹⁰ಪಿಪ್ಪರವಾರಾಚರವೆವಿವಿವಿವಿ
¹¹ಯಿಪ್ಪರವಾರಾಚರವೆವಿವಿವಿ
¹²ರಂಗೇಂದ್ರೇಂದ್ರಕೃಷ್ಣನವರು
¹³ಪಿಪ್ಪರವಾರಾಚರವೆವಿವಿ
¹⁴ದೊರವ್ಯವಾಪರವನವನು
¹⁵ದೊರವ್ಯವಾಪರವನವನು
¹⁶ದೊರವ್ಯವಾಪರವನವನು
¹⁷ದೊರವ್ಯವಾಪರವನವನು
¹⁸ದೊರವ್ಯವಾಪರವನವನು

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ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3 6" x 2

- ¹ಗುರುವಿಗಿಟ್ಟದವರು
²ಗೋವಿಂದಕೃಷ್ಣನವರು
³ಶ್ರೀಮಂತ್ರಿ ಮಹಾರಾಜಾಧಿಪತಿ
⁴ರಾಜಪರಮೇಶ್ವರೇಂದ್ರೇಂದ್ರಪ್ರಸಾದ
⁵ಪರಮಪರಮಹಂಸಾಚಾರ್ಯರು
⁶ರಾಜ್ಯಗೌರಿ ಸುತ್ತಿರಲಾಸಿತ್ಯನು
⁷ಸಂವತ್ಸರದಕರ್ತೃಗಳು ೧೫ ಗು ಪುರ ಮಾರ
⁸ಮನವ್ಯಯವಿಗವರವರಮಗ್ಗ ದಪಿಮರು
⁹ವೆದಪಿಪ್ಪರವಾರಾಚರವೆವಿವಿವಿವಿ

- ¹⁰ಪಿಪ್ಪರವಾರಾಚರವೆವಿವಿವಿವಿ
¹¹ಯಿಪ್ಪರವಾರಾಚರವೆವಿವಿವಿ
¹²ರಂಗೇಂದ್ರೇಂದ್ರಕೃಷ್ಣನವರು
¹³ಪಿಪ್ಪರವಾರಾಚರವೆವಿವಿ
¹⁴ದೊರವ್ಯವಾಪರವನವನು
¹⁵ದೊರವ್ಯವಾಪರವನವನು
¹⁶ದೊರವ್ಯವಾಪರವನವನು
¹⁷ದೊರವ್ಯವಾಪರವನವನು

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ಯಾತಿ ಬೋಧು ಕನ್ನಯಾತಿ ಗ್ರಾಮದ ಮಹಾಬ್ರಹ್ಮೀದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ವೃಂದಾವನದಲ್ಲಿ.

1 ಸ್ವಪ್ನಶ್ರೀ ! ವಿಷಮಾ ! ಇ
2 ವರ್ಷ ! ೧೭೮೬ ! ಮರಣ
3 ತಿಸ್ತು ! ಬಾಲ್ಯಕಾಲದ ೧೦ ಲುಕಂ
4 ನಂಬಿವರು ಬ್ರಹ್ಮೀಕುಮಾರ
5 ಮಹಾಬ್ರಹ್ಮೀಕುಮಾರ !
6 ದೇವಸ್ಥಾನದ ವೃಂದಾವನದಲ್ಲಿ ಕೆಲವು

1 ಮಹಾಬ್ರಹ್ಮೀ ! ಮಹಾಬ್ರಹ್ಮೀ !
2 ಮಹಾಬ್ರಹ್ಮೀ ! ಮಹಾಬ್ರಹ್ಮೀ !
3 ನಿ. ವರದಾವನದಲ್ಲಿ ಕೆಲವು
4 ಬ್ರಹ್ಮೀಕುಮಾರ ! ಮಹಾಬ್ರಹ್ಮೀಕುಮಾರ !
5 ಭಕ್ತೀದೇವ ! ಶ್ರೀಕೃಷ್ಣಾಚಾರ್ಯ !
6 ಗಮನು ! ಮಹಾ

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ಅವೇ ದೇವಾಲಯದಲ್ಲಿ ದರ್ಶನಾರ್ಥ ಮುಖವರದಿ ಮಾಡಿದ ಮೇಲೆ.

1 ಸ್ವಪ್ನಶ್ರೀ ! ವಿಷಮಾ ! ಇ
2 ವರ್ಷ ! ೧೭೮೬ ! ಮರಣ
3 ತಿಸ್ತು ! ಬಾಲ್ಯಕಾಲದ ೧೦ ಲುಕಂ
4 ನಂಬಿವರು ಬ್ರಹ್ಮೀಕುಮಾರ
5 ಮಹಾಬ್ರಹ್ಮೀಕುಮಾರ !
6 ದೇವಸ್ಥಾನದ ವೃಂದಾವನದಲ್ಲಿ ಕೆಲವು

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ಅವೇ ದೇವಾಲಯದಲ್ಲಿ ದರ್ಶನಾರ್ಥ ಮುಖವರದಿ ಮಾಡಿದ ಮೇಲೆ.

1 ಸ್ವಪ್ನಶ್ರೀ ! ವಿಷಮಾ ! ಇ
2 ವರ್ಷ ! ೧೭೮೬ ! ಮರಣ
3 ತಿಸ್ತು ! ಬಾಲ್ಯಕಾಲದ ೧೦ ಲುಕಂ
4 ನಂಬಿವರು ಬ್ರಹ್ಮೀಕುಮಾರ
5 ಮಹಾಬ್ರಹ್ಮೀಕುಮಾರ !
6 ದೇವಸ್ಥಾನದ ವೃಂದಾವನದಲ್ಲಿ ಕೆಲವು

1 ಮಹಾಬ್ರಹ್ಮೀ ! ಮಹಾಬ್ರಹ್ಮೀ !
2 ಮಹಾಬ್ರಹ್ಮೀ ! ಮಹಾಬ್ರಹ್ಮೀ !
3 ನಿ. ವರದಾವನದಲ್ಲಿ ಕೆಲವು
4 ಬ್ರಹ್ಮೀಕುಮಾರ ! ಮಹಾಬ್ರಹ್ಮೀಕುಮಾರ !
5 ಭಕ್ತೀದೇವ ! ಶ್ರೀಕೃಷ್ಣಾಚಾರ್ಯ !
6 ಗಮನು ! ಮಹಾ

1 ಮಹಾಬ್ರಹ್ಮೀ ! ಮಹಾಬ್ರಹ್ಮೀ !
2 ಮಹಾಬ್ರಹ್ಮೀ ! ಮಹಾಬ್ರಹ್ಮೀ !
3 ನಿ. ವರದಾವನದಲ್ಲಿ ಕೆಲವು
4 ಬ್ರಹ್ಮೀಕುಮಾರ ! ಮಹಾಬ್ರಹ್ಮೀಕುಮಾರ !
5 ಭಕ್ತೀದೇವ ! ಶ್ರೀಕೃಷ್ಣಾಚಾರ್ಯ !
6 ಗಮನು ! ಮಹಾ

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ಎಣೀ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾ 4' x 1' 6"

¹ಸ್ವಸ್ತಿಗ್ರಾಮಸ್ಥವರ
²ಕಾಮಕೋಟಿ ಸಂಗತಿ ಲಿಖ್ಯಾ ಲಿಖಿತ
 ವಾಸಿವಾಸುಂಗೋಟವೆಂಬವರ
³ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁴ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁵ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁶ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

⁷ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁸ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁹ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁰ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹¹ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹²ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

(ಮೂಲ ಕಾವ್ಯವಿನ್ಯಾಸ)

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ಎಣೀ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಆವನಲ
²ಕಾಮಕೋಟಿ
³ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

⁴ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁵ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁶ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

⁷ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁸ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁹ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ಎಣೀ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿಗ್ರಾಮಸ್ಥ
²ಕಾಮಕೋಟಿ
³ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁴ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁵ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

⁶ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁷ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁸ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁹ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁰ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

¹¹ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹²ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹³ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁴ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁵ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

(ಮೂಲ ಕಾವ್ಯವಿನ್ಯಾಸ)

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ಅದೇ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮದ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಠಗಳಲ್ಲಿ.

(ಎಣೀ ಕಂಠ—ಅಕ್ಷರಗಳ ಕಾವ್ಯವಿನ್ಯಾಸ)

ಎಣೀ ಕಂಠ

¹ಪ್ರಮಾಣದ ಸಂಪತ್ತು
²ರಾಜ್ಯದ ಬಳಿ ಎಣೀ
³ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁴ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁵ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁶ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

⁷ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁸ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
⁹ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁰ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹¹ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹²ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

¹³ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁴ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁵ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁶ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁷ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ
¹⁸ದೇವಸ್ಥಾನದ ಹೊದಿಸಿ

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ಅದೇ ಮೋಟು ಬಸ್ತೀ ಗ್ರಾಮದ ಜಿನ್ನೇದೇವರ ಒಸ್ತಿಯ ಮುಖ ಮೂನಸ್ತಂಭದಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ²ಕೋಗುನಗುಣಿಗವಾನಿರೋಬವಾತನವಾನಿರೋಬಗುಣಿ
- ³ಗೋಗುನಮುಖಗವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁴ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁵ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁶ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁷ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁸ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁹ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹⁰ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹¹ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹²ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹³ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹⁴ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ

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ಅದೇ ಬಸ್ತೀಗೆ ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ಪಾಳುಮುಖದ ಪೂರ್ವಬಾಗಿಲ ಕೊಠಡೀಕಟ್ಟಿನಲ್ಲಿ

- ¹ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ²ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ³ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁴ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁵ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁶ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁷ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁸ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ⁹ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹⁰ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹¹ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹²ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹³ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ
- ¹⁴ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ

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ಅದೇ ಮೋಟು ಮಲ್ಲಿಗೆರೆ ಗ್ರಾಮದ ಮೆಟ್ಟಾಗಿಲ ಬಳಿ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ

ಪ್ರಮಾಣ 5' 6" x 5

- | | |
|--|--|
| <ol style="list-style-type: none"> ¹ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ ²ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ ³ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ ⁴ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ | <ol style="list-style-type: none"> ⁵ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ ⁶ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ ⁷ಶ್ರೀಮನ್ಮಹಾರಾಜೇಂದ್ರಕೃಷ್ಣವನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ ⁸ನಿರೋಬವಾನಿರೋಬವಾತನಮೃತ್ಯುಕಾಮಾಚಾರ್ಯ |
|--|--|
- (ಮುಖ ಕಾಣುವುದು)

[illegible]

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ಅಕ್ಕಿಬಬ್ಬಳು ಮೊದಲ ಅಕ್ಕಿಬಬ್ಬಳು ಗ್ರಾಮದಲ್ಲಿ ಕೊಂಕಣೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದ
ನೈರುತ್ಯಕೊಡವ ಕೆಳಭಾಗದಲ್ಲಿ.

42

ಅದೇ ದೇವಾಲಯದ ಬಾಗಿಲಿನ ಪ್ರಾರ್ಥಕುಟಿ ಗೋಡೆಯ ಚಪ್ಪಡಿ ಕಟ್ಟಿನಲ್ಲಿ

43

ಅವೇ ಹೋಬಳಿ ಪರಿಹರವುರ ಗ್ರಾಮದ ಚನ್ನ ಕೇಶವ ದೇವಾಯದ ಪ್ರಕಾರದ ಬಾಗಲು ಬಳಿ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹⁰ಕಾಲು . ಕರಣ್ಣಂಗಳು
¹¹ಗೊಂದಕ್ಕೆ ಕಂಬನಾಲ್ಪತ್ತಾ ಜುಲೆಕದಲ್ಲೂ ೩೩ ದವಗೆಗೆಗಾ
¹²ದುಮಡಿಮಾಗಿನಕ್ಕೆ ಜುಲಿಕಂಬನವತ್ತು ಅಂತ ಸೇವಿರದ ಕಂಬ ತಾ
¹³ಲು ನೂಜುಲಕಂಬಗೆ
¹⁴ಜ್ಯೋತಿಸಮಯಕೆಗಳಿಗೆನೂದಲೇರಿಯ .

(ಮುಂದೆ 19 ಪಟ್ಟಿಗಳು ಕಾಣುವುದಿಲ್ಲ)

44

ಆದೇ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ದಕ್ಷಿಣಕಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 x 2 3"

(ವೆಲ್ಲಾ ಗ ಒಡೆದುಹೋದ ಮೇಲೆ ಸಂಸ್ಕೃತದ ಪದ್ಯಗಳಲ್ಲಿ ವಿರಲಿಲ್ಲಾಳನನ್ನು ಸ್ತುತಿಸಿ ಇರುತ್ತದೆ)

- ¹ಪದ ೧೦೩೩ ನೆಯ ಸಂಧ್ಯಾರಣಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
²ನಕೋಡಿಪ್ರವೃತ್ತಿವಿಷಯದಿವ್ಯಾಳಪ್ರವೃತ್ತಿವಿಷಯದ ಗುಪ್ತಲಿಪಿ ಕೃಷ್ಣ
³ಗೃಹದಂತಮತಮಾಕಾಲುಪ್ರಗೃಹಸೂತ್ರವಾಗಿಯಿರುತ್ತದೆ
⁴ನರ ೧೫ ಶಿವಾರಸೋಮಗ್ರಹದ ಲಂಛನವಿಷಯದ ಗುಪ್ತಲಿಪಿ ಕೃಷ್ಣ
⁵ವಿಷಯದಿವ್ಯಾಳಪ್ರವೃತ್ತಿವಿಷಯದ ಗುಪ್ತಲಿಪಿ ಕೃಷ್ಣ
⁶ರದನೂಪುಪ್ರವೃತ್ತಿವಿಷಯದ ಗುಪ್ತಲಿಪಿ ಕೃಷ್ಣ
⁷ಅಂಕುರನವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
⁸ಗೃಹದಂತಮತಮಾಕಾಲುಪ್ರಗೃಹಸೂತ್ರವಾಗಿಯಿರುತ್ತದೆ
⁹ಮೃಗಶಿರಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
¹⁰ಗೃಹದಂತಮತಮಾಕಾಲುಪ್ರಗೃಹಸೂತ್ರವಾಗಿಯಿರುತ್ತದೆ
¹¹ನುಮರಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
¹²ಅಮರಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
¹³ಪ್ರಕಾಶ ವಯಕೆಗಳ ಕಾಲವಂತವಾಗಿ
¹⁴ಅಮರಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
¹⁵ಧರ್ಮಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
¹⁶ಪ್ರತಾ || ಸಾವನೂಪುಪ್ರವೃತ್ತಿವಿಷಯದ ಗುಪ್ತಲಿಪಿ ಕೃಷ್ಣ
¹⁷ಬಾವನೂಪುಪ್ರವೃತ್ತಿವಿಷಯದ ಗುಪ್ತಲಿಪಿ ಕೃಷ್ಣ

45

ಆದೇ ಹೋಬಳಿ ಬೆರನವಳ್ಳಿ ಗ್ರಾಮದ ಬೆಂಬನದಾಯದೇವಸ್ಥಾನದಲ್ಲಿ ಮೊಗಲದೇವರಂಬ ದಾಸನ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5 x 1'7 .

- ¹ಧರ್ಮಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
²ವಾಸನೂಪುಪ್ರವೃತ್ತಿವಿಷಯದ ಗುಪ್ತಲಿಪಿ ಕೃಷ್ಣ
³ಕಾಲಯುಕ್ತ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುಕ್ಲ ಪಕ್ಷ ವಾರದಂದು
⁴ತೆಂಬನದಾಯದೇವಸ್ಥಾನದಲ್ಲಿ ಮೊಗಲದೇವರಂಬ ದಾಸನ ಕಲ್ಲಿನಲ್ಲಿ

- ⁵ ಪರಮೇಶ್ವರಭೃತಪ್ರಕಾಶನಪ್ರತಿವಿಮಲನರದತ್ತಿಸಿಕ್ತದೇವಮಾ
- ⁶ ರಂಜನಪದಾರ್ಥಯನವರಂಭಿರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ⁷ ರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ⁸ ವಿಲಸಿತಪ್ರಕಾಶನಕಲಕಲ್ಯಾಣಗುಣಾತ್ಮಕರಾವಣಾರೋಕ
- ⁹ ವೈಕುಂಠಪದವಿಗಿರಿತುಂಬಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹⁰ ಸೂರ್ಯಮಿಂದುವರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹¹ ಸೂರ್ಯಮಿಂದುವರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹² ರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹³ ರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹⁴ ರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹⁵ ಸಮೃದ್ಧಿಪ್ರದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹⁶ ವೈಕುಂಠಪದವಿಗಿರಿತುಂಬಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹⁷ ಸೂರ್ಯಮಿಂದುವರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ
- ¹⁸ ಸೂರ್ಯಮಿಂದುವರಂಜನಪದಾರ್ಥವಿಶ್ವಾಸವಾ

(ಪಂಪನಿರ್ದೇಶಗಳಿಗಾಗಿ ಮೇಲೆಕೊಡಿಸಿದ ಮುದ್ರೆ)

46

ಅದೇ ಹೇಗೂ ಮೋಡನಕೊಡಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ರಾಮೇಶ್ವರದೇವಾಲಯದ ಬಾಗಿಲಿಗೆ
ಉತ್ತರ ನೆಟ್ಟ ವೀರ ಕಲ್ಲಿನಲ್ಲಿ

- ¹ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ² ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ³ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ⁴ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ⁵ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ⁶ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ⁷ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ⁸ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ⁹ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ¹⁰ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ

47

ಅದೇ ಸ್ವರದ ಅನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ² ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ
- ³ ಸ್ವಾಮಿ ಸಮಸ್ತ ಭುವನಾತ್ರಯೋವೈಶ್ವಾಸವಾ

¹⁵ರಂಕಿಕ್ಕೆ (ರಿಂಕುವಮುಕಂಧಮ್ನ) ವನೊಮುಕೊಂಬುಪಂಗಿ(ಬಿ)

¹⁶ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ ಒಳಂಪಂಚರ್ಗದಮಲ್ಲಿವಿಬಾಲವಿರಾನಂಗಳಂ ||

¹⁷ಸ್ವವತ್ತಾಂಪರವತ್ತಾಂವಾದೋಪತವಸುಧೆದಾಂಪಟ್ಟ ವರ್ಷನಹಸ್ರಾಣಿವಿಷ್ಟಾಯಾಂಜಾಯ

¹⁸ಪ್ರಕ್ರಮಿ:

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಏನವನ ಗುಡಿಯ ದಕ್ಷಿಣಕಡೆ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 3" x 1' 9".

¹ಸ್ವಪ್ನ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಯ್ಯ (ಮತ್ಸರಾಚಾರ್ಯ) ವರ್ತಮಾನಕ್ಕೆ

²ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ ಒಳಂಪಂಚರ್ಗದಮಲ್ಲಿವಿಬಾಲವಿರಾನಂಗಳಂ ||

³ಮುಪ್ಪನಿಗ್ರಹವಿಪ್ರಪ್ರತಿಪದನವ್ಯಾಕಾಂಸುಖಸಂಕಥಾವಿನೋ

⁴ದರಿಯನ್ನಿಡಿದುಕೊಂಡುಕೊಂಡು ಮಿರವತ್ತಾಂವದೊಳಿವಿಗಿಳಿ

⁵ಸ್ವಪ್ನ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಯ್ಯ (ಮತ್ಸರಾಚಾರ್ಯ) ವರ್ತಮಾನಕ್ಕೆ

⁶ಮಗುಣನಮೇತನಂಪನರುಮಪ್ಪಕ್ಕೆ (ರಿಂಕುವಮುಕಂಧಮ್ನ)

⁷ದೇವತಾಸಹಸ್ರಾಚಾರ್ಯವರ್ತಮಾನಕ್ಕೆ (ರಿಂಕುವಮುಕಂಧಮ್ನ)

⁸ಸುಂಕವೊಳಗಿಟ್ಟುಕೊಂಡುಕೊಂಡು ಮಿರವತ್ತಾಂವದೊಳಿವಿಗಿಳಿ

⁹ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ ಒಳಂಪಂಚರ್ಗದಮಲ್ಲಿವಿಬಾಲವಿರಾನಂಗಳಂ ||

¹⁰ಗುಡ್ಯಾಚಾರ್ಯವರ್ತಮಾನಕ್ಕೆ (ರಿಂಕುವಮುಕಂಧಮ್ನ)

¹¹ರಾಜಾಧಿಪತ್ಯಕ್ಕೆ ಪಾಯಮಂಟಪವಿರಮುಗುರುಕೋಪದಲ್ಲಿವಾರ

¹²ಗುಡ್ಯಾಚಾರ್ಯವರ್ತಮಾನಕ್ಕೆ (ರಿಂಕುವಮುಕಂಧಮ್ನ)

¹³ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ ಒಳಂಪಂಚರ್ಗದಮಲ್ಲಿವಿಬಾಲವಿರಾನಂಗಳಂ ||

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ಅದೇ ಕಲ್ಲಿನಲ್ಲಿ.

(ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ)

¹ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ ಒಳಂಪಂಚರ್ಗದಮಲ್ಲಿವಿಬಾಲವಿರಾನಂಗಳಂ ||

52

ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ತಳವಾಗಿ ಚಪ್ಪಡಿ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ ಒಳಂಪಂಚರ್ಗದಮಲ್ಲಿವಿಬಾಲವಿರಾನಂಗಳಂ ||

²ಪ್ರಾಚ್ಯದವೊಂವನಕ್ಕೆ ಒಳಂಪಂಚರ್ಗದಮಲ್ಲಿವಿಬಾಲವಿರಾನಂಗಳಂ ||

³ಮುಪ್ಪನಿಗ್ರಹವಿಪ್ರಪ್ರತಿಪದನವ್ಯಾಕಾಂಸುಖಸಂಕಥಾವಿನೋ

⁴ದರಿಯನ್ನಿಡಿದುಕೊಂಡುಕೊಂಡು ಮಿರವತ್ತಾಂವದೊಳಿವಿಗಿಳಿ

⁵ಸ್ವಪ್ನ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಯ್ಯ (ಮತ್ಸರಾಚಾರ್ಯ) ವರ್ತಮಾನಕ್ಕೆ

⁶ಮಗುಣನಮೇತನಂಪನರುಮಪ್ಪಕ್ಕೆ (ರಿಂಕುವಮುಕಂಧಮ್ನ)

⁷ದೇವತಾಸಹಸ್ರಾಚಾರ್ಯವರ್ತಮಾನಕ್ಕೆ (ರಿಂಕುವಮುಕಂಧಮ್ನ)

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವ ಬಿಸ್ತಾನಗುಡಿಗಿ ಉತ್ತರ ಬಿದ್ದ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 4 ೦' x 1' 9

¹ನಮಸ್ತು ಗೌರಿರಘು ವಿಜಯಪ್ರಭಾಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²ಮೂಲಸ್ತಂಭಾಯುತಂಭವೇ || . . . ವಿಧಿವೇ

³ . . . ತಿಗಮ

⁴ ವಾತನೇ . . . ದೇವಪ್ರಜಾ

⁵ಸ್ವಸ್ತಿ ಸಮಗೃಹಿತಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

⁶ವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

⁷ನಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

⁸ಕೇನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

⁹ವ್ಯಾಸಮಗೃಹಿತಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹⁰ದಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹¹ಜಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹²ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹³ರಗಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹⁴ದುಷ್ಕೇನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹⁵ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹⁶ಜಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹⁷ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹⁸ಜಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

¹⁹ನಿವ || ಸ್ವಸ್ತಿ ಸಮಗೃಹಿತಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²⁰ದುಷ್ಕೇನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²¹ಮಾಡಿಸಿದಬ್ರಹ್ಮೇಶ್ವರಕಲಿಕೆಯುಕ . . . ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²²ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²³ಕ್ರಿಸ್ತನವರ್ಷ ೧೯೨೨ ನೆಯ ಖರಿಸಂವತ್ಸರದಶ್ರವಣಮಾಸದವಿಷಯ ೧೦ ಬ್ರಹ್ಮವಾರವಲು

²⁴ತರ್ರಾಯಣಸಂಕ್ರಮಣವಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²⁵ವ್ಯಾಸಮಗೃಹಿತಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²⁶ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²⁷ನಮ || ಸ್ವಸ್ತಿ ಸಮಗೃಹಿತಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²⁸ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

²⁹ದೇವಗೌರಿನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜಮಂಜುಲವೇತ್ಯಲೋಕೈನಗರವಂಜ

(ಮಾಪ 15 ಪತ್ತಿಗಳು ದೇಗುಲ)

54

ಆದೇ ಗ್ರಾಮದ ಸಂಸಿದ್ಧವೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 2' 3".

1. ಭೂಮಿ

2. ತ್ರೈಲೋಕ್ಯ

3. ದ್ವಂದ್ವರೂಪ

4. ತೋಟಭೂಮಿ

5. ಗ್ರಾಮದ ಭೂಮಿ

6. ದೇವಾಲಯದ

7. ಮಂಟಪ

8. ದೇವಾಲಯದ ಭೂಮಿ

9.

10. ತಾಯಿಗೃಹಭೂಮಿ

11. ದೇವಾಲಯದ ಭೂಮಿ

12. ಮಂಟಪ

13. ದೇವಾಲಯದ ಭೂಮಿ

14. ದೇವಾಲಯದ ಭೂಮಿ

15. ಮಂಟಪ

16. ದೇವಾಲಯದ ಭೂಮಿ

55

ಆದೇ ದೇವಾಲಯದ ಮೇಲಿನ ಭೂಮಿ ಗ್ರಾಮದ ಪೂರ್ವಮುಂದೆ ನೆಟ್ಟ ವಿರೂಪಾಕ್ಷನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 4" x 2' 3"

1. ಸ್ವಸ್ತಿ ಸಮಾಧಿ

2. ದೇವಾಲಯದ ಭೂಮಿ

3. ದೇವಾಲಯದ ಭೂಮಿ

4. ದೇವಾಲಯದ ಭೂಮಿ

5.

(ಮುಂದೆ ಪೂರ್ವ)

56

ಆದೇ ದೇವಾಲಯದ ಮೇಲಿನ ಭೂಮಿ ಗ್ರಾಮದ ಪೂರ್ವದೇವಸ್ಥಾನದ ಬಲಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 2'

1. ಮಂಟಪ

2. ದೇವಾಲಯದ ಭೂಮಿ

3. ದೇವಾಲಯದ ಭೂಮಿ

4. ದೇವಾಲಯದ ಭೂಮಿ

5. ದೇವಾಲಯದ ಭೂಮಿ

6. ದೇವಾಲಯದ ಭೂಮಿ

7. ದೇವಾಲಯದ ಭೂಮಿ

8. ದೇವಾಲಯದ ಭೂಮಿ

9. ದೇವಾಲಯದ ಭೂಮಿ

⁹ವಂದಿವ್ಯಕ್ತೇಪದಾರಾಧಕಕ್ರೀವೀರಬಿಲ್ಲಾಳದೇವನತತುಪಾದಪದ್ಯೋಪಜೀವಿಯಪ್ಪರ

¹⁰ತಲೆಯುವುದೆಯನುಮಂತನುಬಿಲ್ಲಾಳದೇವನಕೈಯ್ಯುತುಳವಜೆಯನಿದ್ದನಾ

¹¹ದದೇವರಿಗಿಂತೋಗರಂಗಬೋಗನಿವೇದ್ಯಜೀರಣೋದ್ಧಾರಕ್ಕೆ

¹²ದೇವುಲಯದಮುಂದಣಿನಲುಮೆಲಹಾಳಹಲದೊಳಗೆನ

¹ವ್ಯನಮಸ್ಕೃತಂಜಾದಾನವಾಗಕ್ರೀವೀರಬಿಲ್ಲಾಳದೇವನತುಳಜೆಯನಮ

²ಸ್ತಪ್ರಭುಗಾವೃಂದಗಲುವಿಟ್ಟಿಟ್ಟನಮಿನಾಲುಕುಸಾಯಿವುಂ

³ಹಿರಣ್ಮಯಕಳೆಗಳೆವರತುಸಲಗಿದ್ದವುಂಹಿನಿಬಿಡುಬನಾ

⁴ಬಕುಸಲಗಿದ್ದಿಯುಂತೀಧರ್ಮ್ಯವಂಪ್ರತಿಪಾಳಿಸುವಂ

⁵ತಹಮಾಪುರುಷರಂಗೇವಾರಣಾನಿಯತದಿಯುಬನಾ

⁶ಯಿರಕವಿಲೆಯಂಸಾಯಿರಬಾಹ್ಯಾಪುರುಷವಂದಕ್ಷಿಸಿದಳು

⁷ವಕುಯಂತೀಧರ್ಮ್ಯಕ್ಕಾಪನಾನುಪ್ರತಿಪಾಲನಾಗುವನಿಷ್ಟ

⁸ನಲಸ್ಯಮಿರಹಂತಿಸಿದತಹವನುಗೇವಾರಣಾನಿಯತದಿ

¹ದುಬುಪತ್ತುಸಾಯಿರಕವಿಲಹತ್ತುನುಸಿರಬಾ

²ಜ್ಯೋರಂಕೊನ್ನವಾಘೀರನರಕವಲುವಿಳುವರು ||

³ಸ್ಮರತ್ತಂವಾಯೋಪರೇತಿವಸುಂಧರಂ || ಪಷ್ಕಿರ್ವರ್ವಸಪನಾ

⁴ಜಿವಿಪ್ಪಿಯಾಂಜಾಯತೇಶ್ರೀವಿಃ || ಸಿದ್ಧನಾದೇವರು

⁵ಅನಂಪ್ರಾಪ್ತಗಣಂಗಳಪ್ರಾಣನಾದದೇವರುತುಧರ್ಮ

⁶ವಂಹಂವಪ್ರತಿಪಾಳಿಸಿದಮವರಸಂಪ್ರಾಪ್ತಗಣಂ

⁷ಳಿಸಿದ್ದನಾಧರೇವರಸ್ಮರಕ್ಕೆಯೊಡಿಯುನುಪಸಂಪ್ರಾಪ್ತ

⁸ಗಳಗಳಕವನರು || ಶ್ರೀವೀರಬಿಲ್ಲಾಳದೇವನುಸಿದ್ಧನಾ

⁹ತದೇವರಿಗೇನಲುಮೆಲಹಾಳಲನಾಲುಕುಸಾಯಿರವ

¹⁰ದ್ದಲಿಹಿರಿಯಕಪಿಡುಕಳೆಗಳೆವರತುಸಲಗಿದ್ದವುಂಹಿನಿ

¹ಯುಳಿಗಳನುಲಕುಸಲಗಿದ್ದಿಯಂತಿನಿತುವಂಸವ್ಯಾ

²ನಮಸ್ಕೃತಂಜಾದಾನ ಪುನರೇವರಂಗಬೋಗೇ

³ಗಭೋಗನಿವೇದ್ಯಜೀರಣೋದ್ಧಾರಕ್ಕೆಗಣಂಗಳಾಪಾ

⁴ರದಾನಕ್ಕೆಂಪುಪೂರ್ವಕಂಮುಡಿಬಿಟ್ಟರತ್ತಿ || ನಮಿಸಿದರು

⁵ಬಂದವುಲಯ್ಯಲನನು... ಕಿರುಪೂವುಮು

⁶ವನಹೃದನಮಿಯೊಳು... ಮುತ್ತಂಸಂಕೆ

⁷ವರು... ..

೧ ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂಜೆ ಗೋಡೇಮೇಲೆ.

¹ಶ್ರೀ ಮದೇವರಂತಿಮದನ ಯವಸ್ತ್ಯದಕಳವಂಪ್ರಾಕರಂವಂವಂಧವ

²ದಕಳಾಪ್ತದಕಂಗಳೆಳವೇ... ಪಿತ್ತದೇವದೀಪನಿಂವೇದವಾಪಾ

³ದರದಾವಿಧಿಗೇವಾರ್ವಣ್ಣಿಸಂಪಂವೇವೆತ್ತದ

⁴ಪುನೀರಳದೇವನುಸಂತಮಿಗಾಮುವೇದೇವನ ಪಾತ್ರಿಮೊ

⁵ಳೂ

ಅದೇ ಗ್ರಾಮದ ರಂಭಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಕಲ್ಲಿನಲ್ಲಿ.

1. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

2. ವಿಶ್ವ ವರ್ಧಕನವಕಾಮೋಽಭಿಲಾಷಾಂ ಪೂಜ್ಯಾ

3. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

4. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

5. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

6. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

7. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

8. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

9. ಶೈಲರವಿಭಾವನಮಾಹಿತಿ

ಶಿಲಾಫಲ.

10. ಶಿಲಾಫಲ.

11. ಶಿಲಾಫಲ.

12. ಶಿಲಾಫಲ.

13. ಶಿಲಾಫಲ.

14. ಶಿಲಾಫಲ.

15. ಶಿಲಾಫಲ.

16. ಶಿಲಾಫಲ.

(ಮುಂದೆ 1 ಪಟ್ಟಿಗಳು ಹೋಗುವ)

ಅದೇ ದೋಖೆ ಗೋವಿಂದನಯ್ಯ ವೆಂಕಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕಲ್ಲಿನಲ್ಲಿ.

ನಾಗರಾಜರ.—ಪ್ರಮಾಣ 3'6" x 3' 2".

1. ಶಿಲಾಫಲ.

2. ಶಿಲಾಫಲ.

3. ಶಿಲಾಫಲ.

4. ಶಿಲಾಫಲ.

5. ಶಿಲಾಫಲ.

6. ಶಿಲಾಫಲ.

7. ಶಿಲಾಫಲ.

8. ಶಿಲಾಫಲ.

9. ಶಿಲಾಫಲ.

10. ಶಿಲಾಫಲ.

ರಸವಿಲ್ಲದಿದ್ದು ಕೂಡುವುದೇ | ಪನ್ನಾಪಾದವೆಂಬುದು | ಲೋಕದಲ್ಲಿ
ಮಗ್ನವಾಗುವುದು | ಗ

- ⁵ವರಾಯಮಾರಾಯರುಪ್ಪುಶ್ವೀರಾಜ್ಯಂಗಯಿ
⁶ಉತಕರಲಾಗ್ರೀಮಂ [ವು] ಪಾಮಂಶಲೇಶ್ವರತ
⁷ಪ್ರತಿ(ಕ)ಮುಲಮು . . . ಬೊಲನವರಾಜಯದೇವ
⁸ಚೋಳಮಾತರನುಗಳಕಾರ್ಯಕೇಶರಾ
⁹ದರಂಗವಯನವರೊಬಾಚಿಯಪ್ಪಯದೀ
¹⁰ರಘದ್ರದೇವರಸ್ತುನಿಕಬೊಂನಹಲಿಗಿಲಿಂಗೇಯಿ
¹¹ಕೊಟ್ಟಕಾಣಾಚಿಯಬಿಡಿಯನುಪದನ 1 ಕೆನವಿ
¹²ನಕಟ್ಟಿಗ್ರಾ ೧ ಹಲಗಹಳಿಗ್ರಾ ೧ ಉಪ
¹³ಯಂಗ್ರಾ ೨ ೬ ೫೫ರಲಾಗ್ರಾನುವ
¹⁴ನೂರೂಪುಮಾಡಿ ಕೊಂಡುಲೋಕನವಕೇರೆಕೆ
¹⁵ಳಗದೀಪುಂ . . . ಗಧೆಯನುಸರ್ವಮಾನ್ಯಾಬಾಚಿ

- ¹⁶ಹೃಸ್ತಳದಲ್ಲಿಸಲು ವಗದೊಲತೋಟಮನೆಹ
¹⁷ಶಿಗಳುವೆಲ್ಲನವರಮಾನ್ಯಾಯಿನಕೇತರಮ
¹⁸ನೊತೊಂವತೆಪುಗಿನವರಮಾನ್ಯಾಸಾಲಗಿಯಿ
¹⁹ಕಟ್ಟಿ 1 ಮೊದಲನಡವನಯಿವೇದ್ಯನರಸುಪ . .
²⁰ನರಯಿಗೇಕೆನರಾಜಯ್ಯಗೆಪುಣ್ಯವಾಗಬೇ
²¹ಕಂದುಮಾನ್ಯನರಲ್ಲಿವೊಂದುಅವನರನೈವೇದ್ಯ
²²ವಮಾಡಿ ಕೊಂಡುಹಳ್ಳಿಗಳಾಗದೊಲಮನತೋಟಯಿಪ
²³ಜಲ್ಲಿಬಂದೊಡ್ಡ . . . ನೈವೇದ್ಯವರ್ತತಿಮಾಡಿ
²⁴ಕೊಂಡುಪುಣ್ಯದಲಿದೇವತಾನೇವಯಮಾಡತರಿಂದ
²⁵ಕೊಟ್ಟಸುಸನಾ

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ಅದೇ ಹೋಬಳಿ ನಾಯಕನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಪಟೇಲ ದೇವೇಗೌಡನ ಹೊಲದ
 ಬಮವಿ ನಲ್ಲಿರುವ ನಿರ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಗುಳಿಯನಾಯಕನಲಳುಕುರುಳಿಯನಾಯಕನವಗನುಚನನಿಂ
²ಗಕಟ್ಟ ಕವಿವರದ[ರಿ]ಬಿವಳನತಮ್ಮಚಿಕ್ಕಚಾಡಿಲನುಗಮಾಚಿ
³ವೂಡಿಸಿಕಲಾ 1

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ಅದೇ ಹೋಬಳಿ ಮುಳಗುಂದ ಗ್ರಾಮದ ಸರ್ಕಾರಿ ಚಾವಡಿಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6" 6" x 3" 3".

- ¹ಶ್ರೀರಾಘವಸ್ತುನಮಸ್ತುಂಗರಲ್ಲಯಿ
²ಚಂದ್ರಪೂವರೂಪವೇಶ್ವರೋತ್ಸವಗರಂ
³ಧರ್ಮಗಾತ್ರ ಧೂಯರಂಧವೇಶ್ವರೋತ್ಸವರಾಜ
⁴ಸ್ಯದಂಪ್ಪಾರಂಜನಪಾತುಮೇವಮಾನ್ಯವಿವಾಡುರ್ದಾ
⁵ಶ್ರೀಶ್ರೀಶ್ರೀಯಂವಧಾಚಗಣಾನನದಯ್ಯಕರ್ಗಣಾನನದಯ್ಯ
⁶ರಂಜನೇಕದಂಧಪ್ಪಾನಂಯೇಕದಂಧಮುಪ್ಪುಶ್ವೇಶ್ವರಶ್ರೀಶ್ರೀವಿವಾಡುರ್ದಾ
⁷ದಯಾರಿವದನಕವರಾಜ ೧೫೫೫ ಸಂವತ್ಸರಮಾಡನಾಚೊಳಕ್ಕುರನಂವಪ್ಪ
⁸ದಲಲಾಚಗುಪ್ಪ ೧೨ ಸೋಮವಾರಪುಣ್ಯಕಾಲದಲ್ಲುಪಮಾಕಾರೇಶ್ವರಪುನವ
⁹ಶ್ರೀರಂಗಪುಣ್ಯಗಮೆಬಗವಮಪ್ಪುಶ್ವರದೊಳಗಧರಸ್ತುನುಮಾಚಗರವಿ
¹⁰ದಗಂಧಿಧಯ್ಯಶ್ರೀಮಾನ್ಯಾಚಾರಾಪಾಪವರಮೇಶ್ವರದಯ್ಯನೀದರಪ್ರ
¹¹ಪಾಪವಿವೇಕನಂಧವೇಶ್ವರವರಾಜವಿವಾಡುರ್ದಾಕವಮುಪಮಾ
¹²ವರಿಕರದಂಧವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜ
¹³ಗದಿಪ್ಪುಗಂಧಾಸಪ್ಪರಂಜನಯಿವೇಶ್ವರೋತ್ಸವೋತ್ಸವೋತ್ಸವೋತ್ಸವೋತ್ಸವ
¹⁴ದಿವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜ
¹⁵ವರಾಜವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜವೇಶ್ವರವರಾಜ

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ಅದೇ ಗ್ರಾಮದ ಸಂಗಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಮುಂದೆ ಭುವನೇಶ್ವರಿಯ ಮೇಲ್ಭಾಗದ ನಾಲ್ಕು ಕಡೆ ಕಲ್ಲಿಗಳಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸ್ತಿ ಸಹಿತಂ | ಶ್ರೀಮತುಃಪ್ರಾಪತಕೃವರ್ತಿಭೂಜ
- ² ಬಳವೊಂನಣ್ಣೀವೀರಬಲಾಳದೇವರಸರುದೋರಸಮುದ್ರಪನೇಂದಿನೊ
- ³ ಉರಾಜ್ಯಂಗಿಯುತ್ತಮಿರೆ | ವಿಶ್ವತಿಸಂಪತ್ಸರದೇವೈಷ್ಟು ೧೦ ಸೋ ಶ್ರೀಮದನಾದಿ
- ⁴ ಯಗ್ರಹಾರಂಸಂಗೇಶೇಶ್ವರಪುರವಾರಸಿಂಧಗಟ್ಟದಲ್ಲಿಮಹಾಪಾನಗಳು
- ⁵ ಬಿಜ್ಜಳೇಶ್ವರಪುರವಾದವೂಚನಕಟ್ಟೆದಸ್ತು ನಾಪತಿಗಳುಮಪ್ಪಹಿರಿಯಭಂಡಾ
- ⁶ ರದಮಂಡಿಚಿಕ್ಕ ಮಲ್ಲ ನಾಯಕನಮಗರಾಳುಳಮಲೆಯನಾಯ
- ⁷ ಕಂಗೆಕೊಟಿಸ್ತಾನವಪ್ರಮುವೆಂತೆಂದೆಸಂಗಮೇಶ್ವರಪುರದ
- ⁸ ಸಿಂದಳುಟಿಬಳ್ಳಿಆಸಂಗಮೇಶ್ವರದೇವರಜಂನೇಶ್ವರದೇವರಸ್ತಾನವನೊ
- ⁹ ಅದೇವರಲಖಂಡಿತವವರಡುವೃತ್ತಿಯನುತುಕಾಟೀಚಿತ್ರಯ
- ¹⁰ ದ್ರವ್ಯವರಾಪಗೆ ೪೫ ನೂಲಮಹಾಪಾನಗಳುಲಮಲೆಯನುಕನೇಶ್ವಿಯು
- ¹¹ ಸಾಕಲ್ಪನಾಗತೆಗದುಕೊಂಡುಕ್ರೀದೇವರವರಡುವೃತ್ತಿ ಗೆಲಕ್ಷೀಗೇಲಗಾದು
- ¹² ಅಷ್ಟಮೋಗತೇಜಸ್ಸುಮೈನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಣುಪ್ಪ ಸಾಧ್ಯಸಮಸ್ತ
- ¹³ ಬ್ರಹ್ಮಸಹಿತಲವರಡುದರಿಗೆಬಂದಲುಬ. ರಕರಿಲಿವಟ್ಟ ಮೊದಲಾಗಿ
- ¹⁴ ಆಮಲಿಯನಾಯಕನಮಕ್ಕಳುಮಕ್ಕಳುಬದ್ಧವಲಚಂದ್ರಾರ್ಕ
- ¹⁵ ಸ್ಥಾಯೀದೂಗಿಸಲುಬದು ಸಂಗಮೇಶ್ವರದೇವರಿಗೆ
- ¹⁶ ಅಮೃತವಡಿಗೇಡಕುವೆಡೊಂನನೂಲಮಹಾಪಾನಗಳು
- ¹⁷ ತಾವಕೊಳುತ್ತ ಬಿಹರಾಗಲನಂಗಮೇಶ್ವರದೇವರಜಂಗಮೇಶ್ವರದೇವರವರಮ
- ¹⁸ ವೃತ್ತಿ ಗೆಬಂದೊಡುಕೆ

(ಮುಂದೆ 13 ಕಲ್ಲಿಗಳಲ್ಲಿ ಫಲಸ್ತುತಿ ಮುಂತಾದ್ದು ಇದೆ)

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ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಭಾಗದ ಮಂಟಪದ ರೇಳವಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

¹ ಕೀಲಕನಂಪತ್ಸರದಪ್ರೈಷ್ಟು ೧೦ ಋ ಬೀರ್ಷ್ವರಾಧಾರದೇವರಸನನೇವ

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ಅದೇ ಗ್ರಾಮದ ಮಂಜೇರಿಗೆ ಪೂರ್ವ ಅಮರದಾನೆ ಗೋಡೆಗೆ ಸೇರಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 8" x 1' 6".

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಾಣಿವಾ
- ² ವನಕವರ್ಷ ೧೪೫೯ ಸಂವತ್ಸರವೊ
- ³ ನವೀಮಳಂಜಿನಂಪತ್ಸರದಪ್ರಾಪತಕು ೫
- ⁴ ಮುಫವದಪ್ಪಯ್ಯನಾಯಕಮೃದವ

- ⁵ ದಾಜುನಿಪ್ಪಯ್ಯನುಸಿಂಧಗಟ್ಟ
- ⁶ ಪಲ್ಲಿಕಟ್ಟು ಲಳಕರಮಕ್ಕಳುಮನೀತಿಯ
- ⁷ ದೇವಸ್ತಾನಕ್ಕೆ ಧರ್ಮದೇವತೆಂದನಾಣ
- ⁸ ಸರ್ವಮನಸ್ತಮಗಿಬಿಟ್ಟುಕಿವದ್ಧವದಗ್ರಾ ೧

- ⁹ ಗೆ ೧೩ ಅರಳಮೇಲಾಕಾಣಿಸುನುಡ
¹⁰ ಬಿಜನಮನೆ ೧ ನುಡಿಬಿಟ್ಟುಕೊಟ್ಟವಾಗಿ
¹¹ ಮುನಿ ತಿಗಳಿವಪುರರಾಗುವನು
¹ ಬಿನಮನೆ ೧ ಅಚಂದ್ರಾರ್ಕಗುಣ
¹³ ಗಿರಣಗುರುಡಕ್ಕೆ ಮು ಎಂಬರಸ[ಗ]
¹⁴ ಘಂ ಮುರಗುನುಡಗುನುಡ
¹⁵ ದೋ ಗಳ'ಅರೊಬ್ಬರುಅಳುನುಡ
¹⁶ ಘ ನುಮನುಡಿ ಸುಮಂ
¹⁷ ಗೆ ತಮುಂದೆತಮುಯನುಮರಣಾನುಡಿ

- ¹⁸ ಲ್ಲಿಕೊಂಡಮಪಕ್ಕೆ ಹೋಗುವಾಗುವರಸೇನಬೋವನಾ
¹⁹ ಗವನವಿರತ ! ದಾನಮಲನಯೋಮಗಧ್ಯೋದಾನಾ
²⁰ ಲ್ಲಿಕ್ರಿಯೋನುಮಲನಂ ! ದಾನಾತ್ವಗಮಮಪ್ಪೋತಿ
²¹ ಬಲ ಎತ್ತುತಂಪದಂ ! ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಪ್ರಾಣಂ
²² ಪರದತ್ತಾನುಮಲನಂ ! ಪರದತ್ತಾ ಪಪರೇಣಸ್ಯ
²³ ದತ್ತಂನಿಷ್ಠುಲಂಭವೇತ' ! ಸ್ವದತ್ತಂಪರದತ್ತಂ
²⁴ ನಾಯೋದರೇತಿವಸುಂಧರಾಂಪಪ್ಪವರ್ಪಕವನು
²⁵ ಲ್ಲಿವಿಷ್ಣುಯೋಜಾಯ ತೇತಿಮಿ ! ಕುಭಮಸ್ತು ||

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ಅದೇ ಹೋಳು ತಮ್ಮಡಿವಳ್ಳು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಗಿಡೇಗೋಡೆನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2 6'x2 3'.

- ¹ ನಮಸ್ತುಂಗೇಶ್ವರೇವಿಜಂಪ್ರಲಾಮರನಾರನೇ ! ತ್ರೈಲೋಕ್ಯನಗಾಂವ
² ಮೂಲಸ್ತಂಭಾದುರಂಭವೇ ! ಸ್ವಸ್ತಿ ಸಮಾಧಿತಮಂಶಮಾಹ
³ ಬ್ರಮಹಮಂಜಲೇಶ್ವರದ್ವಾರಾಂತೇಶ್ವರಮಾಧೀಶ್ವರತುಲನವಿಜಲ
⁴ ದಿವಿಜಾನನಳದಾಯಗದ ವಾನನವಿಂಚ್ಯಕುಲಕಮಳವನವೇ
⁵ ತಂದಗಂಧರ್ವರುಂಡಮಂಡೇಶಬೇಶಹಂ ಸೂಪಿಕಾಜನಕಳವಂ
⁶ ದಿಬ್ಬಂಧನಾತರ್ಪಣನಮಗವಿವರಣವಿನೋದ ಕ್ತರಣವಾನವಾನಂ
⁷ ತಿಶಾಬೇವಿಲ್ಲವರಪ್ರಸಾದವಾದವಂ ಮಂಜಳಕಮಕು
⁸ ದೇವತಾಗಮನೇಶನಪ್ರಾಣಮಲೇಶೋಗಂಡ ಪ್ರಭು[ಸ]ಹತಂಕೋಂ
⁹ ಗುನಗಲಿತಕಂಠನೋಲಾಮದಿನವನವಾ ಮುಜಬಲವಿರಗಂಗದಿ
¹⁰ ಪ್ಪು ವರ್ಧನಮೊಪ್ಪುಳಲೇವರದಕ್ಷಿಣಮುಖೇದಂ. ೪೪ ಪ್ರತಿಮಾಲಿಂಗತ
¹¹ ಮುಪ್ಪನಲೇವಿನಲ್ಲಿನುಮನಂಕಧಾನೋದರದಾಧ್ಯಾತ್ಮಜ್ಯುತವಿರ
¹² ದೇವರಂಗಳೋಗೇಶ್ವರವಿರತದಘಂ.

(ಮುಂದೆ ಮೂಗಿದ)

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ಅದೇ ಹೋಳು ಹುಬ್ಬನವಳ್ಳುಯ ನೇರಳಕಟ್ಟೆಗೆ ಪ್ಪು ಮು ಮಲ್ಲೇದೇವರ ಗುಡಿಯ ಬಳಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5'x2 4'.

- ¹ ಶ್ರೀ
² ಜಲಗುಂಬರಮುರಗನವ್ಯಕ್ತಪ್ರಾಣಮಣಿ .
³ ಜಮಾಪಕ
⁴ ರಮಾಕುಮನವನ
⁵ ವೀರಗವಿಪ್ಪು ವರ್ಧನಮೊಪ್ಪುಳಲೇ.

- 8 ಬಲವ
- 9 ತಳಸುಪುಷ್ಪಲಕ್ಷ್ಮಿ
- 10 ವದನೆ
- 11 . . . ಶ್ರೀವೀರವಿಘ್ನ ವರ್ಧನಗಾ ನುವದಾ ..
- 12 ಜ್ವಯಾನೆ
- 13
- 13 . . . ನೈಸಿಹವಕುಟ
- 16 ಪುಷ್ಪಮು
- 17
- 18 ಗುಣವಿ ಪುನಮಂ ಸಮಸ್ತ ಮಂಜರಿಕನಮಂ
- 19 ಯೋಗವಿವಿಧ್ಯ ವರ್ಧನ ಪುನಮವಿವಿಧ್ಯ ಕನಕನಮಂ
- 20 ಯೋಗವಿ ತನ್ನದ ಯಾವನು ನಾನು
- 21 ಯೋಗವಿ ತನ್ನದ ಯಾವನು ನಾನು
- 22 ಕನಕನಮಂ
- 23 ರಾಜೇಂದ್ರನೋಳು
- 24 ಯೋಗವಿ
- 25 ಯೋಗವಿ
- 26 ಕನಕನಮಂ
- 27 ಕನಕನಮಂ
- 28 ಕನಕನಮಂ
- 29 ಕನಕನಮಂ
- 30 ಕನಕನಮಂ
- 31 ಕನಕನಮಂ
- 32 ಕನಕನಮಂ
- 33 ಕನಕನಮಂ
- 34 ಕನಕನಮಂ
- 35 ಕನಕನಮಂ
- 36 ಕನಕನಮಂ
- 37 ಕನಕನಮಂ
- 38 ಕನಕನಮಂ
- 39 ಕನಕನಮಂ
- 40 ಕನಕನಮಂ
- 41 ಕನಕನಮಂ
- 42 ಕನಕನಮಂ
- 43
- 44

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ಅದೇ ಹೋಬಳಿ ಹೆತ್ತ ಗೋನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ವೇಲೆ ಕುಳ್ಳಿಗೊಡನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 9" x 2' 6".

¹ . . . ನಸಂಪತ್ತರದಜ[ಯಿ]ತ್ರಕಂಠ

² ಗೋಬ್ಬಿಮಾನ್ಯಹಾರಾಜಾಧಿರಾಜ

³ ರಾಜರಮೇಶ್ವರ . . . ಕೃಷ್ಣರಾಯ

⁴

⁵ ಹಾನನಾರೂಡರಾಗಿ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ಜಾಕನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ದುನೋಡ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 3' 3".

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಭಿಧ್ವೀಪ್ಲಭಂಮಹಾ

² ರಾಜಾಧಿರಾಜರಮೇಶ್ವರಂಧಾರಾಚಾರ್ಯರವರಾ

³ ಭೀಷ್ಮರಂಧರದವಕುಲಾಂಬರದ್ವಿಮಾನೆಯುಕ್ತಚೂಡಾಮಣಿಮಾ

⁴ ಲೆರಾಜರಾಜಮಾಲೆಸರೊಳುಗಂಠಕದನಪ್ರಕಾಶನೇಕಾಂಗವೀರನನ

⁵ ಹಾದುಗೊರಸನಿನಾರಸಿದ್ದಿಗಿರಿದುಗ್ಗುಮಲ್ಲಪಲದಂಕರ. ಮೂಲೋಳ

⁶ ಪ್ರತಿಷ್ಠಾಪಾಯುಷಕರರಾಜ್ಯದಿನೂಲಪಾಂಚ್ಯದಿನಾಪಟ್ಟಿನಿಸ್ಸ

⁷ ಂಕಪ್ರಕಾಶಕವತ್ತಿ೨ವೀರನೋಮೇಶ್ವರದೇವರಾಮೋಳು . . .

⁸ ರಾಜ್ಯನೇಲಿವೀಡಿನಲಿಖನವನಂಕಧಾವಿನೋರದಿಂಭಿಧ್ವೀರಾಜ್ಯಂಗೆ

⁹ ಯುಕ್ತರೇ || ಸಕವರಾಧಸಂಸರಡನೂಲಾಪವತ್ತ

¹⁰ ಪಾಲುಕನೆಯಸುಧಾಕೃತುಸಂಪನ್ನರದಾಶ್ವಯಜುಸು

¹¹ ಗಂ ನೋ || ಸ್ವಸ್ತಿಮಾನ್ಯಹಾನಾಶ್ರಯಂಭಿಧ್ವೀರಾಧೇಯಮಾ

¹² ಪುಷ್ಪಾಕ್ಷರಕಾವತೊಡವ್ಯರಗಾಳವಳ್ಳಿಯರಕುಲಲಿಕ

¹³ ದಮೈಗಲೂಂಡಂಗಿಯಂಪೊಂಮೈಗಲೂಂಡಂಗಿಯುಂಪುಟ್ಟಿದ

¹⁴ ಸುಪುತ್ರಕುಲದೀಕಬಟ್ಟಿಗಲೂಂಡಾತನವಧಾಬೀಡಗಲೂಂಡಿಯುಂ

¹⁵ ಪುಟ್ಟಿದಸುಪುತ್ರಗೋತ್ರವವಿತ್ರವರಿಯಗಲೂಂಡಂಗಿಯುಂ

¹⁶ ರಿಮಗಲೂಂಡಿಗಲೂಂಡಿಯುಂವರದೇವಪತಕುಲದಧವಾಪಿ

¹⁷ ಗಲೂಂಡಿಗಲೂಂಡಿಯುಂವರಾಕ್ಷಿ ಪಾವನವನಿಸಿಪತಿ ಕ್ಷೇರಿಯವೀಧಿ

¹⁸ ಕಿಮುಖಲಿಕವನಿದ || ಜಾಗನಕವಿಯುಕ್ತರಗಲೂಂಡಮಾ

¹⁹ ಪುಮಿಯುಂವರದಲವಂಕಭೀಮಯುಂವರದಿವಂತಗಂಠನಂ

²⁰ ಸತ್ಯರಾಧೇಮನುಮಾಪುಷ್ಪಾಕ್ಷರಕಾವನುಂಪುತ್ರಕಬ್ಬವಿಕ್ಷ

²¹ ಲಿಮುಮನುಂಪಾಪುಷ್ಪಾಕ್ಷರಾವನೋದಿಗಲೂಂಡವದಯಾಪುರಾತನುಮಾ

²² ಪುಷ್ಪಮಧ್ಯರಗಲೂಂಡವದಯಾಪುರಾತನುಮಾಪುಷ್ಪಾಕ್ಷರಾವನುಂಪುತ್ರಕಬ್ಬವಿಕ್ಷ

²³ ಲೂಂಡವದನುಂಪುಷ್ಪಾಕ್ಷರದೇವಪ್ರತಿಷ್ಠೆಯಂವರದಿಕಲುವನದ

²⁴ ಹಿಪಾಪುಮಾಂಡಿಗಿವಾವದ್ರಾಕ್ಷಕಾರವನುಂಪುಷ್ಪಾಯಿದಗಲೂಂಡಾಳ

- ¹ವಿಷ್ಣುಶಾಸ್ತ್ರೀಶ್ವರ ಸುವರ್ಣಲಹರಿಕಂಠಪ್ರತಿಷ್ಠಾಪನಮಂತ್ರಾದಿನಿರ್ದೇಶಂ
²ತನುಸ್ತು ತನುಬಾಹ್ಯಗಣನತ್ಯಂತತುಲ್ಯವಾಕ್ಯವೇವೇತಿತ್ಯೇವಂ || ಕವಿಃ
³ಲಹರಿತನುಸ್ತುತದೇವ ಪದಪದ್ಯವಿಧವ್ಯಕಾಶಾತ ಬದವರಿಗಿಬಿವತರವಿವರಿಸಿಗಿಬಿವನಂ
⁴ಕವಿವಾಣಿಕಲ್ಪ ಯವರವಿವಳು || ಪದ್ಯವಿಧವಿವರಿಸಿಗಿಬಿವನಂ
⁵ವಿವರಿಸಿ ದೇವಲಹರಿವಿವಳು ನೇಗಿವಿವರಿಸಿ ತನುಬಾಹ್ಯವಿವಳು || ಕವಿಃ
⁶ವಿವರಿಸಿವನಂ ಲಹರಿವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿಧವಿವರಿಸಿವಿವಳು ತನು
⁷ವಿವರಿಸಿವಿವಳು ವನವಿವರಿಸಿ || ಸಿವರಿಸಿವಿವಳು ವನವಿವರಿಸಿವಿವಳು ವನವಿವರಿಸಿವಿವಳು
 (ಮು ದ 3 ಪದ್ಯಗಳು ಕಾವ್ಯ ವಲ್ಲ)

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ದೇವದೇವ ಕೃಷ್ಣಾಜನಕವಿ ಗ್ರಾಮದ ಕೃಷ್ಣರ ದೇವದೇವ ಕೃಷ್ಣಾಜನಕವಿ ನೆಪ್ಪರವ ವೀರಕವಿನಲ್ಲಿ.

- ¹ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
²ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
³ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁴ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁵ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁶ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁷ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁸ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁹ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
 (ಮು ದಕ್ಕೆ ಕಾವ್ಯವಲ್ಲ)

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ದೇವದೇವ ಕೃಷ್ಣಾಜನಕವಿ ಗ್ರಾಮದ ಕೃಷ್ಣರ ದೇವದೇವ ಕೃಷ್ಣಾಜನಕವಿ ನೆಪ್ಪರವ ವೀರಕವಿನಲ್ಲಿ.

ಪ್ರವಾ 1 9 x 2 3

- ¹ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
²ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
³ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁴ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁵ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁶ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁷ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁸ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
⁹ವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು ಪದ್ಯವಿವರಿಸಿವಿವಳು
 (ಮು ದಕ್ಕೆ ಕಾವ್ಯವಲ್ಲ)

- 11 ಬೊತ್ತು ಬೈಯನುಡಿರಾಕಕೋಮತನೊನ್ನಿನವುಳ್ಳೆ ಯಿಂದಮನವೊಬುದಾಧಿಸಲುಕ
 12 ಸಕ್ಕ ತತಾಧವನವೆದ್ದು ಗಂಮನೀವಿಷ್ಟು ನೀನಿಣಾಕರವ್ಯಾಸನನವ ಪರೋನನ್ನೊನಾಧವ
 13 ಗತ್ವ ವನಸತ್ಯತ್ಯುಗಣಿಬಾಡರಣವರಣತವೀರವಿಷ್ಟು ಪ್ರೀತಿರಂ || ಸಕ ವಪ್ರತ್ಯತ್ಯಧವರ್ಗ
 14 ಲೋನವಹಾಪ್ರಿಯಲೋಕದೊಳುಪಾಬ್ಬರಮುಂಪ್ರೀದಿಬದಲೀಕರಾತರಾಯಕರರಾಜಬಳಿಕ
 15 ಧರಸಾಧ್ಯೈಕ್ಯ ರದಂಪದುಕುಳತಿಳಕಂವೀರವಿಷ್ಟು ಪ್ರೀತಿರಂ || ಆದಿಯನುನಾದಿದೊಡವೆನೆಪ್ಪಿ
 16 ದಿಸುತುನರನಿಂವರ್ಮನಾದಿದೇವನೆ ಗಿದಯಕುಳತುರಿ
 17 ದವನತಾಂಗರಾನೆಗ್ಗೊಳೊಂಗರಂನಿಪ್ಪಿಸಮಮನದಿವಂಯದುತಿಳಕಂವಿಷ್ಟು ಧರಿಸವತಿಗಿವಿ
 18 ದವಾರಪ್ಪಿತಿರೊಳ || ವ | ಆದಿಯಮನನದ ರಚಕರೇಜ
 19 ವಪ್ರಧರ ಮಕಳಕುಳಮಹಿತಾ
 20
 21 ವಿರಾಪಪ್ರಮದಾಬಂಜವಜೆಬಂಸಮಸ್ತ ಮಂಜಳಕರನ
 22 ವ್ಯಾಗಮನನದಕೊಂಪುಸಮಸ್ತ ಬೊಮಿಯಪ್ರತಿಮೆಗಿಸುತಿ ಪ್ಪವೀರವಿಷ್ಟು ವರ್ಧನಮೂವರಂಬಂಜಾ
 23 ಪ್ಪದವೀಡಿಸಲರಾಜ್ಯಂಗೈಯ್ಯತಿ ಪ್ಪಾಗಳು ವಲ್ಲಿಜಂಜಾಡಗದಕುರವ
 24 ವಪ್ರತುಟನಿವರನೀನಾಪತಿಕೆಧಾಸ್ತನಾಯಕಂವಿಟ್ಟ ತುಸಲ್ಪ
 25 ಗಗಡಕಾಡ್ಕ ಮೊವತ್ತು ಕೊಳಗಮಾಡೇವರಿಗೆ ಬಿಟ್ಟಮನಿಬ
 26 ನುಪೇಪ್ರನುಲುಗ್ಗನಕಸಲುಪುರಾಂವಿ ನಿಸಕೆಡವಗಾಯಾತದೊ
 27 ಗಳಕುಟವೊಂಕೊಂಬುಕ್ತಪ್ರೀತಿರಂ || ನ ಗರಕಟ್ಟ ||
 28 ವನಕೊ ನೀಳಕೆಯಂನೊಡಿದಮಲ್ಲವ್ಯಯ್ಯನಮಗಮಾಡೇವ
 29 ಗಗಡನಾಗಾಂಬಿಕಂಪಿಮುಲಕ್ತ ಸಾಲಕವ್ಯಾಜಕ
 30 ಬಿಟ್ಟಯನಾಧಾರ ||

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31 ಹೋಬಳ ನಾಗರಗಟ್ಟ ಗ್ರಾಮದಲ್ಲಿರುವ ಬೊಡ್ಡ ಸ್ತೋಮಕ ದಟ್ಟ ಬೋಡಿವಾರ ತಮ್ಮಯ್ಯನ
 ವರದಲ್ಲಿದ್ದ ರಾಮಗಣನ

- 1 ಬಂಧವಸ್ತು || ನಮಸ್ತುಂಗೆರೆಲ್ಲಂ ಬಿಡಂಪ್ರಾಚಾರವಾರವೇ | ಶ್ರೈಲೋಕ್ಯನ
 2 ಗುರಂವರೊಳುಶ್ವಂಭಾಯಂವೇ || ಸ್ವಪ್ನಪ್ರೀದಿವಪುಪ್ಪವಯುಡಿವಾಡವ
 3 ಕವರ್ವಯಿಲು ೧೬೫ ಬೆಳ್ಳಿಮದರ್ವವನಾನಕವಿರೋಧಿವ್ಯಯ್ಯನವದ್ವರಮು
 4 ಪಾಲ್ಲಗಲು ೧೭ ನಮ್ರೀಮದ್ರಾಪಾಧಿವಾಪಾಪವಮುಟ್ಟರವರಪ್ರಾಪವಮಾಡವು
 5 ದಾಪೇವವಾದುವಯ್ಯಂ. ರವೆಮುಗೊಂಡಂನುಪಾಸಕರೂ || ಶೈವಪ್ರೀತಂವಯ್ಯಂ
 6 ಚೋಯ್ಯಂವಂ. ಗಮುವಯ್ಯಂವ್ಯಯ್ಯವಾಯವನಾಪಕಂ ಮನುಕುವಾರಿತಿ
 7 ಬೋಸಲಾಡ ನಾಗಮನಕಪ್ರೀತಂ | ಶ್ರೀಮದ್ರಾಪಾಪವದ್ವರವೇ || ಶ್ರೀ
 8 ವತ್ರೈಸರಾಪದ್ವಕಾಪೇರವದ ನಾಗವತ್ರೈಸಂ ಕುಣು ಮನ ಗಾಂ
 9 ಪ್ಪತ್ರೈಸರೊದ ವಿಶೇಷವಾಪುಗುವಯ್ಯಂವಿವಿವಾ ವಾಪಧರ್ಮ
 10 ದಸವ್ಯವದೊಳೆವನವದಾರ. ದಟ್ಟವಾರ. ವನಕು ಮನುಕುವಾರಿತಿ
 11 ಪದೇವದೊಳೆವನವದಾರ. ದಟ್ಟವಾರ. ವನಕು ಮನುಕುವಾರಿತಿ

¹³ನಲಕುಕರಾಯನಂಗಾರಿಪುತ್ರೈನಂಮೃದಿಲಂಕುಕಾ
¹⁴ಯನಂಗಾರುಮಾರುಂಟಿಹಟ್ಟಿ ಸುಭೂದನದರ್ಶನಾಸತ
¹⁵ಕ್ರಮಸುಖಂನನುಮಹಾರಾಯುತ್ಯಯವಾರುಮಾಕುಲಮ
¹⁶ರಾಸುಕುಪಾಲಿಂನಾಚೂಮ್ನುಲನಾಕುಲೋನಾಗಮಂಗಾ
¹⁷ನುಕುಕಲೈನಾಚೆವಲ್ಲಿಸ್ಮಳಂವದ್ದನೋಮನವಲ್ಲಗ್ರಾಮನು
¹⁸ಕುಸ್ರತಿನಾಮದೇಯಮೈನಲಂಕುಕರಾಯಪುರಮೂಲಗ್ರಾ
¹⁹ರಂಗಾಂಪುತ್ಯುತ್ತುಲು ೧೦ ಲ್ಲೂಕರಭೇದಮಾಚೇತಿನಾಪಾಗೋ
²⁰ತ್ರಪವಿತ್ರೈನನಾಪಾಗಾಬಾಬ್ಯಾಯುತ್ಯಿಸಮೋಧಾಯನ
¹ಅಗ್ರೇಬಳಬಟ್ಟುವಾರುಜನಂ ೧ ಕೇಶವಭಟ್ಟವಾರುಜನಂ ೧
²ವಿಭಟ್ಟವಾರುಜನಂ ೧ ಕೇಶರಸಾರೇಭಟ್ಟವಾರುಜನಂ ೧
³ವಂಕಜವತಿಟ್ಟುಜನಂ ೧ ತೀಮಪ್ಪರಾಸ್ತುಜನಂ ೧ ನೂರತಿ
⁴ಜನಂ ೧ ಕೃಷ್ಣಭಟ್ಟುಜನಂ ೧ ರಾಮಲ. ಹಾರಲವಾರುಜನಂ ೧
⁵ರಾಮಾಭಟ್ಟುಜನಂ ೧ ಪದವಿನಿಪುಂತ್ಯುಲಕುಕುರಂಪೋ
⁶ಕದನವಾರಾಪ್ಪಾಕೇಗಾಧಾರಾಪೇಶಿಸ್ತಿಮಿಗನಕ್ರೇ
⁷ಮದ್ರಾಜಾಧಿಪವಿಪ್ಪುಪರ್ಧನಗೋತ್ರಪವಿತ್ರೈನರಾಣಿ
⁸ಪದಜಗದೇವರಾಮನಂಗಾರಿಪುತ್ರೈನಲಂಕುಕರಾಯನಂ
⁹ಗ್ರಾಪುತ್ರೈನಂಮೃದಿಲಂಕುಕರಾಯನಂಗಾರುಪುತ್ರೈ
¹⁰ಹರಚರಣ ಮುಲೋಗಕಲ. ಬದ್ಧಲುನುಡಿಸಹಾಮಿಕಾಸು
¹¹ರಂಪುತ್ರೈಪದಜನಧರಾಪುತ್ರೈಕಂಗಾಕೇಶವದೇವಕುಸು
¹²ದಿಯಂವನಲಂಮೃದಾಕಿಪ್ಪಂದಿಪ್ಪಮಂಧಾರಾಪೋ

³³ಹಸ್ತಿವಿವಾಹಗ್ರಾಹಕತುಃ ಸುಲೋಗಾಜಲತರುಪಿಪಾ
³⁴ಜಾಪಕ್ಷೇಷಿಲಗವಿ ನಿಧಿಪ್ಪೇಪನಧ ಸುಧ್ಯಂಬುಲಾಕನಿಟ
³⁵ಅಪ್ಪುಭೋಗತೇಜಸ್ವಮಂಬುಲಮಿಕಾಕೇಶ್ಚಾನ ಮುಂ
³⁶ದರವಿಪುತ್ರೈಕೇಶಧಿಕ್ರಯದ ಸಮವತನಲನಿಟವ್ಯ
³⁷ವಹಾರವತಪ್ಪಯುಂನುಕುಕೋಗ್ರಮಗಾಪುಂನುಟಗಾ
³⁸ನಾನಾನ್ಯೋತ್ರಪವಿತ್ರೈನನಾಪಾಗಾಬಾಬ್ಯಮುತ್ಯಿನೂ
³⁹ಡ್ಡಲಕುಕುಜಾಧಿಪವಿಪ್ಪುಪರ್ಧನಗೋತ್ರಪವಿತ್ರೈನೂ
⁴⁰ಶಂವದ್ದಜಗದೇವರ. ದ ನಂಗಾರಿಪುತ್ರೈನಲಂಕುಕರಾ
⁴¹ಯನಂಗಾರಿಪುತ್ರೈನಂಮೃದಿಲಂಕುಕರಾಯನಂಗಾರು
⁴²ವದ್ದನೋದ ಸದ್ಭಗ್ರಾಮನುಕುಪ್ರತಿನಮವೇಮುಮೈನಲಂ
⁴³ಕುಕರಾಯಪುರಮುಲನಲಗ್ರಾಹರಮುಮಾರುಪುತ್ರಪಾ
⁴⁴ತ್ರಪಾದಂವರಂಗಾಕೇಶವಾರ್ಕ್ರಸ್ಥಾಕುಕುಗುಣಾನುಪ
⁴⁵ವಭವಿಷುಕೇನಿರಂಮೃದಿನಾಗಾಯಪಟ್ಟಿಸುಭೂದಾನಧ
⁴⁶ಮಾಪಾನಂ || ಸದತ್ತಾದ್ವಿಗೋ ಪುಂಜ್ಯಂ | ಸದತ್ತಾನುಮಿ
⁴⁷ಲನಂ | ಪರದತ್ತಾಪದಾರಣ | ಸ್ವದತ್ತಂನಿಪ್ಪಲ ಭವೇತ ||
⁴⁸ಲನಯೋರ್ಮಾಪ್ಪೇದಿನಾಪ್ಪೇಯೋನುಪ. ಲನಂ | ದನಾಪ್ಪು
⁴⁹ಗದವ. ಪ್ಪೇತಿ | ಪ. ಲನ. ದಪ್ಪುಕೇವದಂ || ದನಾಕರಂಗ
⁵⁰ಲನಾತ್ರಾಪುಂಪ್ಪುಪರ್ಧನಗೋತ್ರಪವಿತ್ರೈನರಾಪುತ್ರೈಪದಜನಧ
⁵¹ನಿಲಕುಕುನರಕಂಪ್ರಚೇತ ||

ಹಾಗೆಮುಂಗಲ ಪಾಲ್ಗುಕು.

1

ਸ੍ਰੀ ਸ੍ਰੀ

2

ಆದೇ ಬೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 3' 6".

- ¹ ಗ್ರಹಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಭಯವಯಾಶಿನಾಶನಕವರೂಪ ೧೫೬೨ನಂದವ
- ² ತ್ವರಮನವಾದೋಭಕ್ತುತುಸುವತ್ಸರದಮಾಣಿಕಾ ೫ ಲುಕ್ರೀಮಸ್ತು ಹಾರಾ
- ³ ಜಾಧಿಂಜರಾಜಪರಮೇಶ್ವರಶ್ರೀದೀರಪ್ರತಾಪಸದಾಶಿವಮಹಾರಾಯುಧಿವ್ಯರಾಜ್ಯಂಗೆ
- ⁴ ಯುತಿರಲು | ಮಂತ್ರಜಂನರಾಜತಂಮುಪನಾಯಕಕರವನಾಯಕರುತಿರಲುನಾ
- ⁵ ಯಕರನಮಗತಂಮಸ್ತುಮಿಯುನಿರುಪದತಿ . . . ಅಗ್ರಹಾರವೇವದೇವಸ್ಥಾನ
- ⁶ ನಪ್ಪರವರ್ಗದಾನ
- ⁷ ದುರ್ಜಯ
- ⁸ ಪರಿಧಾಳಿಸು . . . ಯಶ್ಯನೂತನಿಗೆ
- ⁹ ಅನುತಯಿಶ್ವರಿಯವಮುಯ ಲನಾಪ
- ¹⁰ ಪರ.ಗಳ . . . ತಮ ನೈವಮಂ
- ¹¹ ಗಮನ ಬಾಗೂರತಿ ಮ
- ¹² ಯುಜಲಗಗೆ ಎನುಮಾಜದೆ ಬಸನ || ದಾನಪಾಲಯೋ
- ¹³ ಮರ್ಯದಾನಾಭೋಯೋನುಪಲನಂದಾನಾಪ್ತರ್ಗಮನಾಪ್ತೋತಿಪಲನಾಪ್ತೋತಂಪದಂ || ಸ್ವದತ್ತ
- ¹⁴ ದ್ವಿಗುಣಂಪ್ರಣಯವದತ್ತಾ ನುಮಲಂಪದವತ್ತಾ ಪನಾರೀಗ್ರಾಪ್ತಂಯದ್ವಿಲಂ
- ¹⁵ ಭದ್ರೇತಃ || ಸ್ವದತ್ತಂಪರವತ್ತಾ ನಾಪೋರೇತುವನುಂಫವಾಪ್ತವಪರಸಪ್ರಾ
- ¹⁶ ಅದಿವ್ಯಾಯನಂಜಾಯತಕ್ರಿದಿ ||

3

ನಾಗಮಂಗಲದಲ್ಲಿ ಭುವನೇಶ್ವರೀ ಬೇವಸ್ಥಾನದ ಪ್ರಾಕಾರವನ್ನಿರಿಸು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ ೧' x 2' 9".

- ¹
- ² ಕೇವಾಯುಜಯಾಶ || ಶ್ರೀಮ
- ³ ಪಿ ಶ್ರೀಮ
- ⁴
- ⁵ ದಿವಾಪ್ರಮಾಣಿತಿ ಕೊ: ಮತ
- ⁶ ಯಾಮೇಶವರ್ಧನಕರೋಗ್ರಿವಿಚ್ಛೇಭೂತಿ
- ⁷ ದಿವ ಮುಖಯುಪಕ್ಷಿ ಕೊ
- ⁸ || ಸ್ವಸ್ತಿ ಸಮರ್ಥಕರವಮಾಧ್ಯಮ
- ⁹ ಪಾಮಾಣ್ಯ (ಪ್ರದನುಂಧಾರವೇಶ್ವರವನುಮುಮಾಶಂಕರಕಪರ್ಮಕವಚ್ಯು
- ¹⁰ ನುಲಪ್ರತಿಪತ್ತಪ್ರಾಪದಿವಿವಮನಂಫನುಮನಂಕೇಶವೇದೀಬ್ಧಿ ಪರಪ್ರ
- ¹¹ ಶ್ರೀಮಸ್ತುಮುಪಾರಾಧವಿವವವವೇಶೋವನಂಕೇಶೋಽಪ್ತೀಲಕ್ಷಿತವತ್ತಪ್ರವೇಶು
- ¹² ಪ್ರತಿವೇಶೋಪವೇಶವನಪ್ರಾಪ್ರವೇಶೋ | ವಿಮವತಕಪರಮತಮುಖಮಿ
- ¹³ ಬಿಕ್ಕುಟಕನುಮೇಶವಿಕ್ರ ಅಮುಮುಮುಪರಾಧವರ್ಧನಮೇಶವವೇಶೋ

- ⁵⁰ ಮಿಲಕ್ಷಿತ್ರೈಕರಣನಿಹಿತಖಂಡೈಃ ಸಿಂಹನುಂ | ಸೇನಾಗಮನವನುಮು
⁵¹ ಸಮುದಕಮಿವೀಕದಂಖಿತವನುತಳಗಿಂಜಿಸ್ತನಾಂತಮಂಜುಮಾ
⁵² ದೋದ್ಭದ್ಧಕುಸುಮಬೀರಬವಮಧುಕರನಿಕರಮಂಕುರಮು ಖ
⁵³ ವಿತಾಸ್ತಾನರಂಗನುಂ ವಿಹಾರಸವಳಸಸ್ತನರವಾಡಿ
⁵⁴ ರುಮುಮುಂ ಕವಾಗತಕುಪ್ಪುತ್ತುಳನಿಯುಕ್ತಜ್ಞೇಮುಮುಂ
⁵⁵ ಗೀತಪ್ರಸಂಗಭೇಗಿಸಂಗತೇತುರವನುಂ | ತತ್ಕೃದಿದ್ಯಾವಿಹಾ
⁵⁶ ರದವಿಹಾರನಿಂತನುಂಕುಪ್ಪವಿದ್ಯಾಸಮಗ್ರಲಕ್ಷಣಸು ಜ್ಞೇಮುಂ
⁵⁷ ವಿವಿಧವಿದ್ಯಾಪರಿಕ್ಷಾಪಕ್ಷನುಂಕುಕಳಪುರಾಣಪ್ರಂತತರ್ಕ್ಯ
⁵⁸ ರತ್ನಕೋಶನುಂ | ಪುರುಷಾರ್ಥಸಾರ್ಥಮೂಲಸಪ್ತವಣಿಫಲ
⁵⁹ ಷಣನುಂ | ಕವಿತ್ಯತತ್ಯನಿತಖಂಡಿಯುಂ | ಅದಂಧ್ಯಮುಂತ್ರಗ್ನಿ
⁶⁰ ಯುಂ | ಲೋಕಾಂತೀಕನೈಕರಾಣವನುಂ | ಕುಂಜೋಜವಾಜರಾಜಿ
⁶¹ ಕಂಪರಣತಳಧರೈವಳವನೇನಿಸಿದ್ರೀಮದ್ವ್ಯಸ್ಥಪ
⁶² ರ್ಥಕನದೇವರುಸುಖಸಂಕದವಿನೋದರಂಕುಪ್ಪುಂಗೆದ್ಯಾತ
⁶³ ನಿರ್ದೇಶಮುಂ ಜ್ಞವಮಾ ಶ್ರೀಶ್ರೀ

4

ನಾಗಮಂಗಲದಲ್ಲಿ ವಿರಭದ್ರದೇವಸ್ಥಾನದೊಳಗೆ ನವರಂಗಮಂಟಪದ ಬಾಗಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2 3' x 1' 3'

- | | |
|---|---|
| ¹ ಶ್ರೀ ನವಸ್ತುಂಗರಸ್ತುಂಜಿತಂಪ್ರಾಣ
² ಪುರಾಣವೈಶ್ವೇಶ್ವರೇಶ್ವರನಾಂಪರಾಣ
³ ಪುರಾಣಮಂಪ್ರಾಣ ಪುಸ್ತಿಕೀಪರಾಣ
⁴ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁵ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁶ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁷ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁸ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ | ⁹ ಉಪದೇಶಕನೇನಿಸಿದ್ರೀಮದ್ವ್ಯಸ್ಥಪ
¹⁰ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹¹ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹² ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹³ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹⁴ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹⁵ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ |
|---|---|

5

ಆದೇ ಬಾಗಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" x 1' 6".

- | | |
|---|--|
| ¹ ಶ್ರೀ ನವಸ್ತುಂಗರಸ್ತುಂಜಿತಂಪ್ರಾಣ
² ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
³ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁴ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁵ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁶ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁷ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
⁸ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ | ⁹ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹⁰ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹¹ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹² ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹³ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹⁴ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ
¹⁵ ಪುರಾಣಲಿಪಿಪರಾಣ ಪರಾಣ ಲಿಪಿಪರಾಣ |
|---|--|

9

ಅದೇ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಬಲಗಡೆ ಅರೇಬಂಡೆಯ ಮೇಲೆ.

| | | |
|-----------------------|--------------------------|------------------|
| ¹ ಕವನಿಲಿಹು | ² ದಬಿರುಳು ೧ ಬ | ⁷ ಯನು |
| ² ನಳಸಂತ್ಸ | ⁵ ಗೊಯಮುಲ | |
| ³ ರವದ್ರದ | ⁶ ಯಮಗಮುಲ್ಯ | |

10

ಅದೇ ಹೋಬಳಿ ಬೇಗಮಂಗಲದ ದೆಬ್ಬಾ ಗಿಲ ಬಳಿ ನಟ್ಟಿ ವೀರಕಲ್ಲು

| | |
|---|---|
| ¹ ಸ್ವಸ್ತಿಮೃದುವಾಂಷಸ್ವರೈಮೃದ್ವಿಭಾವನಮೃದಿಮ್ | ⁵ ಲ ದ್ರೋಣ್ಯ ದಗುನವಗವೃತನಗುಂಡ |
| ² ವರ್ಧನಹೊಯ್ಸಳದೇವರುಸುಖಾಪ್ಪಣಿಯುತ್ಪಮಿದಸ್ವಸ್ತಿ ಸ | ⁶ ಗೃಪವಂಜಿಗವಡಗಗೃಪಯೂರಳವಿಲನಗ್ಗಕನಾ |
| ³ ಸ್ತಪ್ರಸ್ತುಸುತರಪ್ರಮಿತು . ಮಾರಿದಾಡ್ತರ | ⁷ ದನ |
| ⁴ ಮ ಸ ವಗನೋಡ | ⁸ ಜಮಿ |
| | ⁹ ಬರದ |

11

ಅದೇ ಹೋಬಳಿ ಬೇಗಮಂಗಲ ಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಹೊಲೇರ ಕೂಡಗಿ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟಿ ವೀರಕಲ್ಲು

| | | |
|------------------------|------------------------|-----------------------|
| ¹ ಸ್ವಸ್ತಿ | ⁴ ವಸ್ತದತುಣು | ⁷ ಬೀಯಮ್ಮಕ |
| ² ಛಿದ್ರವಿಜಿ | ⁵ ಗೊಳಗತ್ತತನ | ⁸ ಗೊಳಗತ್ತದ |
| ³ ಯವ್ಯವಗ | ⁶ ವರವಗಡಿ | ⁹ ಳ \|\| |

12

ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡ ಜಟ್ಟಿಕಾ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದೊಳಗೆ ರಂಗಮಂಟಪದ ಮೇಲೆಯ ಮೇಲೆ.

¹ಶ್ರೀಮಾನಿಮೊಳಗೆನೇರ್ವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
 ತ್ರಿದೇವಗದಮ್ಮಣನಂಬಂ || ಅತನಗುಮು
 ತನೇರ್ವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
 || ಅದಬ್ಬಿಗ್ಗಂವೆಯಿನ್ನದವಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
²ಸ್ವಸ್ತಿಮೃದುವಾಂಷಸ್ವರೈಮೃದ್ವಿಭಾವನಮೃದಿಮ್ || ಯಾವನುಗದನನಿನ್ನಗಲ್ಯ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
³ವಸ್ತದತುಣು || ಸುಧ || ೫ || ಬ್ರಹ್ಮವಿವರವಮುಕ್ತುಣಿ
 ನವದಬ್ಬಿಗ್ಗದಯ್ಯವೈಯ್ಯದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ ||
 ಅದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
⁴ಯವ್ಯವಗ || ಇದವೈಯ್ಯದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
⁵ಗೊಳಗತ್ತತನ || ಸವೈಯ್ಯದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
⁶ವರವಗಡಿ || ಸವೈಯ್ಯದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
⁷ಬೀಯಮ್ಮಕ || ಸವೈಯ್ಯದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
⁸ಗೊಳಗತ್ತದ || ಸವೈಯ್ಯದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ
⁹ಳ || ಸವೈಯ್ಯದವರವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ || ಭವಿಸುವದವಾಂಷವನಲಸಕಳಸಾಸ್ತೃದಾನವನೋದಂಧಿರವರಾಕ್ರಮನನಿನ್ನಗಲ್ಯಅವೈಯ್ಯದಧಂ ||

13

ಮೂಲಭೂತ ಸಂವಿಧಾನದ ಅಧಿನಿಯಮ ೩೨೩

‘ವಿಸೇಯಸ್’ ಎಂಬರ್ಥವುಂಟು | ಸ್ವಲ್ಪವಿಶೇಷವಾದವು

‘ವಿ ನಲಿಹುಗಿವಿ ಫಿವನಜವವದೊಳುಳ್ಳಿ’

೩೨ || ಶ್ರೀ ಮೈಸೂರು ಮಹಾರಾಜರ ಚರಿತೆ ||

¹ಲಿಪುಂಗ್ರಸ್ಯಾಪುಷ ತುಮ್‌ವೇ=ತ ಮುಲೇವ ದಿವಿ

ಗಿಡ್ಡು ದಿವಾಂಸದಾ ಮ ಬ್ರಗ್ - ರವರು ಮೀನೋವನವನು

ಪ್ರಮಾಣವಾಗಿ || ಪದ್ಮವಿಕ್ರಮಾಚಾರ್ಯರ ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ||

ಪ್ರಸಂಗವಾಗಿ ಗೊತ್ತಾದುದರಿಂದಲೇ ಇಂತಹ ಒಂದು ದೃಷ್ಟಿವ್ಯಕ್ತಿ

ಪ್ರಪಂಚಮುಪಮಾಂಶವನು ಸರ್ವಮುಪಮಾಂಶವು || ೨೫ಯುಂಶಮುಪಮಾಂಶವು

°E మోక్షశాస్త్రాదులచేతను నవ నవ శాస్త్రములును

14

ಅದೇ ದೇವಸ್ಥಾನದ ಬಗ್ಗೆ ಎತ್ತಿಗಡಿ ಗೋಡೆಯ ಮೇಲೆ

¹ಹಿ - ಮೃತ್ಯುಗೋಚರನು

१२३४५६ ७८ ९००

15

ಅದೇ ಗ್ರಂಥವು ಸುಮಾರು ದೇವಸ್ಥಾನದ ಉಪಗ್ರಹವಾಗಿದೆ.

ಪ್ರಕರಣ 5 x 2 5"

* 'ನಮಸ್ತು' ದ್ವಂದ್ವವೆಂಬುದು ಹಳಗನ್ನಡದ ಕೃತಿಸ್ವರೂಪವಾಗಿತ್ತು. ಇದುವೃತ್ತದ ಸಂಕೇತವಾಗಿತ್ತು.

ವಗ್ನು ಪ್ರಾಕೀದ್ಯವಸ್ಥೆ ಕಮರಿ'ದ ಗತ್ತಾವರಯಿಗೂ-ಎಪ್ರಸ್ತೈತ್ಯ

ಪೊನ್ನವನು ವ್ಯಕ್ತಿತ್ವವು ಇಲ್ಲ. ಅದರಲ್ಲಿಯೂ ಇನ್ನೂ

5. ಈ ವಸ್ತುಗಳಿಗೂ ವೇದವಿಮರ್ಶೆ, ವ್ಯಾಖ್ಯಾನ, ಅಭಿಪ್ರಾಯ, ಸಿದ್ಧಿ, ಮುಂತಾದವಿವರಣೆ

... ..

ಇದೇ ರೀತಿಯಲ್ಲಿ ಇತರರನ್ನು ಕೂಡ ಕಳೆದುಕೊಳ್ಳುವುದು ಸಹಜವಾಗಿದೆ. ಆದರೆ, ಇದು ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಉಂಟಾಗಬೇಕಾದ ಒಂದು ಸ್ಥಿತಿ. ಇದು ನಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಉಂಟಾಗಬೇಕಾದ ಒಂದು ಸ್ಥಿತಿ.

ಪ್ರವಚನದ ವಿಷಯವಾಗಿ ಮಾಹಿತಿ ನೀಡುವುದು. ವಿವರವಾಗಿ ಮಾಹಿತಿ ನೀಡುವುದು.

ತುಳುಕು ಕೊಡುವುದು - ಏಕಾಃ ಕಾಃ

... ..

1. 1951-52

[illegible]

3. $\frac{1}{x^2} = x^{-2}$

8 2 3

- ¹⁵ ಗುಣದಿನೆಪೆರೇಶಲವೇವಿಯೆ. ಸ್ತು ನೋಸ್ತ ರಾಮೇಶರೇ || . ತನೂಭವನ್ನೇ ಗಗ್ಗ ರತ್ತೆ ಬಿಲ್ಲು ಣವಿಷ್ಣು
- ¹⁶ ನೈವಾಳಕನುಪದಯಾರಿತ್ಯನಂಬವೆಸರಿದಮಾಳವಸುಧಾಶರೇಶ || ಅವರೇಳುಮಧ್ಯಮಾ
- ¹⁷ ಗಿಯುಯುತನದೊಳುಪ್ಪುರ್ವಾಪರಾಂಭೋದಿಯೆಯು ವಿನ-ಕೂಡಿನಿಮಿತ್ತಾ ವ್ಯಂಧುನಿಜುಬಾವಿಕ್ರಮಕ್ರೇಡೆಯುಳ್ಳವ
- ¹⁸ ದಿಂರುತ್ತ ಮುನಾರನುತ್ತ ಮಗುಣಬ್ರಹ್ಮಕಥಾಮಂಥರಾಥನಯೋಪಮಾನೇಯದವಾಬ್ಬ ದಿನಪಂಕ್ತಿವಿಷ್ಣು
- ¹⁹ ಭೂಪಾಳಕಂ || ಕ || ಎಳೆಗೇಸವಕ್ಕೋಯತೂತ್ಯತ್ಯತ್ಯವನವುರವಂತೆರಾದಯಾಪುರಂಬಳ್ಯಳಬಳವದಿ
- ²⁰ ಮ್ನು ತೋಜೋಜ್ಜ್ವಲನವೆಂದವುಬಿಟ್ಟು ರಿಪ್ರಮಗ್ಗಂಗಳ || ಇನಿತುಮಗ್ಗಂ ಮವೈರಿ . ಯಮಂಕೋದಂಜಿವಾ
- ²¹ ಕ್ಷೇಪದಿವಿನಿಬಿಲ್ವಾಪರವಾಜೆಯೊಳತವಿಸಿರಂತೂನಪ್ಪುಸ-ಘಾತದಿನಿಬಿಲ್ವಾ ಗನತರ್ಗಿತ್ತ
- ²² ಸುಧ್ಯಪದಮಂಕಾರುಣ್ಯದಿಂದದಾಪಾನಿತಂಜಿಕ್ಕ ದೇವೇಶ್ಯಜ್ಜು ಭವನಂ-ವಿಬ್ರಾಂನದ್ಯಂಬಲಂ || .
- ²³ ಮಳೋಕ್ಯ ಭೇತ್ತಮಂಮಿಬಲೋಕೋ ಬವ್ಯವ್ಯವ್ಯತ್ಯಮದಧ್ಯಂಸನನವ್ವ ಭೋಗಯುತ
- ²⁴ ಸುಮ್ನಿಗ್ಭಾರದೂಂ ನುತಂಮಸತ್ತ್ವಾತ್ಮತನಪ್ಪುಯಾದವಕುಳಂಕಾರನಂಯತುವಿಷ್ಣು ಮುಖ ಸಲ್ಲ
- ²⁵ ನೆವಿಷ್ಣು ವೆ ಲಕ್ಷ್ಮೀನರಧೂಪಜ್ಜಂ || ಲಕ್ಷ್ಮೀವೇದಿಬಿಗುಧಿವಲಕ್ಷ್ಮೀಂಗೆಸದಿರ್ವಗವಿಷ್ಣು ಗಂವಂತ
- ²⁶ ವಂಬಲಕ್ಷ್ಮೀದೇವಿಸಾಸ್ತ್ರಗಲಕ್ಷ್ಮನನವಿಷ್ಣು ಗಗ್ರಸತಿಯೇನೆಗಳ್ಳಂ || ಪು || ಅವಗ್ಗಮನೋಜನಂ
- ²⁷ ಸ್ತ ಸುಪತೀಜನಾಂತ್ರಿ ಮನಿಷ್ಠಿಳಲ್ಲಿ ಸಂಜ್ಞವಮವೋಭಯಿಂದತನುಕೆಯಿಧಿಧಾನಮನಾರವಂಗೆ
- ²⁸ ನಾನೀವಕವಮನಂಜ್ಞ ಮುಯ್ಯನೂವೂವರಬೇರವಂಜ್ಞ ಯುದ್ಧದೊಳುತವಿಸುಪನಿದನಾತ್ಮವದನ ಪ್ರತಿಮಂವಂಸಂಜ್ಞಾಭೂ
- ²⁹ ಪದೇವಾತೇಂಬಂಕಂಕಂಮಿತ್ರವಧಿತಾಂಕನ್ಯಾಶಿಂಗಂವಾತಂಮುಡಿವಾತಂಗಳೇನಂ ಪ್ರಪ್ರಮಂಸಮೆದುಬೊಳುಮಂಜ್ಞ
- ³⁰ ವಿಗಾಸಿಬಿಪ್ಪುಕಳಲಂನಂಕಾಳನನ್ನಮಂ ದಿಕುಂಕನನ್ನಂವಂ-ಗುಪ್ತಗ್ನಿಯಂನಂ ಸಿರಿಲನ್ನಂಸಿ-ಗವಂನಂ ಪ್ರಕಪನಂಜಿ
- ³¹ ರಾಂವಂ || ರವಸರ್ವಧ್ವಜಧಾಪಾನವಲಪವೇಷಾಪಾಕಾಂವುಮಾಪಂಜಿಧೂಪೋದ್ಯಮವಿಪ್ರಕರಪಟುತಂನಪ್ಪ
- ³² ರಮಂಯುನವಿದಿಂಜಿವೆಗಾ ನೀತತಾತ್ತ್ಯಾಂರಿಪ್ರನಿವನೇಶಂಕರೇದಂಕರಗುಪಂಪುಭೂಮಿಮಾಪೂರಿವಪ್ರಾರಿಪ್ರ
- ³³ ಪವರವತಂಗುಂಕಂನಂಪಂ || ಲಲವಾಲೇಗಮುನ್ನವನ್ನು ಕುಸವಾಪ್ರಂಪುಟ್ಟಿದಂವಿಷ್ಣು ಗಂವಿಲಸುಕ್ತೈಗಮಂ
- ³⁴ ತವೀರನಂಪಂಪ್ರೋಣಿವೇಗೇನುತವೇವಿಬ್ರಿಯುಗಂಪು ತೈತತೀತವೇವಿಪ್ರಕಂಪುಟ್ಟಿದಂಕಲಿಂದಂವಂಪ್ರರವಂ
- ³⁵ ಕುಸಂವಿಲ್ಲಾಳಭೂಪಾಳಕಂ || ಗತೇವೇಲಂವನಾಂವಂವಿವರವೇವೀಗ್ರವ್ಯರಂಗೋಜ್ಜ್ವಲಂಸಂಪ್ರತ್ಯಸೂಕಂಗಳ
- ³⁶ ಕರಪ್ರತಿವಿಲಸತ್ಪಲ್ಲವಪಲ್ಲಂವಂಜಿಗ್ಗೇಶತೋಗೇಶೋಗ್ರವಾಪಂಕವದವದೊಳುಧೇರಿದೂಪೋದ್ಯಮೀರಾಪಿಪೂ
- ³⁷ ಪ್ರಿಪ್ಪುಳಕಾಂನವನತುಳಂವಿರಲಿಲ್ಲಾಳವೇವಂಪತಕೇಶ್ವರ್ಯವತಂವಂವೇದಂಪುಟ್ಟು ಸಮಾಧಿತಮಂವಮಾಪುಮ
- ³⁸ ವಾಮಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ³⁹ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴⁰ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴¹ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴² ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴³ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴⁴ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴⁵ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴⁶ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴⁷ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴⁸ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁴⁹ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು
- ⁵⁰ ವೇವಂವಂಪುಟ್ಟರಂ | ವ್ಯುರಂವೇವೇವರಂಧೀಕ್ಷರಂ | ಲಲವಾಧಿವತನಂವಂ | ದಾಪಾದವಾಪನಂ | ಪಂಪು

- [illegible]

ಆತ್ಮರವಿಷಯ

1. ಸುಖಾದಿವರ್ಗವನಾದವಿಧಾನಧೀಶೋಧನಕರೋಪನಕವನೋಪನ
 2. ಮೃಗೀಶೋಧನವನಧೀಶೋಧನವನೋಪನಕವನೋಪನಕವನೋಪನ
 3. ಶೋಧನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ
 4. ನವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ
 5. ಶೋಧನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ
 6. ಶೋಧನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ
 7. ಶೋಧನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ
 8. ಶೋಧನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ
 9. ಶೋಧನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ
 10. ಶೋಧನಕವನೋಪನಕವನೋಪನಕವನೋಪನಕವನೋಪನ

ಜನಿ ವ.ಮುಖ.

- [illegible]

- ⁵⁴ಹಾಸ.ಮುನ್ನಾಧಿಪತ್ರಿಮಾನ್ಯಹ ಪ್ರದಾನಮೋಹತರವೃಷಿಮಿವ
⁵⁵ಛಾನ್ದೋಯೋಗರಾಜತಳಕ.ಹಂಪಿಚುವಲ್ಲಿಮುಂಗೂಳುಡಿಕ್ಕಂಡುಗೆಲ್ಲ
⁵⁶ಜೆಮುತ್ತಿರಂವೇಡಿಹಳ್ಳಿ ಸ್ತೋಮಿಡಿಗನವಿಲೆಯತಿ ರ್ವಕ್ಷಣಂವಿತ್ತಿಯಂ
⁵⁷ಜೆಮುತ್ತಿರಂವೇಡಿಹಳ್ಳಿ ಸ್ತೋಮಿಡಿಗನವಿಲೆಯತಿ ರ್ವಕ್ಷಣಂವಿತ್ತಿಯಂ
⁵⁸ಸುಮನಸಂ ೧೦೫ ವಿಳಂಸಂವತ್ಸರದ್ರೋಮಗಲಸ ಫೆದವೇಗಲ
⁵⁹ದಪ್ಪಸ್ತಂಗಳೆದ್ದರೇಹಿ ಹಾಂದಂಸ್ವಯ ವಸು ಸಹಂಪ್ರಾದಿಸ್ತದವರಕಾ
⁶⁰ಲಂಪ್ಪಾಧಾರ ಪುರ್ವಕಂಮಾಜಿಟ್ಟವತ್ತಿ ಪಿರಿಯಕಪಿಯಹೂಬಿನಬಿಡೆಗಣ
⁶¹ಹಿ ದಿಂತಂಕತ್ತಿ ಹಿನತೇಲಂ ಹಿ ಗಾಗಬಿಟ್ಟಗವೈ ಸಲಿಮುವತ್ತು ಅವೇವ
⁶²ಹಿಯವೂ ದೇ ಲ್ಪ ಸವೂ ಮ್ಮಗಟ್ಟಿಮುಮಂವೂರತ್ತಿಯಕೆ
⁶³ಹಿಯುಂದ್ರೋಪಮ ಬಸದಿಮುಡಾ
⁶⁴ಹಿಯುಳ್ಳಿಮುಡಲು ಉಸರಿಯುಹದವೂವೆ
⁶⁵ಹಿವರ || ಕುವಮ್ಮಮನಗಿನವಗೇಯತಿಯುಹದಿನಿ ಹಿ
⁶⁶ಹಿವರವಿಲೆಕೊನ್ನದೇಸದಯೂದ ||

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ಆದೇ ಗ್ರಾಮದ ವೈನಬಿಸ್ತಿಯೆಳಗ ರಂಗಮ ಟವದ ತೊಲೇನೇಲೆ

- ¹ಸ್ವಸ್ತಿಶ್ರೀಮುರಮೂಲಂಘಮದುಪಾಂಘಂಗೊಂದನಿಮಂಜಿಕ್ಕಂಘಮವನ್ನಯ ಜಳಸಮ ತ ಹೊಂವಾಂ ದ ವೃಷಯಂ
²ಘಮುತ್ತಯಂವನೇಗೊಂಬಿಮುನಿಗಿ ಪ.ದಾತ್ಯನಂತ್ಯಂಕಳ.ವೃಷಗ್ಗಂನಿವವಂಜಗ್ಗಂನಿಮುಂತ್ಯಂಘಮವೃಷಯಂ
³ಧರತನ್ನಂವಿಕ್ಕಿ ಸ್ವಾಧಿಗನವಿಲೆಯ.ಕೇಮದ ಹಿ ದಿಕ್ಕು ಹವನಸ್ವಯಂವತ ಮುಟ್ಟರೂನಿಮಳಗಂಗ ನೈಯವೃಷಯಂ
⁴ಪ್ರಮುಲಿಯುಗವಿಮೂಗೇದಾಜಿಕ್ಕೋದ್ದರಣ ಹಯ್ಯವಗೂದಿಭಸನೊಧವನನ ಗಿಯಿರಂಪಟ್ಟು ಹಿ || ಗಲ
⁵ಯೊಳ್ವೃಷಯಂನಾಲ್ಕಂಜಗ ನಿರ್ವೃಲನಂವದ್ವುತರುದ್ದಲೆಯನಾಂ ನೇಮುಂತ್ರಿಲಿಪ್ಪುಂತ್ಯಂಕಂತ ಹಿ ದ್ವರೇ
⁶ಯೊಲಸವೃಷಯಂವಿಟ್ಟುಪ್ರವೇಮಿ ಗವಿವೃಷಯಂವುತ್ತುಂ ಕೇವದ ೧೦೮ ರ್ವದನುಸವೃಷಯಂವತ್ಸರದವ
⁷ವಿಲೆ ೫ ಕುಳ್ಳನ.ರದವುಪುರ್ವದವೇತುಮಿದಾಸಕೆಜಿಟ್ಟಮು ||

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ಆದೇ ಒಸ್ತಿಯ ಮುಂದೆ ಇರುವ ಕಲ್ಲೆತ್ತಿ

ಗ್ರಾಮ 5 x 1 3"

- ¹ಸ್ವಸ್ತಿ ಯಮಿಯಮುಸವೃಷಯಂ
²ಘಮುತ್ತಯಂವನೇಗೊಂಬಿಮುನಿಗಿ
³ಪಸವೃಷಯಂನಾಲ್ಕಂಜಗ ನಿರ್ವೃಲನಂವದ್ವುತರುದ್ದಲೆಯನಾಂ
⁴ಯೊಲಸವೃಷಯಂವಿಟ್ಟುಪ್ರವೇಮಿ
⁵ಗವಿವೃಷಯಂವುತ್ತುಂ
⁶ಕೇವದ ೧೦೮ ರ್ವದನುಸವೃಷಯಂವತ್ಸರದವ
⁷ವಿಲೆ ೫ ಕುಳ್ಳನ.ರದವುಪುರ್ವದವೇತುಮಿದಾಸಕೆಜಿಟ್ಟಮು ||

- ⁸ವಿಲೆ ೫ ಕುಳ್ಳನ.ರದವುಪುರ್ವದವೇತುಮಿದಾಸಕೆಜಿಟ್ಟಮು ||
⁹ವಿಲೆ ೫ ಕುಳ್ಳನ.ರದವುಪುರ್ವದವೇತುಮಿದಾಸಕೆಜಿಟ್ಟಮು ||
¹⁰ವಿಲೆ ೫ ಕುಳ್ಳನ.ರದವುಪುರ್ವದವೇತುಮಿದಾಸಕೆಜಿಟ್ಟಮು ||
¹¹ವಿಲೆ ೫ ಕುಳ್ಳನ.ರದವುಪುರ್ವದವೇತುಮಿದಾಸಕೆಜಿಟ್ಟಮು ||

- ⁵⁰ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಾಜಾಭೀಷೇಗವಂಭೋಗಸೈವೇದ್ಯನಂದಾದೀವಿಗಿಖಂಜಪುಟತಪೋಧಾರಕವಾಗಿಕೇತವೇಯುಷ್ಕ ಜೇಯ
- ⁵¹ ನಕಾಲಂಕುಷ್ಠಧಾರಾಪೂರ್ವಕಂವನಾಶಿಖೆಟ್ಟದತ್ತಿಹರಿಯಕೆಪ್ಪಿಯಕೆಳಗಿದ್ದೆನಲಗಮೂರುದತ್ತಲೆದೇವರಮುವೇಕೋಳ
- ⁵² ಗೌಡಪ್ಪುಕಪ್ಪಿನಕೆಪ್ಪಿಯಕೋಡಿಯಲಕೋಳಗಂಜಪುಠಂತಿಧಮ್ಮಮಂವ್ರತಿಸ್ತದವರುಗಂಗವಾರಣಸಕುರು
- ⁵³ ಜೇತ್ರದೊಳನಪಸ್ರಕವಿಲೆಯಕೋಪಂಕೋಳಗುಮಂಜೂನಲುಕಟ್ಟಿಸನಪಸ್ರಪ್ರಾಪ್ತಗುಗಿಕೋಟ್ಟುಕಲಮಕ್ಕುಠಂ
- ⁵⁴ ತೀಧಮ್ಮಕವಂಕಡಿಸವಂಗಳಿಗಮರಣಸಿವೋಳನಪಸ್ರಕವಿಲೆಯಂನಪಸ್ರಪ್ರಾಪ್ತಗುಮನಗದನರಕ
- ⁵⁵ ಕ್ಷಿಪರಮ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಪರೇತವಸಂಧವಟ್ಟವೆರೂರನಪಸ್ರಾಂವಿಪ್ಪಾಯಾಜಾಯಾತೇಕ್ರಿಮಿ ||
- ⁵⁶ ಹ್ವೇತಿನಿತನಪ್ಪುಕದೇವಮಂನಂತೋಮಿಯಕ್ಕನಲಗನಪ್ಪತ್ತಂಪತಕವಿಸಂತಮಂಪಂತಂನಿವಿಸಾರಂವೆಲ್ಲನೊಯಿಂ
- ⁵⁷ ಸೇನಮಂ ||
- ⁵⁸ * ಚಾಮುಗಂಪರಮಗಮೂಲಿಗಮುಪ್ಪೆಯಾಗೆಪುಲವೆಲೆಗನೇದಲ್ಲಿಯ್ದುಂಟೆಯಾಗಿಸಲಿಸಿದಗೆ
- ⁵⁹ ದ್ವಿಮರ್ಯುಕ್ತಪ್ಪಿಯಕೆಳಗಮುತ್ತಿರಿಯಲ್ಲಿಸಲಿಗೆ ಎಂದೆಲೆಹಿತ್ತಿಲಕೆಯಿಗೇಕೆಪ್ಪಿಯಲುಮಾ

29

ಅದೇ ಬೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಬಲಗಡೆ ಗೋಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 7 x 3".

- ¹ ಮನ್ಮಥೇಶ್ವರಮೂರ್ತಿಸ್ತುಕೂರೂಪಸ್ತಂಸೋವಾಗದ್ಧೃಗಸೇಖರಮನೇಕಮುನೀಂದ್ರಪಂಥ್ಯಂಕಾಮು
- ² ಪ್ರಭಂಜನಂವಾನಂಜನನಿತ್ಯರೂಪಂಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನಮುಪನರಮುಗಂನವನು ||
- ³ ನಮಸ್ತುಂಗಾಧಿರಾಜಃಪಂಥ್ಯಾಚಾರಚಾರಣೇ ತ್ವಗೋಪ್ಯಂನಗಾರಂಪದವೋಳಸ್ತಂಭಾ
- ⁴ ಯಾಂಭದೇ || ಸರಸಿಪುಷ್ಪವನೇತೋನರಸಿಪುಷ್ಪಾದಿಪ್ರಿಯತ್ರಿಸೇತ್ರಮೋಳನುಧಾರನಿದುಂದೆಯೆಮಯದುರು ||
- ⁵ ರಣೇಶ್ವರವಂಶದಿಂದಮದವದಾರ || ಆಯುಧವಂಶೋಗವನೋದಯಂಜನಧರ್ಮಗಿಂವ್ವುಗಳಂಶಕಪುರಕ್ಕಾಯುಷ್ಯದಂ ತವಮುನಿ
- ⁶ ದಾದ್ಯಕವಪಂಕ್ತಕುಲವತಿಕಯದಳಂ || ವೈ || ಕಳನೆಂಬಿಹಿತಮಾಳಕಂವಿನಮದಿತ್ಯಂತದಾಪತ್ಯನುಜ್ಞಳೇತ್ರಿಪತಿ
- ⁷ ಧೂವಲೇಶ್ವರವೇಯುಗಂಗಾತನಾತ್ಮೋದ್ಭವಂಬಳವನ್ನಿಮ್ನುಪ್ಪಮಾಳಾತನನೂಪನಾರಸಿಂಹಂಗಳೆನ್ನಿವೈದ್ಯಕಯದು
- ⁸ ವಂಮರುಪ್ಪೇಗದಂಬಿಲ್ಲಾಳಧೂಮಾಳಂ || ಕುಲಶಂಕರವಿರೂಪಿನೂಂಪರಮಂಸಂಭಾಗ್ಯದೋದಭವನೇನಂ
- ⁹ ಸ್ವಯೋಳವಂದೊಂಪುಕಪ್ರಾಪ್ತಾಪ್ರಿಯಂತಂನೋಳ್ಯಲಂದಾಗ್ಯನುಪುತ್ರನಂಪದವನ್ನೇನುಂಬೋನೇಳ್ಯಂಯವದುಲ ಮಾ
- ¹⁰ ದೇವೋಳ್ಯಲಯದುಮಾಳಂವೈದ್ಯಕವಗ್ಗದೋಳ || ಪನಕೂಪ್ಯೋಪತುಪ್ಪದೊಂಬುಪ್ರತಮಮಾನಂದಮಾಸೇಷ್ಠಸ್ಥ
- ¹¹ ಓಕಾನನದೋಳಾಡಿದಿಕ್ಕಾಯಲನಿದಿವಪ್ರಾಪ್ತಂಭಮಂನಮ್ಮಿಗೋಳಾಪ್ಪನಿಪ್ಪುತುಜ್ಜಾಂಗಳೊಳನಯಲಿಸಿದಮಾವಿಷ್ಟು ಪ್ಪದುದ್ದಾಮೋಳಕಂಞಿ
- ¹² ನಿಮಿಗಂವೀಕಬಲ್ಲಾಳನವಿಜಯಭೂಷಾಣನದೋಳಲೀಲಯುಂಪಂ || ಗಣನಾಶೀತಪ್ರಕಾಶಪ್ರಕಟವಟಿವಿನೀಲಿರಬಲ್ಲಾಳನಾ ಭೂರೂಪೋತಂನುಗುಪ್ತಿಗಲ್ಲೇಗ
- ¹³ ಹತ್ತಿಗಪ್ಪಂವನಪಾರಂಮಾಗೆಯುವುಕ್ಕಾರಿಭೂಷಣವನನಿದಿವರೂಳೋಳು ವಲ್ಲಾಗೆವನನಿಲಿವುರವೇಣಿವನಪ್ಪುಪ್ಪೇಳು
- ¹⁴ ಪೋಷೋಳಂಪಿಣಿಗಳೆಂಬಿವಂನಕೂಪಲನೀನಕಂಪಮಗೋಪ್ಪೀಗಾಪ್ತಮಂನಂವನಾಪ್ಪಿರನಂವೆವಮಾದುತಂ ಬಿಲಕಕಾ
- ¹⁵ ಬಿಲಕಪ್ಪಿಬಂದಿವ್ವರಂವರಸಂಕರ್ಣನಂಪ್ರಮಾಂಘೋಷಬಲ್ಲಾಳಧೂಮಾಳಂ || ಲಹಾಮಗ್ರಣಿಮದವೇವ್ರಾಳಕಂ ಬಿಲ್ಲಾಳದೇ
- ¹⁶ ಪೋಷೋಳಂವೇನಂಪದ್ವಲಮುದಾಡುನಿಮಾತ್ಮೋವರತ್ತೇರಂನೋನಿವಿದೋಳನಮುಪ್ಪನಿವಂವೀರಂನುಸಿಂಪುಧಾ ಭಾರವೋಳ

¹ಕುಳ್ಯಕುಡ್ಡಮೂವೈದಿಗನೊಳನೆಮ್ಮೊಳಕೆಂ? ಸ್ವಸ್ತಿ ನಮಸ್ತ ಭವಪ್ರಯತ್ನಿ ಪ್ರಶ್ನಿಸ್ಸದಮಮಾಹಾಧಿ
ಪಮಣ

[illegible][illegible][illegible]

ಶ್ರೀಮದ್ರಾಮಾಯಣವು ಕವಿರಚನಾಕೃತಿಗಳಲ್ಲಿ ಮೊದಲನೆಯದು. ಇದರಲ್ಲಿ ವ್ಯಾಸಮುನಿಗಳು

ಪ್ರತಿಭಟನೆ ಮಾಡುವುದು ಕೂಡಾ ಅಗತ್ಯವಿದೆ. ಇದರಲ್ಲಿ ಸರ್ಕಾರದ ಪಾತ್ರವು ಅತ್ಯಂತ ಮುಖ್ಯವಾಗಿರುತ್ತದೆ. ಇದರಲ್ಲಿ ಸರ್ಕಾರದ ಪಾತ್ರವು ಅತ್ಯಂತ ಮುಖ್ಯವಾಗಿರುತ್ತದೆ. ಇದರಲ್ಲಿ ಸರ್ಕಾರದ ಪಾತ್ರವು ಅತ್ಯಂತ ಮುಖ್ಯವಾಗಿರುತ್ತದೆ.

ಶ್ರೀಮದ್ಭಗವತ್ಗೀತೆಯ ಮೊದಲ ಅಧ್ಯಾಯದ ಮೊದಲ ಶ್ಲೋಕ.

[Handwritten musical notation]

20

ಪ್ರಾಚೀನ ಪುಸ್ತಕಗಳಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿರುವಂತೆ, ಈ ಪುಸ್ತಕವು ೧೫೫೫ ರಲ್ಲಿ ಬರೆದಿದೆ. ಇದು ೧೫೫೫ ರಲ್ಲಿ ಬರೆದಿದೆ.

[Faint handwritten notes at the bottom of the page]

40. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$ $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$ $\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$ $\frac{1}{256} \times \frac{1}{256} = \frac{1}{65536}$ $\frac{1}{65536} \times \frac{1}{65536} = \frac{1}{4294967296}$

[illegible]

33. *Handwritten musical notation on a five-line staff.*

34. *Handwritten musical notation on a five-line staff.*

[illegible]

* మునుముగిరి పర్వతం దక్షిణాన ఉన్నది.

* మునుముగిరి పర్వతం దక్షిణాన ఉన్నది.

[illegible]

१) *सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः*
 २) *सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः सर्वज्ञानसिद्धिः*

[illegible]

1. *Chrysomelidae* (Colorado potato beetle)
 2. *Curculionidae* (Colorado potato beetle)

[illegible]

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

- ⁵⁰ ಮೃಗಾಪ್ಪಾ ನವವರವರಾಘೋಗಂಗಾಘೋಗನೈವೈವ್ಯವಾದೀದಿಗಿಖಂಡವು ಟವವೇನೋಧಾರಕವಾಗತವೇಯುವು
ವೇಯು
- ⁵¹ ನಕಾಲಂಕಟ್ಟಿ ಕಥಾಃ ಪೂರ್ವಕವೂ ಒಪ್ಪಿಟ್ಟು ಹಿರಿಯಕವಿಯು ಕವಿಗಳಿಗೆ ದ್ವಾರಗಳಿಗೆ ಮೂವುದ್ದ ಲವೇವರಮುಂದೆ ಕೂಳ
- ⁵² ಗವತ್ತು ಕಟ್ಟಿನಕವಿಯು ಕೂಡಿಯು ಬಕೂಳಗವತ್ತು ಕುಂಠೀಧವ್ಯವಾದುದ್ರಿವರಗಂಗಿವರಗುಸಿಕುರು
- ⁵³ ಕ್ಷೇತ್ರದೊಳನವಸ್ರಕವಿರಿಯು ಕೂಡಿಯು ಕೂಳಗುಮಂಪೂವಲಕಟ್ಟಿಸಿದವಗ್ರಾಪ್ಯಾಣರಿಗೇ ಕೂಟ್ಟಿ ಕಲಮಕ್ಕಾ ಕಂ
- ⁵⁴ ತೀರ್ಥವ್ಯವಂಕವಿಗವರಗಂಗಿವರಗುಸಿವೊಳನವಸ್ರಕವಿರಿಯು ವನಸ್ರಗ್ರಾಪ್ಯಾಣರಿಗುಮನಗವರಕ
- ⁵⁵ ಕ್ಷೇತ್ರವರು || ಸ್ವವತ್ತ ಮರದತ್ತ ವಾಯೋದರೇತಿವಸುಂಧರಗುಟ್ಟಿ ವರಗುಸವಸ್ರಗ್ರಾ. ಎಂದಿದ್ದು ದುಗುಡುಡುತೇಗ್ರಿಮಿ ||
- ⁵⁶ ಕ್ಷೇತ್ರವಿವನವಸ್ರಕವೇವರು ವಸುನುತೋಮಿಯು ಕ್ಷೇತ್ರನಗುನವಪ್ರತ್ಯಯತುಕವಿಸುಂಧರವಂಶಂಪ್ರತಿವರವೇಶ್ವರನುಯಿಂ
- ⁵⁷ ಸುಂಧರಮಂ ||
- ⁵⁸ * ಷಾಮಗಂಧರವರಗುಮೂಲಿಗಮುದ್ದಯಂಗೆಯೂ ಬವೆಗೆವತ್ತಿಗಿದ್ದು ಎಂಬುದು ಗುನಲಿಸಿದಗ
- ⁵⁹ ದ್ವೈಮಯ್ಯಕವಿಯು ಕವಿಗಳಮುತ್ತಿರಿದುಗ್ಗಿಸಲಾಗಿ ಗುಂಪುಯಿತ್ತಿ ಲಕಯಿಗೂರಕವಿಯು ಬನಾ

29

ಆದೇ ಬೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಬಲಗಡೆ ಗೋಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 7 x 3".

- ¹ ತೀವುನ್ಮದೇಶ್ವರಮುಖ್ಯಸ್ಥರೂವುಪನ್ನಂ ಸೋವನಾಧ್ಯಕ್ಷನೇ ಬರಮನೀಕಮುನೀಂದ್ರವಂಶ್ಯಂಕಾದು
- ² ಭವಂಜನಂ ವಾಸಂ ಜನನಿತ್ಯರೂಪಂ ತೀವುನ್ಮದೇಶ್ವರನಮಮರಮೇನವನಮಿ ||
- ³ ನವಸ್ತುಗಗಿವರಬಂಧುತ್ವಂ ಪ್ರಚಾರವರಬರವೇ ಶ್ರೀಕೋತ್ಯಂನಗವರಂಧಮೂಳವಂಶಂ
- ⁴ ಯಲಂಭವೇ || ಸರಸಿವುಪವನುತೇಶೋಕರಸುಕದಿವತ್ರಿವ. ತ್ರಿನೇತ್ರಮೇಳಿಸುಧಾಕರನಿದುಂದಿಯುಮಯುವಂಶಂ
- ⁵ ರಣೇಶ್ವರವಂಶದವನವಂಶಂ || ಆಮುದೇಶೋಕವನವೇಯುವನವಂಶಂ ಮೃಗನಿಮ್ಮಗ್ರಾಂಶಕಪುರಕ್ಕಾ ಯುಷ್ಯವಂ
ಕವಿವಮುನಿ
- ⁶ ನಾಯಕವಂಶಂ ಕುಲನಶಿರಯರಳಂ || ವೈ || ಕಳನೇಬಟ್ಟಿವಿವಾಳಂ ದಿನಮಾಡಿತ್ಯಂತದವತ್ಯನುಜ್ಜಳೇತಿ ಕವಿ
- ⁷ ಭೂವಲೇಶ್ವರವೇಯುಗಂಗಾತನಾತ್ಮೋದ್ಭವಂ ಬವದ್ವಿಷ್ಟು ಸ್ವವಂಶಾತನನೂಪನಾರಸಿಂಹಂಗೆನಿತ್ಯವದ್ಭವ್ಯಗಂಧು
- ⁸ ವಂಶಮೇರುವೇಗದಬಲ್ಲಾಳಭೂವಂಶಂ || ಕುಲದೊಂದಂಶಿರವನಿಸೊಂದತಿವಯಂಸಾಭಾಗ್ಯೋದಭವವನಲಿಗಂ
- ⁹ ಪತ್ತಿಯೋಳಿವಿದೊಂದಧಿಕಪ್ರಾಣಂಧಾತ್ರಿಯಂತನೇಶೋಕವಂಶಂ ಬಲ್ಲಾಳನುಪುತ್ರನಂಶದವನೈವನೇಶೋಕೇಶ್ವರಮದವುಬಲ
ಮಾ
- ¹⁰ ದೇವಿಯೋಳಿವಿದಿಯಮುನ್ಮವಂಶ್ರೀಯೇವಗ್ಗದೋಳಿ ಭನಕೂಪ್ಮೋಳವುಪುಪಂಶುಪ್ರಚಯಯನಂದಿವರಗನೇವ್ಯಭ
- ¹¹ ಬುಕಾನನದೋಳಿವಿದಿಯದಿಕ್ಕಾ ಎಂದನಿವದ್ಭವ್ಯಭವಂಶಂ ನಿಮ್ಮಗ್ರಾಂಶಕವನಿತ್ಯಾಣಂಗಳೋಳಿವನವಂಶಂ ವಿದ್ವಾ
ಪ್ರವುದ್ವಾ ಮಮೇಳಿಕುಂಠಿ
- ¹² ನಿಯಾಗಳಿವೀರಬಲ್ಲಾಳನವಿಜಯ. ದುಪಾಳನದೋಳಿ ಶೀಲಯಿಂದಂ | ಗೋನಾತೀಶವರಗ್ರಾಂಶಕವನವಟುವೀರವೀರಬಲ್ಲಾಳನಾ
ಧರಣದೋಳಿವನುಗ್ರಬಿಳ್ಳೋಳಿಗ
- ¹³ ಹತ್ತಿಗೇಯಂವನದಾರಂಮೇಳಿದುಮವತ್ಯಾಂಭೂಮಿಗಳನದಿವಶೋಕವೋಳಿಗ ವನುಗೆವನವನಿಮರುದೇಶಾಧಿವನುಟ್ಟಿವೀಳಂ
- ¹⁴ ಹಿಂಚೋಳಂಶಂ ತಿಗೋಳಿವಂಶಂ ಮಿರಂಶಂ ಕೂಡಲಿನಿಕಂಶಂ ಮುಗೋಳಿವೀರಗ್ರಾಂಶಂ ನಂವಂ ಮಗೂಪ್ಪರನಂವೇವರಬಾಡುತಂ
ಬಲಕಳಾ
- ¹⁵ ಬಲಕಟ್ಟಿ ಬಂದಿದ್ದರಂ ಬರಸಂಕಳಂ ಸಂಭ್ರಮಂ ಸುಖೋಳಿ ಬಲ್ಲಾಳಭೂವಂಶಂ || ಆರಾಜಗ್ರಾಂಶಮದವೇಂದ್ರತಿಳಕಂ
ಬಲ್ಲಾಳದೇ
- ¹⁶ ವಂಗಳಂಧಿರಗ್ರಾಂಶಂ ವನವದ್ಭವ್ಯ ಬವಾಡದೇವನಿವಾತ್ಮೋದವತ್ಯೇಶೋಕೋಳಿವೀರಯೋಳಿವನುಮುಖ್ಯವನವೀರಂಶಂ ನಿಂವಂಶಂ
ಧಾರಂಶೋಳಿ

- ⁴ಜವ || ಅದಿತ್ತೈದ್ದುಳ್ಳುಂಟು ಉಮಾಪೊಪಮೇಮಂಮಂಗಳಗ್ರಂಥಿರುಳುಂ ಸಂಪಾದಿತದೇವತಾಂವಿನಯಾದಿಗೈರಿವನನಿಗಿದಾ
- ⁵ತಂಜನಪಂ || ಕಾಮಿನಿಕಳೆದುಬ್ಬ ರುಮಾಪಮುಮಂಗಳನಿಪಂಗೆನಿಮ್ಮೈದ್ಧವುಳ್ಳುಂಟುಮಂಗೆತಂ
- ⁶ಗೀಳೂವಿಗಿರುಳವು ಜೊವಿರಮುಂಗೆಲತ್ತೆ ಲಿಯಾದವವೆತಕ್ಕೆ ಮರಮಾಪೊಪಮೇಮಂಗೆನಿಮ್ಮೈದ್ಧವಿವಮಾದಿತ್ಯಂಗವಂತ
- ⁷ನಿಯಂವಿನಿಯಂಸೋದವನನನಗೀಗ್ಗೊಲೊಡಾತಂ || ಮಾರವರ.ಜ್ಯಮೂಳವನಿಗ್ಗ ದಧಾರಯನಾತ್ಮ 'ನೆಯಂಬಾಳೆತ
- ⁸ಕ್ರವತ್ತಿ ಗಳಿಜಯಂವಿಗಿತನಯಜಪ್ರಕಾಪಮಂಪಾನ್ನಿಗುಜಯದ್ರಕವೆ || ತ್ರಿಪತಾಕೆಯನುತ ರಸೆಯೊಳಿಲಿನಂ
- ⁹ದಿವ್ಯನಗಿಡಿತ್ತೆಸುಂತಪತಿಮಂಗೆಫೂಘನಂ || ಜಿಟ್ಟಿಗರವರನವರತಿತ್ತೆಜಿಗಿಗಿಳುಮಾಪಮುಳ್ಳಾದಿವುಟ್ಟಿದ ರೇತಲ
- ¹⁰ದೇವಿಸೆಟ್ಟನೆಯ್ಯಳವಿಟ್ಟು ವೃದಯಾದಿತ್ಯರು || ದೋರಸಮುದ್ರದಲ್ಲೊಗದೇವನನೇನೆಯನಿಕ್ಕಿ ತಮರೋಳುವಿರಸಮುದ್ರ
- ¹¹ಮಗಿಜಯಂಪಟ್ಟಿ ಗೇಂತಮಗಜವಕುತ್ರರಕುತಕಾನ್ತಿ || ರವಿಲಿವಮಂನೆಯಿತಪ್ಪದಕಂಪಂವೆದ್ದಿ ಕೊಂವ ಧ ಮರಮಾನುಪ
- ¹²ದೇವಮಾರೋಗಬರಮಂನವರು || ಮೊದಲೊಳುಮೊಯ್ಯುಗರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೊವಂರೋಳುಂವಲಮಿನಿಂಪಾ ದನಂವಯಂರ
- ¹³ಜೊತೆತಂವಲೂಪೊವೆತೆನಾನ್ವೈವಿಗಜಿರೊಪಕ್ರಮನೊತ್ತಿ ಕೊಂಮತಳಕಾಡಂಗೆಗಾಪ್ಪಕ್ಕೆ ತಂವೊದಲು
- ¹⁴ದಂಯದುವಂವದ್ಧನಕರಂವಿಟ್ಟು ಫೂಪಂಗಳಂ || ಕಮಳಾಕ್ಷಂಪುರುಷೋತ್ತಮಂವಿಮಿಧರೋಕಾದ್ವಾ ದನಂವಿಟ್ಟುಯೈ
- ¹⁵ನನಂವಭೋಗಯುತನುಮ್ನಿಗಾರಧರೇಯನುತ ಮಸತ್ಯಾಂಸ್ತಿತನುಮನುಮವವಕುಳಾಳಂಕಾರವೆಂದಿರುವಿಟ್ಟು ಮುನ
- ¹⁶ಂಸಲೆರುನವಿಟ್ಟು ವನಿಪಂಪಟ್ಟಿ ವಧೂವಧೂಂ || ಸುರಭೂಮವವನಂಕುರಧರೇಗಿಗಿಗದನಲೂಕನಾರ್ ಕವುಮಂವರವ
- ¹⁷ಧೂಪ್ಪುಂಟುಕೆಗಂಪರಮುಗಾಂಬುಗಿವಗ್ಗ ಸುತನನಿಗಿಳ್ಳಂ || ಇದಿರಾದರಿಭೂಪಾಳರಮದಾಸಮುಳೊಂಬನಿರುವಂ
- ¹⁸ತವಂಗಳದುಂಬದವಿನಮುತ್ರಿ ನವಾರಮನೊದವಿನುಮುಂಗೆತೊದಿಸುರಂವುಂಪಂ || ಪಟ್ಟವತಿಮವವದಿಯಿವಿಟ್ಟನೆ
- ¹⁹ನಂಪಂವನರೊಪವಿತುಂಬುಪೊಳಿಳುಪಟ್ಟಿದುಟ್ಟುಂ ಮಳಕಟ್ಟುಗುಗಿನಿವಯಿರವಿಕ್ರಮತೇಜಂ || ದಿಗಧಿಪಂ
- ²⁰ಪಳಂಪರವವಿಕ್ರಮದೇಗ್ಗನಗಂಗಳೇಮಂನಗದೊಪತ್ತು ಫುಟ್ಟಿಗದವೋಳ್ಯವೂನಗಿಲ್ವಕ್ಕ ಫದಿಯುಂ ಸುಗುಂಬತಿ
- ²¹ತಂವೊಳೆಸಂಪುರವೂಪಂವೊಗಾನ್ರಿಗನಮವಾಧಿಗುಂದೊಲೆಯುಟ್ಟುಂಪ್ರಮಾನವಿದೇಗ್ಗಯೊಳು || ಫವಮುಳ್ಳುಂಟು
- ²²ಫೂಪಂವಿನವದುವಯರೊದವನಗಲುಕಳೆಗೊವನನೊಡಬ್ಬತ್ತವಾದುತಂಗಳಂವನವಿಗಿಟ್ಟಿಗಿರಂವೊಕಂಫೊಳಂಕೆ
- ²³ಪುಟ್ಟುಮಂವನವಿದನಗಲೂಪ್ಪ ಫರಂವೂಳಂವಂವುನಿಕ್ಕಂವದಾಪ್ರಸಾವಂವಧಿನಿಕವಮೋಗಿಂವೇಳೆಗೊಂ
- ²⁴ಪುಟ್ಟು ಸಮಾಧಿಗರವಯವ.ಹಾಸಯವಮೂಮಂಗಳೇರಂಪುರಾಪತಿಪರವಧಿತ್ಯಂವುಂ.ಮಂವವಧಿ ವಮನಂ
- ²⁵ದಾದವದವಮನಂವೊಟ್ಟುಕ್ಕಳಮಳವನವೆವಂವೊಳಂಪೊರಂವಂವಂ ಕವೇಲಿಕಾಪಮೂಪವೂಪಿ ಕಾಪನಗಾ
- ²⁶ಮಂವಂವಂಕರಿಕಾಪಮಳವವಂವಿವಂವಂವಧಿಗೂಪಮತ್ತ ಫಮಂವಿವಂವಿಲಿಂಬುಳವವಪ್ರಸ.ಮುಗ್ರಮದಾಪೊಪ
- ²⁷ಪುಟ್ಟು ಸುತಂ ಪ್ರಿವಮುಮಮಾಪಂಗಳೇರಂಪುರಾಪತಿಪರವಧಿತ್ಯಂವುಂ.ಮಂವವಧಿ ವಮನಂ
- ²⁸ಮಂವಂವಂವಿರಗಂವೂಪದೂನಿನ್ವಂವಪ್ರಕಾಪಮುಳ್ಳುಗದಿಂಬುಳ್ಳವರವಮಳವಮುಮಂವವಮುಮುಂಟು
- ²⁹ಮುಟ್ಟುಪ್ರಿವಂವಂಗಳಯ್ಯರತ್ತಿಮುರಮೂಪಮುಪ್ರಪರವಿವಿವೊಳುಂ.ಮಂವವಧಿವಂವಂವಧಿತ್ಯಂವುಂ
- ³⁰ಪುಟ್ಟುಪ್ರಿವಂವಂಗಳಯ್ಯರತ್ತಿಮುರಮೂಪಮುಪ್ರಪರವಿವಿವೊಳುಂ.ಮಂವವಧಿವಂವಂವಧಿತ್ಯಂವುಂ
- ³¹ಪುಟ್ಟುಪ್ರಿವಂವಂಗಳಯ್ಯರತ್ತಿಮುರಮೂಪಮುಪ್ರಪರವಿವಿವೊಳುಂ.ಮಂವವಧಿವಂವಂವಧಿತ್ಯಂವುಂ

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ಕರ ಬೋಳು ಕದಲು ಗ್ರಾಮದ ಈಶ್ವರಗುಡ್ಡದ ದಕ್ಷಿಣ ನೆಟ್ಟ ಕಣ್ಣಿನಲ್ಲಿ.
ಪ್ರಮಾಣ 4 6" x 2

1. ಸರ್ವಜ್ಞಾನಿ
 2. ಸರ್ವವ್ಯಾಪಿ
 3. ಸರ್ವಶಕ್ತಿ
 4. ಸರ್ವಸತ್ತಾ
 5. ಸರ್ವಸುಖ
 6. ಸರ್ವಸಂಪದ
 7. ಸರ್ವಸುಖ
 8. ಸರ್ವಸಂಪದ

10. ಸಮಾಜ ಸೇವಾ ಸಂಘ ಸಮಿತಿ
 11. ಸಮಾಜ ಸೇವಾ ಸಂಘ ಸಮಿತಿ
 12. ಸಮಾಜ ಸೇವಾ ಸಂಘ ಸಮಿತಿ
 13. ಸಮಾಜ ಸೇವಾ ಸಂಘ ಸಮಿತಿ
 14. ಸಮಾಜ ಸೇವಾ ಸಂಘ ಸಮಿತಿ
 15. ಸಮಾಜ ಸೇವಾ ಸಂಘ ಸಮಿತಿ

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ಆದ್ದರಿಂದ ಹೆ. ಎ. ಆಲೋಚನೆಯ ಪ್ರತಿಬಿಂಬವಾಗಿ ವರ್ತಿಸುತ್ತಿರುವುದು

ಪ್ರಮಾಣ 9 x 3 3"

[illegible]

- 14 || ಭವನಿಗನಗ್ಗ ಪೂಜ್ಯಗಳನವತಿಗಂಕಮನಕಂಮಿಕಂಧರಕೆಳಮುಬ್ಬರನಗಮುವಿಯನಗರ್ಧಧೃತ್ರಿಯೂಳಾವೀರಗಂಗೆ
ನಪಿಯಂಗೆ
- 15 || ಅವಿಭಾಗಂಗೆಗೆಡಲವೀಗಮುವಿಯನಿವರದಬರನಬಲ್ಲಾಳಪ್ಪವಜ್ಜವವಿಪ್ಪುಧರತ್ಯವೃಷಸುಭವನವಿತನುವೆ
ಯದಿತ್ತಯ್ಯಂ || ಎನಿತತ್ತ್ವದವನಿ
- 16 || ಒಬ್ಬವವನಿತೂಪ್ಪಂಕೂರ್ಪಮಪ್ಪುವವೆಜಗ್ಗಮಕಂಮನೇಮೋದವಿಬಿಬಲ್ಲಾಳನೃಪಾಳನಾಗಿಬ್ಬುದೇವನವೀರಂ || ಅ
ಮ್ತುಮುವಿನಂಕದವಿ
- 17 || ನೋದವೀಶ್ರೀಮದ್ರಾಜಧಾನೀಬಹುರವೀಶೋಳುರಾಜ್ಯಾಳಿಯುಪ್ಪತ್ತಮಿವ್ವುಗವವಿಯನವದಂಧನಾದಕನವೀಶ್ರೀಯಲಪ್ಪತ್ತೀ
ಮನೆಯವಪ್ಪುಟಾ
- 18 || ಮವದರದನಾಂತಿಗಂಪಟ್ಟದಮದುಮಲದೇವಿಬಾವಲದೇವಿಶೋಪ್ಪದೇವಿದಾಲ್ವೀಮೂವರಂಚಾಸ್ತ್ರೋದನೃತ್ಯದಲಪ್ಪತ್ತ
ಜಮರಂಮೂ
- 1 || ಜೂಜುಕಟಕಪಾತ್ರಜಗದಳದನಿನಿಬಿಳಿಯಲಾಮೂವರುಕಸ್ಯಕೆಯರನೋಂದೇಶನಮೂಳುಬಲ್ಲಾಳವೇವನವಿವವವದಿನ
ಕವರ್ಧಂ
- 10 || ನೋಮೂನನಂವತ್ಪರದಕಾರ್ತಿಕಾರದ್ದದನಿಬ್ಬವರುರದವುಮೂಲವಾಲರಿಣಕ್ಕೆಮುಖಿಯನವದ್ವಾಸಾಯಕು
ನಿದಗೆ
- 21 || ಪಿದುಮದನವನಯ್ಯಾದಬಲಪ್ರವತ್ಯನುತಂನಲಯಗಿಸ್ತವರ್ಧಂವ್ಯವ್ಯಕಂಕೆಗಟ್ಟಿಸಲಿನವ್ವಮಿರೆ || ಮು
ದೇರಬಕ್ತ
- 22 || ಗೊಟ್ಟಿಂತಳವನಪ್ಪರಲಬ್ಬಂಕಿಕೋಳುಬಳಿವಂಮಲವಲ್ಲೂಕ್ತಳಚಿಕಂಗೆವ್ವಿಗನುವವದಿಬುಳಪ್ಪಯೆಯಲುನ
ಇದಾಗ್ಗಂವಾಮ
- 23 || ರಾಮೇಶ್ವರಮಪ್ಪರತಪ್ಪಿಯಾಳೋರ್ಗಯರಂಗೋರ್ಗದವಾಡಿಸ್ತಳವಂವ್ರಯಂಗದಿಂಗೆಬದತುಳಭುಮುಗಾಟೋದವಿಪ್ಪ
ಭೂಕಂ ||
- 24 || ಆರ್ಯಪರವದವಗಡಿಮುಖೇಶ್ರೀಮನಿಶ್ಚಿಪುಬಪ್ರಪಾದಪ್ಪುರ್ಗತಳಕಾಡಿನಿಷಗದಿಬಳುಕುಟಿಸುಬ್ಬತುರಂಗದಂಟಿಸ್ತಳಕೆಳಗದಿ
ಮತ್ತು
- 25 || ಮೇರರದಂಪವನಾಡಳಿವೆತ್ತಿಮುಮುಟವಿತ್ತಿರಯಂನೃಪಾಳುಮೇನವನಗಂಗೆಮೂಜ್ಜುಳಂ || ಸ್ವಪ್ಪಿಶ್ರೀಮತುಳಾಟ
ಗೋದವಿಶ್ರಮ
- 26 || ಗುಳಿವಿಪ್ಪವರ್ಧನದೇವಂಜೋರನಮುಪ್ಪರನಲವಿಡಿಶೋಳುರೈವ್ರಂಯಶ್ವತ್ತಮಿತತ್ತ್ವದವದೋದವೀಗವಪ್ಪುಟ
ಯಮುಟಿವನದಂ
- 27 || ವನಾಮಕನಮುಪ್ಪನನಪ್ಪಗಂರಾಜವಂಚಾಳಂ || ಮತ್ತಿನವಗತವತ್ತಿಲರೀವ್ಯೋರ್ಗಜನಾಲಮಕೋಟಿಯಂಶ್ರಮಂವತ್ತಿರೆ
ಮುಂನಿ
- 28 || ನನ್ನಪುಪ್ಪಗ್ಗಳುಮಾನವಿವನುನಿಶ್ಚಿಮತ್ತುಮುಪ್ಪರಾನವೊದವಂಮುಪ್ಪತ್ತಿಲಗಂವಾಟತೂಂಫತ್ತಮುನುಬುರಂ
ಕೊವಗವವ ಮಗಂ
- 2 || ಗಗನಂವಾಂನಿ || ತತ್ತನಮ || ಕವನವೋತರಂಜೊವವೇಗಂಗೆನಿವನವಿಪ್ಪಿತ್ತಾಂತಯಂಮುಬುಳುಮನುಮುಪ್ಪನಾ
ಗ್ರನೆಯಂಬು
- 30 || ಮಗಪ್ಪದೇವನಿಬವಕರಿಮುಮುನವಿಭವಿಯವೆಗಂಗೆಗಂವಜ್ಜಯಂನಿವರಂಗೆಮಂಜುಗುನೆಯವಪ್ಪರಲಬ್ಬ
ಕೊಂಬೇ || ಅ
- 31 || ತವಪ್ಪುನರನಮ್ಪುರವಿಪ್ಪನೇರೂತಮೂವನಾಪ್ಪವವಿಪ್ಪುಗಾತರಂ || ಮುಜ್ಜತರಂವ್ರವರವತ್ಪರವೇಶ್ವರನ
ಬಿಜ್ಜೋದವಿಪ್ಪುರಂ || ರ್ವತ್ಪರವಂಶ್ರೀಮಮಪ್ಪುಮ್ಪದ್ರಾಧಾರಂಮುಬದನನವನಾಯಕಮಂತ್ರೀವಮುಪ್ಪ
- 32 || ರ್ವದನವಾಳೇಶ್ವರವವನುಕಮಂಕಂವೊಳದವದಿವಾತಿಗಾಲ್ವರಗಂ || ಉಂಶವಂಶವ್ಯವಕುಲೇಶ್ವ
ವೇಶ್ವಗ್ಗಗಾಪ್ಪಿ

- ³⁴ ರೋಗಾತ್ಮನು ತದಾನಯುಕ್ತ ವಿಧವನು ಮಿದಾನವಿಶ್ವಭೂತನೋತ್ಪನ್ನವಯವಾಭಿವಾನನಗೀತನನಿಷ್ಟನು ಬಟ್ಟದಾನೆಯೆಂದು
ನೀವಿನಿಷ್ಟವೂ
- ³⁵ ಎದರೊವಿಷ್ಟು ನೈವರ್ಥವನಿಪ್ರತಿತ್ಯವಂ || ಜಿನವತಿವೈಷಾತ್ಮಜವಕಪ್ರಭವಿಗ್ಗೇಡೇವಿವಾಪನೋಳವಿನಕಣಿತನನಾಯಿ
ನೊಳ್ಳನಾಗಲ
- ³⁶ ದೇವಿಜಮೂಲವಕ್ತೃವಂದನತಿಳಕಂಮೂಲಯನವಮೂಪತಿವಾಧನೆಯನವ್ವನವಿನುತಾನ್ಯಯೋನ್ಯತಿಯೆದಕ್ಕಲವೇವಿದೇವ
ನೈವಾತ್ರಿವೊಳು ||
- ³⁷ ರೋಗತೋಗವಳಗೀತ್ರಿವಳಯನಿವವಟ್ಟವಿಷ್ಟಭೂತನರಾಜ್ಯಸ್ಥಳಕವಿನುವನವವೇವವಕಳಕೇವಳಮೇವದತದಂ
ವಾಧೀಶಂ || ಕಾಂತೋಲೀವ್ಯವೊ
- ³⁸ ಜಾಮೋಭವತಜಮೂನಾದನತ್ಯಂತಕೀಶಾನ್ತತ್ಯೋಗೋಪ್ಯವಾಧವವ ಜಿನವದೇವ್ಯಂವನೈವ್ಯನು ಸನ್ನಿವ್ಯಂತೋಲೀವನಾ
ಣಂದಿಬ್ರೂಪಿಗರುಗಳೂ
- ³⁹ ತಂದವನೈವ್ಯನಂದಂದೇತುಂವಾಂಧನೈವ್ಯದಿಂದಿವಯಲೆಯನೆಯೊಪಾಂಧಳುಬಿಟ್ಟಳಕ್ಕಂ || ಎಣಿಕೆಯಲೋದಗಣಿಕೆಯ
ಲೋಪುಟ್ಟನೋ
- ⁴⁰ ದಾಟಿಕ್ಕು ಕುರಿಯಲೋರುಂಗಳೂದೋಳುಸುಸನವೇವಿಯಲೇಯವರುಭವರವಾದವ್ಯಾಂಗನಗಂ || ಇತೇಷೋಗ್ಗೇನದೇವನವ
ಕಾಂಡಿಬ್ರೂತ್ರವಾಕ
- ⁴¹ ರಸದಂಶನಾಯಕನವಿಜವದ್ವಾಯುಕಿರಿಯಮಕ್ಕಳುನಾಕಳವಂಶನಾಮುಕನುಂಮೂಲಯನವಂಶನಾಮುಕನುಂಪರವ
ಕ್ಕಳುವಜತದೇವನಾಯಕನ
- ⁴² ಆತನಸತಿವನುವದೇವ್ನಾಯುಕಿರಿಯಾಕಳವಂಶನಾಯಕಆತನಸತಿವಗ್ಗವದೇವ್ನಾಯುಕಿರಿಯವರವಾಕ್ಕಳವ ಒಬ್ಬನೇ
ದೇವನಾಯಕನ
- ⁴³ ಜರತಿಮೈಯವೇನಾಯಕನುಂಪರವತಂ || ಜೀವದವದ್ವಭಕ್ತಸುಖಾಶ್ರಯಿಮಕ್ಕವೀತವನಚರಾವನಸರವಾಪರವನ
ಮವುಬ್ರೂಪಿವಾಕ
- ⁴⁴ ರಸವೈರೋದನಾನನವಳಗಲ್ಲದಮೆನುಬಿಹಾರಯನವೈರತೇವದೇವನಾಯಕಜೀವೋಪ್ಯವನವೀಕ್ರಮುಬಿಟ್ಟದೊಲುವವೊ
ವ್ಯವಂ || ಶೀರ ತ್ತಂ
- ⁴⁵ ಬೋಗವೀಕ್ರಮಗಂವಿಷ್ಟವವ್ಯನವೇವನೈವನಮೂಲಯನದಂಶನಾಯಕನುಂಪರವತದವನಾಮುಕನುಂಪರವಾಧಿ
ಕಾರಿಗಂವನವೀಕಳವಾ
- ⁴⁶ ಗಳು ಪ್ರಾಣಾಧಿಕಾರಿಗಳುವಾಗಿಸುವಿದಂಸಲತ್ತವೀ || ವಿಷ್ಟವವ್ಯನವೇವೋದಮಾಜಧಾನಿದೇವನಮುಪ್ರದೇವಿವಿ
ನೊಳುಬ್ರೂಪಿವಾಕ್ಯಯುಕ್ತವಿ
- ⁴⁷ ಲಲತ್ತರಾಯಣಸಂಕ್ರಮಣದೊಳ ವನವೊಳುತಮನುಗನಂವಿಟ್ಟದೇವನವದನವಿಟ್ಟಂಂಂ ಕಾಂನಂವಿವವಾಜಮಿಂ
ಕೊಟ್ಟುತನಂ
- ⁴⁸ ದಿವಾಸನೈವವೇಯವಂವಿಷ್ಟಗ್ಗೇಲಿಗ್ಗವೈಯವಂಕಲಿಕೋಣವಂದಿಗನಕವಿಮಗ್ಗಧವ್ಯಮುಮುಟ್ಟದೇವನವ್ಯ
ಮುಮಿಧಾರಾಧಾ
- ⁴⁹ ವ್ಯಾಕಂಪದಮನುಬವಿನೆ || ಜನಿಮಿನವಂವಿಷ್ಟಮುಖೇನವಧಾಲ್ವಾತ್ಯದೇವಿನುಪಮಾನುಂವನವನವಂವಿವಾಧ
ದಾಯ
- ⁵⁰ ಉಪ(ತುಂ)ಭಟ್ಟವವೆಂ || ಶೀರವ್ಯವಾಮಂವೇವೈವನಾಂವೇವೇವವರವಾಕ್ಯಮುತ್ಪದಿವದವ್ಯವವೆ
ವಿಗಳುಮವಾಕ್ಯವಾನವಿ
- ⁵¹ ಯನವದೇವನಾಯಕರಂಧತವೈಯವಂವರಾಮುಕನುಂವನವ್ಯಮುಂವವೇವಮಾ ವೈಯವಿಗಾಕವೇವವ್ಯವಾ
ತ್ಯಕೆ ಗಂ ವೊ
- ⁵² ನಂವದೇವನಮಿಂಕೊಟ್ಟುಪಾರಂವೇವೇವೈವಮಾಭವೈತ್ರಿವಾಗಮುಮುಮಿನಿಕವನಿವಕ್ರವಾನವನಿವಮು
ಮುಗ್ಗವಮುತ್ಪದಿವದವ್ಯವವೆ
- ⁵³ ವತಿಗವದೇವೋಲಿವಾಸವನಕಳುನಿವಾಕವಮವೇವೇವವೈವಲಿವೇಗೀತನನಿಷ್ಟನು ಬಟ್ಟದಾನೆಯೆಂದು
ಮುಟ್ಟವನವ್ಯ

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ಅದೇ ದೋಖ ದಡಗ ಗ್ರಾಮದ ಜನ್ನಿ ಗರಾಯಬೇವನ್ನಿನಲ್ಲಿ ಒನೇ ಅಂಕಗದ ಉತ್ತರ ತೋಲೇ ಮೇಲೆ.

¹ಕಾಲಯುಕ್ತ ಸಂವತ್ಸರದ ಆಶ್ವಯುಜಮಾಸದ ಶ್ರೀಲಕ್ಷ್ಮಿ ವಿಷುವದ್ವಿಹಾರ

²ಪ್ರತಿಪದ್ಧಿ ಗಾಂಧೀನಿಲಿನಿಂಬಿಂಬದ ಗಣಕೋಡಿಯ ಬಿದಗಣವೆನಲದಧೂ

³ವಿಷುವದ್ವಿಹಾರದ ವರುಣ ೧ ಕೆತ್ತಾಯವಾಗಿ ಕೊಟ್ಟು

⁴ಬಿಳುಪುನಾರದ ದೇವತೆ ಮೂಡಲಬಿಟ್ಟು. ನಿವೃತ್ತ ೧೧ ಶ್ರೀಚೆನ್ನವ.

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ಅದೇ ಸ್ಥಳದ ಪು ಮ ತೋಲೇ ಮೇಲೆ.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಕಾರಣಸಂವತ್ಸರದ ಫಲ್ಗು ಸಪ್ತಮಿ ಅನಿವಾರದ ಮಾ ಶ್ರೀಮದನಾದಿಪುತ್ರಾಪರವಾದ ಶ್ರೀಚೆನ್ನವೇವದ
ದೇವರಿಗೆ ತ್ತರ ಬಿರಬಿಟ್ಟು

²ಪೂರ್ವಿವರಣಕೇವರಿಯ ಮನೆಯು ಮನೆಯು ಶ್ರೀಚೆನ್ನವೇವದ ವರುಣದ ವರುಣದ ವರುಣದ ವರುಣದ
ಕ್ಷಮನಿಬಂಧ ಗೆತ್ತ

³ಚೆನ್ನವೇವದ ವರುಣದ ಕಾಲೋಚಿತಕ್ರಿಯಾಗ ೫ ಸನಾಕ ಸಮಸ್ತರಿಕೊಂಡು ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು
ವರುಣನೊಂದಿಗೆ ಉಪ್ಪು

⁴ಯಾದಿಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಯಾದಿಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫
ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫

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ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗಮಂಟಪದ ಒನೇ ಅಂಕಗದ ತೋಲೇ ಮೇಲೆ.

¹ವಿಕ್ರಮಸಂವತ್ಸರದ ಜೇಷ್ಠ ೧ ಅ ಶ್ರೀಮದನಾದಿಪುತ್ರಾಪರವಾದಿನೆ ಕೆತ್ತಾಯ ಶ್ರೀಚೆನ್ನವೇವದ ವರುಣ

²ಸುತಾ ಲಯದ ಕಟ್ಟಿಕೆಲನಕ್ಕೆ ಪತ್ತೆಂಗಿವಿವರಣವದವಗೆ ಕೊಟ್ಟು ನಿವರವಿಟ್ಟು ಯನುಮುಪ್ಪು ಮಂಟಪದ

³ಗದವೇವದ ವರುಣದ ಕಾಲೋಚಿತಕ್ರಿಯಾದಿನೆ ಕೆತ್ತಾಯ ಶ್ರೀಚೆನ್ನವೇವದ ವರುಣದ ವರುಣದ ವರುಣದ

⁴ಕೆತ್ತಾಯ ೧ ವ ೧ ಯವಿಟ್ಟು ಪತ್ತೆಂಗಿವಿವರಣವದವಗೆ ಕೊಟ್ಟು ನಿವರವಿಟ್ಟು ಯನುಮುಪ್ಪು ಮಂಟಪದ

⁵ಯಾದಿಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಯಾದಿಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫

⁶ಪುಷ್ಯಮಾಸದ ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫

36

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಚಾಮುಲಾಪುರದ ಸನ್ನಿನಮಡಿ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪುರಾಣ 3' x 1' 6".

¹ಶ್ರೀಲಕ್ಷ್ಮಿ ವಿಷುವದ್ವಿಹಾರ

²ನಮ ೧ ಮಂಟಪದ

³ಮಂಟಪದ ಮಂಟಪದ

⁴ಅನಾರದವಾಗಿ ಕಾಲೋಚಿತಕ್ರಿಯಾಗ

⁵ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫

⁶ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫ ಮದವರು ಶ್ರೀವಿವರಣಕೆ ೫

⁷ಸ್ವಾಮಿಯಾಗಿ ಕೊಂಡು ಕೊಂಡು ಕೊಂಡು

⁸ದೇವಿಯಾದಿಪುತ್ರಾಪರವಾದಿನೆ ಕೆತ್ತಾಯ

⁹... ತೋಲದ ವರುಣದ

¹⁰ದೇವಿಯಾದಿಪುತ್ರಾಪರವಾದಿನೆ ಕೆತ್ತಾಯ

¹¹...

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಕೆಂಪಿ ರು ಹೊಂದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ ೨ 6" x 1 3"

1) ಗುರುಭೈ

9 ರವರವರ ನವಕಯ
10 ಕ್ಷೇಮನ

11 ಕಪಿಯ

9 ನೂತನುಂಕುಲ

1 ವರ್ಮುಲ

14 ಜಂಧ್ಯಾರ್ಥಸ್ಮಯನಿಗಿತಕವರು

15 ಕಸುವಿವರಮುನೋಪು ೧೩

16 ನವ ಪ್ರಜಾಪತಿನ ವತ್ಸರವಾರ್ತಿ

1 ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ

18 ಕಪಿಲಭವರಮ್ಪಕನು

19 ಮುರುಂಗಳವ ಹಾಗೆ

20 ಗ್ರೀಕ್ ಗ್ರೀಕ್

ಅದು ಹೊಂಟು ಬಿಟ್ಟುಕು ಗ್ರಾಮದ ಮಧ್ಯದ ದೇವಸ್ಥಾನದ ಚಂದ್ರನ ತಿರುಗು ಕಲ್ಲು

ಪ್ರಮಾಣ 8 x 3 6"

1) ಗುರುಭವಾಚ್ಯುಲ ಮಗಿ || ನಮಸ್ತು ಜ್ಯೇಷ್ಠಾಂಶಂವ್ಯಾಪ್ತವಾಸವೇ ತ್ರೈಲೋಕ್ಯಕಾಲೇ ||
 2) ಕಪಿಯ || ಲಿಖಿತದ ಹಾತ್ರಿಪುನಾರವಿಂತಂಕನೊಳಿಪರ ಪ್ಲಾಗ್ರದೊಂಬಾಂಕನೊಂ
 3) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 4) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 5) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 6) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 7) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 8) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 9) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 10) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 11) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 12) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 13) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 14) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 15) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 16) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 17) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 18) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 19) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||
 20) ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ || ಕುರುಭವಾಚ್ಯುಲ ಮಗಿ ||

¹ ಪದಮವಗಂಧಮಿಂದುರಗುಂಧ್ರಸುನೇಪುನಿಕೊಡುಮುಂದೆಮುಂದವಚನರಾಶಿವರ್ಗಮನೇನಿಸುತಂಪೆರುಮಾಳಮಂತ್ರಿಸಾ
ಚ್ಚಿದನನವಾ

⁷ ಷ್ಟನೀಲವರಸಿಂಹಸರೇಂವ್ರಸು ಜ್ಯಲಕ್ಷ್ಮಿಯಂ || ಆತ್ಮೇಯೋತ್ತಮೋತ್ರಜಾತಕೇತ್ರೇದಿವ್ಯದೇವಯ್ಯಾ ವಾತ್ರಿಸ್ತು
ತ್ಯಲವೆವ್ವಮಂ ಕಡೆಗಮೆ

⁸ ಸ್ತತೋದಯಂಪ್ರವೃಂಪ್ರವ್ರೋರುಮಾಳದೇವಮವಂ ಪುತ್ರವಯುಸುಂ ರತ್ರ ತ್ರೀಗುರ ವ ಮಕ್ರಿಷ್ಣ ಪದಮುಗ್ಧಾಂ
ನೀಲವಪಾ

¹⁹ ಜಾರಂ || ಶ್ರೀಸಾಂಘ್ಯವನಂಶುನಾಗ್ನಿನಿತಪತ್ಯುಹತ್ತುಂಧ್ರಾಂಜಯಾ ಶ್ರೀಶಂಕರಪದಪತ್ಯುಹಾರವೆವಾಪಿಪ್ಪುರ್ಕ್ಕ
ಸಂಪ್ರೀತಿ ದೀಪ್ಯವಿಂವ

⁰ ರವವ್ರವ್ರಾಫ ಜಪಸ್ತ ಸ್ತುತಿ ಗಳಿಸಂತಾಲೀಸ್ಸುಂವಿರುಮಾಳದೆ ವಮವಾಂಗ್ರೀದೀಪೂಷಂ ಜಪನಿಕೇದೀವಲಿವ್ರ
ಲವವೀರಂ

¹ ಬ ವ ನೆ ಕಡುಳ್ಳ ದಿವಕಲಿತತ್ಯಮಾಳನೋಗಂ ಮಿವನ ಜಪ ಲಕ್ಷ್ಮೀಗಿತ್ತ ತಜ್ಜ ವನೋಗಂಜಗ ಪದಮದಾಳವನೂಪ
ತಿಗಿತಾಂಧ್ಯವ ಜಪ

ನಿಕೇನಾರ್ ಕವಿವರ ಕೃತರಾಯನುಪ್ರಯೋನ್ಯಂ || ಸ್ವಸ್ತವಸ್ತುಭ ವನ ಕ್ರಯ ಶ್ರೀಪ್ರದ್ವಿ ಪ್ಪಂ ಮಹಿಂ ಕಾಧಿ
ರಾಜ ಪರಮೇಶ್ವರಂ

⁴ ದ್ವರಾಚತೀಪರವಂ ದೀಪ್ಯರಂಹಾದಪಂ ವಾ ಎರವ್ಯವ ನಿಸರ್ವಜ್ಞಚೂಡಂ ವಾಚ ಲಿಂಗಂ ಪದ ಗರೂಡಗುಹಂಹ
ಫೇರಂಜಕ

¹ ದನಪ್ರತಂಜನನು ಪುಷ್ಪಂಕಂಧಿ ರಾನಿವಾಂಧಿಗಿಂವ ಗ್ಗಮುಖ್ಯತಮಂವಾಮಪುನೀಫಕಂ ರವಂವ ಗರೂ ಜ್ಯನಿ
ಮೂರ್ತಿಸೂತೀ

⁵ ಕಾಜ್ಯಾತಿಪ್ರಾಧ್ಯಾಪಿಂಪಂ ಪರ್ವಮುದ್ಧರಸಿಂಹಂಪ್ರಾ ಪತಕ್ರವತ್ತಿಗೂಷಯಿಸಾ ಶ್ರೀವೀರನಾಂನಿಂಪದೆ ಪರ
ಸಮೀಪಂ ದ್ವಿಪಥಾ

⁶ ಕೇವಲಸಮುಪ್ರಮಾಳಾಭೂಷಂಫಾಪಿನೋವದಿ ಪ್ರದ್ವೀದ ಪ್ಯ ಗಮುಖ್ಯತಮಮೀರಕಂ ಪರಮೋದಾಪನೀಕ ನ್ಯಯಿ
ವಂಶಕರಗುಹಂ ಪುಣ

¹¹ ರಾಜಾಂ ಜಪನಿಕೇನಾರಾಧ ಗರಂ ಶ್ರೀರಾಮಪ್ರಪಂಪದವ್ಯಾರಾಧರಂವ ಪ್ಪುನೀವಾಸ್ತವ ಪ್ರರ ಸಂಪದ ವಾಂಶೀವಂ
ಪ್ಪಾದ ಕರು

⁸ ಕಪರ್ಪಂ ನೀನೆಯುಪ್ಪುನೀತ್ಪತ್ತಿ ಪನ್ನರವೆವ್ವತ್ರಂ || ಆಶ್ರೀಮತ್ಪರ್ವನರೂಪವ್ರವಂ ಕಸ್ಯಯಾಂಶ್ರವನಪ್ರಪ್ತ
ರಸಂ ಪಪ್ಪಿ

⁹ ರವ ವಪ್ಪೋಗ್ರೀವಂ ಪಗ್ರಂ ವಪ್ಪೋವರಮಾಸನೋಗ್ರೀವಂಶೋ ರವಲಿಂವಂ ಕರ್ಪ್ಯದಧರ್ಪ್ಯಕಮು ಅರಾಧನಾಂ ಮುಂ
ಯಾದೆ

¹⁰ ಲಕ್ಷ್ಮೀವರೂಪಾಂಶಿಪ್ಪುನೀಕವ ಪ್ರಮೇಯಾ ಶ್ರೀವಗ್ಗಂವಂಧವಮೇವವದೆ ಪದ ನಮಿಂಮೂಷಯಂ ಕ್ಷಮಾಂಶಾ ಪಗ
ಯಾದೆ

¹¹ ಮಿ ಕ ಲಾಂನಾಮರೂಪಾಪಗ್ರಮಾಂಯೂವಮಾಲಂ ಪ ಪ್ಪಾದ ಕಂಪ್ರಿಪ್ರಿಪ್ರಾಪ್ತವಂಶೋಂ ಪಗಲ ಗುಪ್ತಾ ಮುಮಿ
ಪೀಪ್ಪುನೀಕಮೇ

³ ಗಗಂ ಪಿತ ಸೂಗಪ್ಪುನೀಕಾಂ ರವ್ಯೋಪಪ್ಪುನೀಕಮೇವಮೇವಂ ಕಕ ಪಂಪುನೀಕಮೇವಂ ಗಗಮೂಷ
ಯಾದೆ

¹¹ ಲಕ್ಷ್ಮೀವರೂಪಾಂಶಿಪ್ಪುನೀಕವ ಪ್ರಮೇಯಾ ಶ್ರೀವಗ್ಗಂವಂಧವಮೇವವದೆ ಪದ ನಮಿಂಮೂಷಯಂ ಕ್ಷಮಾಂಶಾ ಪಗ
ಯಾದೆ

¹¹ ಕಪರ್ಪಂ ನೀನೆಯುಪ್ಪುನೀತ್ಪತ್ತಿ ಪನ್ನರವೆವ್ವತ್ರಂ || ಆಶ್ರೀಮತ್ಪರ್ವನರೂಪವ್ರವಂ ಕಸ್ಯಯಾಂಶ್ರವನಪ್ರಪ್ತ
ರಸಂ ಪಪ್ಪಿ

- ⁶⁷ ಉಗಂಧಿಯಲಿಕ್ಕನಟ್ಟು ಸೀಮೆಯೊಳಗೊಗದ್ದೆ ದಮುತಮಾ ಜಕಂಗಳು ಎಂದೆಂದಿಂಗೆಯುಂ ಸವ್ಯಾ ಲಾಘವರಸವ್ಯ
- ⁶⁸ ಮಾನ್ಯವಾಗಿ ಆವರದಕ್ಕನವವು ಮೈರಕ್ಕೆ ನಡೆಸಿಕೊಡುವರು | ಆಚತ್ರದವರ್ಮು ಕೆ ಮತ್ತೆ ಪ್ರಾಪ್ತರು ಮಾಳದೇವರನ್ನಾಡುರು | ಆಚವೆಯರಕೆ ಪಿಯ
- ⁶⁹ ವೈಗಳಣಾಲು ವೆಯಕೆಗಳಗೊತಂ ಮುಕೊಡುಗಿದವೊಳಗಿದ್ದೆನೆ | ನೂರಾರು ಪ್ರಾಪ್ತ ಕಂ ಮೂಡಿಕೊಟ್ಟರು ಅನ್ಯ ಆಚತ್ರದಧರ್ಮು ಕೆ ಗ
- ⁷⁰ ದ್ದೆನೆ ೧೦ ಸೂ ೨೦೦೦ ಜಕಂಗಳು ಎಂದೆಂದಿಂಗೆ ಪ್ರಾಪ್ತ ಸವ್ಯಾ ಲಾಘವರಸವ್ಯ ಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಡುವರು | ಈಗುಳ್ಳಿಧರ್ಮುಗಳನೊ
- ⁷¹ ಆಮಾಡನಂಗಳು ಆಮಾಯಾದೆಯ ಸವ್ಯಾ ಲಾಘವರಸವ್ಯ ಮಾನ್ಯವಾಗಿ ಆಚತ್ರಾಕ್ಷ ಸ್ಥಾಯಿ ದೂಗಿನ ಪೊಕೊಡುವರು | ಸುಮನಂ
- ⁷² ನ್ಯಾಯಂಧರ್ಮು ಸೇತು (೪) ನ್ನು ರುಪಾಂತಾ ಲೇಕಾ ಲೇ ಪುಲೋದೇವದ್ವಿ | ಸವ್ಯಾ ನೇತಾಪ್ತ ವಿನೇತಾರ್ಥ ಪೇಂದ್ರಾ ನ್ಯಾಯೋಧೋದೇವಾಚೇತೇರಾ
- ⁷³ ಮಾಳಗಿಸ್ತವತ್ತಂ ಪರದತ್ತಂ ವಾದೋದೇವತೆ ಸುಂದರಂ | ಪಕ್ಷಿ ವರ್ಷಪತ್ರಾಣಿ ವಿಷ್ಣು ಯಾಂಜಾಯತೇಶ್ವಮಿ | ಈ ಧರ್ಮು ಕೆ ಆಮಾಳಿ
- ⁷⁴ ದತ್ತಾತ್ರೇಯ ವಿರೋಧದವನಿಡಿದೆ | ಶ್ರೀಗಂಗಾ ತುತಿಮಲುಕಿ ವಲಿಂಗದ್ರೋದವನಾಡಿದರು ಕವಿಬ್ರಾಹ್ಮಣಾಚಾರ್ಯರಕೊಂ ದವರುಳಂತ
- ⁷⁵ ಪುರಕ್ಕೆ ಆಪ್ತರಸನೇ ಛೇದವೆಂ ಮಿಯುಂ ನವಗಲಾಳದೇವನಿಬರಪತೊಂ ಪತ್ತಾ ಜಾಮಾಡನಂಗಳಿಗ್ರಿಯಸ್ತದೊಪ್ಪ
- ⁷⁶ ಆಪರಮಾಳದೇವರನ್ನಾಡುರು ಶ್ರೀದತ್ತದೊಪ್ಪ || * ಶ್ರೀಲಕ್ಷ್ಮೀನಾಥ * || ಶ್ರೀಮಲ್ಲಾಳನಾಥ ||

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- ¹ ವಿಭುಸಂವತ್ಸರದವಯಿಣಾಖು ೬ ಗಣ | ಉಮಾಧವನರಸಂವತ್ಸರವಾದವ್ಯೂರಿ ಮದೇಶದಮಾಡ
- ² ಸು ೨೦೦೦ ಸವ್ಯಾ ಲಾಘವರಸವ್ಯ ಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಡುವರು | ಆಚತ್ರದವರ್ಮು ಕೆ ಮತ್ತೆ ಪ್ರಾಪ್ತರು ಮಾಳದೇವರನ್ನಾಡುರು | ಆಚವೆಯರಕೆ ಪಿಯ
- ³ ದೇವರದವನಾಡಿದವನಿಡಿದೆ | ಶ್ರೀಗಂಗಾ ತುತಿಮಲುಕಿ ವಲಿಂಗದ್ರೋದವನಾಡಿದರು ಕವಿಬ್ರಾಹ್ಮಣಾಚಾರ್ಯರಕೊಂ ದವರುಳಂತ
- ⁴ ಆಪರಮಾಳದೇವರನ್ನಾಡುರು ಶ್ರೀದತ್ತದೊಪ್ಪ || * ಶ್ರೀಲಕ್ಷ್ಮೀನಾಥ * || ಶ್ರೀಮಲ್ಲಾಳನಾಥ ||
- ⁵ ಯಾದೇ ಆಮಾಡನಂಗಳಿಗ್ರಿಯಸ್ತದೊಪ್ಪ || * ಶ್ರೀಲಕ್ಷ್ಮೀನಾಥ * || ಶ್ರೀಮಲ್ಲಾಳನಾಥ ||

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ಆದೇ ಚಂದ್ರಾಚಾರ್ಯರಿಗೆ ಇನ್ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 8 9" x 4'.

- ¹ ಶ್ರೀಗಂಗಾಧರವರಸವಾ || ಸಮಸ್ತ ಉಳಿಕ್ಕನಟ್ಟು ಸೀಮೆಯೊಳಗೊಗದ್ದೆ ದಮುತಮಾ ಜಕಂಗಳು ಎಂದೆಂದಿಂಗೆಯುಂ ಸವ್ಯಾ ಲಾಘವರಸವ್ಯ
- ² ಮಾನ್ಯವಾಗಿ ಆವರದಕ್ಕನವವು ಮೈರಕ್ಕೆ ನಡೆಸಿಕೊಡುವರು | ಆಚತ್ರದವರ್ಮು ಕೆ ಮತ್ತೆ ಪ್ರಾಪ್ತರು ಮಾಳದೇವರನ್ನಾಡುರು | ಆಚವೆಯರಕೆ ಪಿಯ
- ³ ವೈಗಳಣಾಲು ವೆಯಕೆಗಳಗೊತಂ ಮುಕೊಡುಗಿದವೊಳಗಿದ್ದೆನೆ | ನೂರಾರು ಪ್ರಾಪ್ತ ಕಂ ಮೂಡಿಕೊಟ್ಟರು ಅನ್ಯ ಆಚತ್ರದಧರ್ಮು ಕೆ ಗ
- ⁴ ದ್ದೆನೆ ೧೦ ಸೂ ೨೦೦೦ ಜಕಂಗಳು ಎಂದೆಂದಿಂಗೆ ಪ್ರಾಪ್ತ ಸವ್ಯಾ ಲಾಘವರಸವ್ಯ ಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಡುವರು | ಈಗುಳ್ಳಿಧರ್ಮುಗಳನೊ
- ⁵ ಆಮಾಡನಂಗಳು ಆಮಾಯಾದೆಯ ಸವ್ಯಾ ಲಾಘವರಸವ್ಯ ಮಾನ್ಯವಾಗಿ ಆಚತ್ರಾಕ್ಷ ಸ್ಥಾಯಿ ದೂಗಿನ ಪೊಕೊಡುವರು | ಸುಮನಂ
- ⁶ ನ್ಯಾಯಂಧರ್ಮು ಸೇತು (೪) ನ್ನು ರುಪಾಂತಾ ಲೇಕಾ ಲೇ ಪುಲೋದೇವದ್ವಿ | ಸವ್ಯಾ ನೇತಾಪ್ತ ವಿನೇತಾರ್ಥ ಪೇಂದ್ರಾ ನ್ಯಾಯೋಧೋದೇವಾಚೇತೇರಾ
- ⁷ ಮಾಳಗಿಸ್ತವತ್ತಂ ಪರದತ್ತಂ ವಾದೋದೇವತೆ ಸುಂದರಂ | ಪಕ್ಷಿ ವರ್ಷಪತ್ರಾಣಿ ವಿಷ್ಣು ಯಾಂಜಾಯತೇಶ್ವಮಿ | ಈ ಧರ್ಮು ಕೆ ಆಮಾಳಿ
- ⁸ ದತ್ತಾತ್ರೇಯ ವಿರೋಧದವನಿಡಿದೆ | ಶ್ರೀಗಂಗಾ ತುತಿಮಲುಕಿ ವಲಿಂಗದ್ರೋದವನಾಡಿದರು ಕವಿಬ್ರಾಹ್ಮಣಾಚಾರ್ಯರಕೊಂ ದವರುಳಂತ
- ⁹ ಪುರಕ್ಕೆ ಆಪ್ತರಸನೇ ಛೇದವೆಂ ಮಿಯುಂ ನವಗಲಾಳದೇವನಿಬರಪತೊಂ ಪತ್ತಾ ಜಾಮಾಡನಂಗಳಿಗ್ರಿಯಸ್ತದೊಪ್ಪ
- ¹⁰ ಆಪರಮಾಳದೇವರನ್ನಾಡುರು ಶ್ರೀದತ್ತದೊಪ್ಪ || * ಶ್ರೀಲಕ್ಷ್ಮೀನಾಥ * || ಶ್ರೀಮಲ್ಲಾಳನಾಥ ||

- [illegible]

೫೩ ಬೈಯ್ಯಾಹ್ನಿ | ಬಿಜ್ಜಬೆಳಗುಂವವಯಕೆಜಿಯಕೆಳಗಣಂಕೋಲೆಯಮಡಿನಲ್ಲಿನಟ್ಟಕಲ್ಲಿಂದೊಳಗಾಗದ್ದ ಸಲಗಿವದ್ದುತು |

೫೪ ದಂತಿಷ್ಟನೂಲಮದಾಜನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಜೇತ್ರಂಗೆ

೫೫ ಲೋಗಕೆಜಿಕಟ್ಟಿಕಾಳುವಮುಖ್ಯವಾದವನುಕಟ್ಟಿಸಿಲಗಾಂವಿನಿಧಿವಿಜ್ಞೇವದ್ವ ಸಾಧ್ಯನಮಸ್ತು ಬಿಸಿಹಿತವಾಗಿಲವರ್ಮಂಗಳ
ನಮ

೫೬ ಅಮರುಮಳೆದೇವರನ್ನಾಡ್ತು ರೇಷುಜವನದಾಗಿಲವರ್ಮಾಕ್ಷ ಸ್ತುತಿಯುಗನನವನಂತಂಗೆಲಮಹಾಪನಂಗಳಿವು

೫೭ ರಾಪೂರ್ವಕಂವನಿಕೊಟ್ಟರುಯಿದೇವರನ್ನಾಡವನಾಕೂನದಿಯುಳ್ಳಂಗಳಾಡ್ತುಯದೇನಲಭ್ಯಾಸ್ತಂವನಾಪದಂತಿಕಾಣಿಕೆ
- ಉಂಟು

೫೮ ಸೇನೇನಯಸೇನಂ ದಂತಿಷ್ಟನೂಲಮದಾಜನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಪುಷ್ಪನೂ

೫೯ ಬಿಜ್ಜಬೆಳಗುಂವವಯಕೆಜಿಯಕೆಳಗಣಂಕೋಲೆಯಮಡಿನಲ್ಲಿನಟ್ಟಕಲ್ಲಿಂದೊಳಗಾಗದ್ದ ಸಲಗಿವದ್ದುತು |

೬೦ ಸಮುಕ್ತವಾಗಿಲದಿಯಾಡವರ್ಮಾಕ್ಷ ಸ್ತುತಿಯುಗನನವನಂತಂಗೆಲಮಹಾಪನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೬೧ ದ. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೬೨ ದ್ರಾವಿಡಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೬೩ ಕಾಲಕೆಳಗಿಲವರ್ಮಾಕ್ಷ ಸ್ತುತಿಯುಗನನವನಂತಂಗೆಲಮಹಾಪನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಗಿವನು

೬೪ ಕೊಟ್ಟುಲವತು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೬೫ ನಮಾಪನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೬೬ ದಂತಿಷ್ಟನೂಲಮದಾಜನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೬೭ ಅಮರುಮಳೆದೇವರನ್ನಾಡ್ತು ರೇಷುಜವನದಾಗಿಲವರ್ಮಾಕ್ಷ ಸ್ತುತಿಯುಗನನವನಂತಂಗೆಲಮಹಾಪನಂಗಳಿವು
ಉಂಟು

೬೮ ಅಮರುಮಳೆದೇವರನ್ನಾಡ್ತು ರೇಷುಜವನದಾಗಿಲವರ್ಮಾಕ್ಷ ಸ್ತುತಿಯುಗನನವನಂತಂಗೆಲಮಹಾಪನಂಗಳಿವು
ಉಂಟು

೬೯ ಕೊಟ್ಟುಲವತು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೭೦ ದಂತಿಷ್ಟನೂಲಮದಾಜನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೭೧ ಅಮರುಮಳೆದೇವರನ್ನಾಡ್ತು ರೇಷುಜವನದಾಗಿಲವರ್ಮಾಕ್ಷ ಸ್ತುತಿಯುಗನನವನಂತಂಗೆಲಮಹಾಪನಂಗಳಿವು
ಉಂಟು

೭೨ ಕಾಲಕೆಳಗಿಲವರ್ಮಾಕ್ಷ ಸ್ತುತಿಯುಗನನವನಂತಂಗೆಲಮಹಾಪನಂಗಳಿವು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

೭೩ ಕೊಟ್ಟುಲವತು. ರಾಭಾವೈಕಂವನಿಕೊಟ್ಟರು | ಈಮಲ್ಲಾಸ್ತಂಗಳಪ್ರಸಿದ್ಧಿಸೇವನಮಂಸ್ತಿಕವನವ
ಉಂಟು

- ⁷¹ ಹೇತುವಸುಂಧರಾಂವೃಷ್ಟಿ ವರ್ಷಸಮಸ್ತಾನಿವಿಷ್ಣುಯೋಜಾಪ್ರಾಕ್ರಮಿಃ || ಈಧಮ್ಯಾಕೌಶರೂಪವಿವಿಧವೈಶರಾದಿವೋಧ
ಮಾಡಿವದವು
⁷² ಶ್ರೀಗಂಗಾಯತಿದಿಮುಖವಲಿಂಗದ್ರೋಹವದಗಾಡಿವರೂಕವಿಲಿಖ್ಯಾಪ್ತಾತವೇಧವರಕೂಂವವಮ || ಇಂನವ್ವದಕ್ಕಿಲವೆಳ್ಳೂರ
ಸೇನದೋ
⁷³ ವಬೇಮಯಾನ್ಮನವಗಲ್ಲಾಳದೇವನವಪತತೂಂಭತ್ತಾಉಮಾಹವರಂಗವ್ರೀಹಸ್ತದೊಪ್ಪಲವರೂವಾಳದೇವದಂಣ್ಣ
ಯ್ತುರ್ರೀಹಸ್ತದೊ
⁷⁴ ಸ್ವ * ಶ್ರೀಚಕ್ಷುಃನಂಧ * || ಶ್ರೀಮಾಚ್ಚುಃನಾಧ || ಕಕವರ್ಧ ೧೭೩೧ ಸಂದುವರ್ತಮಾನವನಾಮ್ಯುಪವರ್ತದಮಾಗ್ಗೊಸಿರ
ಬೀಳಿ ಶ್ರೀಮಾನ್ಮಹಾಪ್ರಧಾ
⁷⁵ ನಂಪರೂಮಾಳದಂಣ್ಣಯ್ತುರಮಕ್ಕಳುಚಕ್ರವರ್ತಿರಂಣ್ಣಯ್ತುರೂಪವಿಳ್ಳೂರಮಾಹನಂಗಿಗಳೆವನಕೊಟ್ಟಿಣಸನಕ್ರಮವೆಂ
ರೇವದಮುಂನುಲರೂಮಾಳದಂಣ್ಣಯ್ತು
⁷⁶ ರೂಪಟ್ಟಿದಿಕೋಟಿಬಿಲ್ಲವೆಗೂದತಿಬ್ಬರನೂಪತಕುಲಾಬವೈಗಳೂಗೂತಪವೈಗಳೂರಮಾಹವನಂಗಿಗಳೊಡುವಲ್ಲಿಪವಳ್ಳೂರಗಾ
ಮಾವುಪ್ಪದ್ರೋಮಾಧವದೇವರೂಮಾಕ್ರಿಷ್ಣದೇವರೂಪ
⁷⁷ ಲ್ಲಾಳನಾದೇವರೂಗಳಬ್ರಿಹದೊಗಿಬರದಿವಕಾಂಬ್ರಾಸವದಕುಳದಪೂಂನಿಬೇಸಬಾಗಿಮಾಹಾಹನಂಗಿಗಳೈಯ್ಯಲಿಲವರು
ಮಾಳದಂಣ್ಣಯ್ತುರೂಪವಿಳ್ಳೂರಮಾಹವನಂಗಿಗಳೊಡುವಲ್ಲಿಪವಳ್ಳೂರಗಾ
⁷⁸ ಗಿಲದಂಣ್ಣಯ್ತುರಿಗೇಂದಬಿಪಕಳಗದಾಮಾಪ್ಪಸಪ್ತಿಯಾಪ್ಪಯಾನುಳಮಾವೇವದಾನವಾಗಿಕಲ್ಲವದ್ದಿಕೋಂಥಚಣಿಬಲ್ಲೂ
ಮಾಗೂವನವಳ್ಳಿಗೂಡಿವತಜವಿನಕೋಟಿಚಿತ್ರವೆಗಟ್ಟಿತಿವ
⁷⁹ ನವಪಶ್ಯಯಿರೂಮನಪ್ಪಬೀಜನಪ್ಪವಿವಪಶ್ಯಪಟ್ಟಿಣಾಂವ್ರೀಹೈಗಳೆವುಪವಿಳ್ಳೂರಬೂಗಾಣವಮುಪ್ರದಲಿಪೇಶೇವರಿಗ
ಕಲ್ಲುನಟ್ಟಿಣದಸರೂಗಿಬರದಿವದಂಣ್ಣಯ್ತು
⁸⁰ ಜ್ವೇತ್ರಂಗೆಗಿವೂಪದೇವರೂಗಳಸ್ಯನಿಕತನವನಿಂಭಂಗಮುಖ್ಯವಾಗಿದಂಣ್ಣಯ್ತುರಿಬರದಿವಜೀವಪ್ರಸಾದವಿವೇಚಗಾ
ಗಿಲದೇವರೂಗಳಿಗುಳ್ಳವವ್ಯಸಾಂವ್ಯು
⁸¹ ಸಹಿತವಪದೇವಂನವವೇದಿತನಕ್ತವೂಪವಿಳ್ಳೂರಮಾಹನಂಗಿಗಳೈಯಿಲಿಪತಕ್ರವರ್ತಿರಂಣ್ಣಯ್ತುರೂತುಕಾಟೋಚಿತ್ರಕ್ರ
ಯವ್ರಟ್ಟಿಗ ೬೫೦ ನೂಕೊಂಡು
⁸² ಅದೇವರೂಗಳೇವದಾನವಾಗಿಯೆವಪಳವನೂಪವಿಳ್ಳೂರವಿವೇಶಗಾಣವಮುಪ್ರದೇವಿವೇಶಂಭಾಪ್ರಜ್ವೇತ್ರಂಗಳನೂಪದೇವರ
ಅಮೃತವದಿಕಾಂಬ್ರಾಸವನ
⁸³ ದಲೂಳಸಪ್ತಮುಖಗಿಲಿಕೂಳಕಡಿಧಮೂಂನನೂಪದೇವರೂನಿಕತನವೇಗಗದವೇದಿತನವವ್ಯಸಾಂವ್ಯುಪವನೂರವಿಳ್ಳೂರ
ತೂಂಭತ್ತಾಉಮಾಹವನಂಗಿಗಳ
⁸⁴ ಪಕ್ರವರ್ತಿರಂಣ್ಣಯ್ತುರೂಪವಿಳ್ಳೂರಮಾಹವನಂಗಿಗಳೊಡುವಲ್ಲಿಪವಳ್ಳೂರಗಾ
ಪ್ರಮಾಣಿಯಾಕ್ರೂಳ
⁸⁵ ದಿವನೂನಿನಿಲಮಾಹವನಂಗಿಗಳತವೇಶಾಂನಿಕರೂವೇದಿಯರೂಮಾಗವರಕೆಗಳೂಧಮ್ಯಾಕೌಶರೂಪವರೂಗಳಮಿತ್ರವಡಿ
ಚೈತ್ರಪ್ರತಿನಿತ್ಯೈನೈಮಿತ್ರಕವೇಗಗದವಿ
⁸⁶ ಲ್ಲಾಶ್ರೀಕಾಯುರ್ವವನೂಕಲಕಾಂವಲಿವಂದೋವೇಶಂಭಾಪ್ರಜ್ವೇತ್ರಯೂಗಾಪವಿಳ್ಳೂರತೂಂಭತ್ತಾಉಮಾಹವನಂಗಿಗಳನ
ಸುತ್ತಬರೂಪಮಾಹವನಂಗಿಗಳೂಪತಕ್ರ
⁸⁷ ಪತ್ತಿರಂಣ್ಣಯ್ತುರಿಗೊಟ್ಟವದೇವರೂಗಿಟ್ಟಗುಡಿಶಯನಿಯೋಗಿಂ ಕೇವೇದಿತಗ ೫ ವೂಯಿಬಲಕ್ರಿಯಪ್ರಸಾದವನಿಂಭ
ದಗಿದ್ದಿಯೊಳಗಿದ್ದಿಕೊ ೧ ಬಿ ೨ ವೂಸಲಮ
⁸⁸ ವೇಂಮಾನವೇವನವಪ್ರಸಲದೂಪಮಾಹವನಂಗಿಗಳವನವಗ್ಗಡಿಶಯನಿಯೋಗಿವಂದಕಂಜೀವಿತಗ ೩ ಪ ೫ ಪ್ರಸಾದವಡಿಬಿ ೨
ಸೇನದೋನಿಕಯನಿಯೋಗಿಂ ಕಂಪಲ್ಲಾಳದೇವನ
⁸⁹ ಜೀವಿತಗ ೩ ಪ ೫ ಪ್ರಸಾದವಡಿಬಿ ೨ ಸಲುವೂಪತಕ್ರವರ್ತಿರಂಣ್ಣಯ್ತುರ್ರೀಹಸ್ತದೊಪ್ಪಲಿಯಲ್ಲಾಳನಾಧ || ಅಕೂಪ
ಗಿಮಸಟ್ಟಿದೈಕಾಗಿದಾಪ

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗಾಂಧೀರ ದೇವಸ್ಥಾನವು ವೈಭವಗದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

¹ ನಮಸ್ತುಂಗತಿರಸ್ತುಂಗತೋದ್ರೂವಾರುಕವೇತ್ಯುಗೋಕ್ಯನಗರಂಭಮೂಲಸ್ತುಂಭಾದುರಂದವೇ || ತ್ರಿಸರಸ್ವತ್ಯಾಯ ನಮಃ

² ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಶ್ರಯಬ್ರಿಹದ್ವಿವ್ಯೂಹಮದಾರಾಜಾಧಿವಾಹರಮೇಶ್ವರಪರಮಾಭಿಷ್ಠಾಪಕದ್ವಾರಾವೇಶ್ವ

³ ರವಾರಾಧೀಶ್ವರಯಾದವಕಗಾಂವಿರದ್ಯುಮಾನಿಸಮ್ಯಕ್ತಚೂಡಾಮಣಿಮಾಲಾಹೂದಪವಲರೂಳಿಗಂಧಕದ

⁴ ನಪ್ರಚಂಡನೇಕಾಂಗವೀರನಸದಾಯಕೂರಸನಿವಾಸಿನ್ವಿಗಿರದುರ್ಗಪ್ಪೂಜಲಂಕಾರಮನಿರ್ಮಲಕಪ್ತಾಪಧು

⁵ ಜುಲಿಹಕ್ರವತ್ತಿವೀರಬಲ್ಲಾಳದೇವಕುಲೋಕ್ತಗುಂವಿನಾಲವೀಶಿನೂಮುಖಸಂಧಾನಿರೂಪದಂ. ಜ್ಯೋಯಿಷ್ಠತ್ವಮಿರ ||

⁶ ತ್ರೀಗಂಧದುಕುಲಾಪ್ಯಬ್ರಿಗಮಾಪ್ತಗದಮೇಷ್ವಾಸ್ಯಯದೋಳಭೂಭಾಗಮಾಶ್ವಂವಿಷ್ಣು ವೈಭೂಗಧಿಪತಿಯಾದ

⁷ ನಿನಿಸಿದ್ಯುನರೇಂದ್ರಂ || ಮಗದಕೋಟಿಕೋಂಗದದಂಡವಮಂಧಾಪಪ್ಪರಪಪ್ಪಗಟ್ಟುಗವಾಡಿ ಕಾಳಗದಕಂದದಮಂನ

ಯರಜಿತಿಲಂವೀಜಾಗರವೈರಿಮಂಥವಮಿಲ್ಲಿ

⁸ ಗೆವಿಷ್ಣು ನರೇಂದ್ರನಾಳ್ವನಿ || ಸಾಗರವೇಷ್ಪಿತದಳಯನಾತನೋವಾಡ್ಯೋರಘೋತವಾಧಿಪರ || ಅವಿಷ್ಣು ನರೇಂದ್ರನಮಗನಾವ

ರನಜಗತ್ಪ್ರಯಂಗವೇಶೀಧರತ್ರೀವಧುವನೊಲಿ

⁹ ಶತನಯಜಾವಸತದೋರಿಗವಂಶ್ಯಸಿಂಹನರೇಂದ್ರಂ || ಧುರದೋವಾಜಜಂತವಂಗಜ್ಜ್ವಾನನಿಲಸುತಾರಾಧ್ಯವಂಶ್ಯಾಖಂಬಿಂ

ದರದಂಗಂಕಾಂತಜೀತಂದಿತಿಹಕು

¹⁰ ಷಭವಂಗುತ್ವನಾಚಾರುದತ್ತೇಶೇಂದ್ರಗಾಂವೀಂದ್ರೇಶವನಿಧಿವಿ . . . ರಂಕಾಂತಯುಗ್ಗಂಬುರುಹಾಕ್ಷಂಮನ್ಮದವಾಸವನಸ

ವಜಯಂತಂ

¹¹ ದೇಂದ್ರಂನಿಃಪಂ || ಅನ್ರಿವನೂನುಮಿರರಣಕಾನೀನವೀರಜೋಯ್ಯಳಂಬಲ್ಲಾಳವನಸವರೂಪದವೈನ್ರಿವಕಾನಸದದವದನ

ನನಿಸಿನಗ

¹² ಟ್ಪಂಧರಯೋ || ನಿವರಾರುವೀರಬಲ್ಲಾಳನೂಳಿದರವನಾಂಪರೇವೇಲಿಗದ್ಯೋಲವತಾಕಾದಂಡಮಾಳ್ವಾಡಿದಿಡೆವನ

ಮೋಳಾಡುವಪ್ಪರ್

¹³ ಟ್ಪಿವಿಂಡಂತೋಲಗೋಂಡೋದಪೊಂಟೆಂದಭಯದೊದವಂ || ಸಂಗರವೈಲೇಯೋಳಿನಿಂಪರೇಂಬೀಗಾಂವೈವೇಮಂವಂಜಿಯ

¹⁴ ದರೋಂಕಾಡುವಪ್ಪಳಗಂಧರು || ಅರನಮಾವಂತಂಜಗತಿತ್ವಮಜಿವನ್ನುದಟ್ಟಿಗಾಳಗದೋಳಿಗಲ್ಲಾತಂಪಿಯ

¹⁵ ನಾಯಕನಾತ್ಮನುತರಗಣಿತಪ್ರತಪನಮೇಶ್ವರ || ದೋಯಯ್ಯಾಚೆಯನಾಯಕನೇಗನಮನಾರಾಧಿತ್ವದೇವಂ

¹⁶ ಗ || ವೇಳಸರಯರವ್ಯಲ್ಯಯನಾಯಕನೇಗದೋಳಿಗಲ್ಲಾತಂತ್ಯಾತ್ಯಿಗಾಳಗರಬೀವೈಳೇತರಮರವೈಗರಕಾವಲ್ಲಿ ||

¹⁷ ಗೋವಿಸುಂಧರಯುಜ್ಜೋಷ್ಯಂನರಾರವರಂಪೋಪ್ಪಂವರಾಡ್ಯಾತ್ಯಿತ್ರಯೋಳು || ಮಾಚೆಯನಾಯಕನಮಗರಾಚೆಯ

¹⁸ ನಾಯಕನಮಗನೇಗ್ಗಿಣಿಯಾತಂ || ಮಾಚೆಯನಾಯಕನವರಂತೀಶತರುದಧಿಪ್ರತ್ಯಧರಯೋವೈಪ್ರಸವದೇಶ ||

¹⁹ ಮಾನಹಂಮಲ್ಲಿಯನಾಯಕನೇಗ್ಗಿಣಿಯೇ || ನಾಯಕಯೋವಯಂಮೊನೆಯೊಳ್ಪಟ್ಟುಜಿವುತ್ಯಕ್ತಮುಳುಸುಳು || ಶ್ರೀರಂಗನಾ

²⁰ ದಿತ್ಯನೇಬರವಕ್ರಂಚೆಯಮಚಯಂಗಳನುಜ್ಜೋಷ್ಯನೇಯಾತಂವೆನಿಗ್ಗಿಣಿಯೇ || ಪ್ರತಿಯಂಪ್ರತಾಪನೀಯಂವೈಲಾರನಾ

²¹ ನದೋಳ || ಮಜಿಪೋಕ್ತವಜಗತಿತ್ಯಾಚೆಯದಂತೆಮೂಲೋಕಜಗದಾಳನೇನು || ನೆವಿವರುದ್ರಸ್ವಯಗತಮಜು

²² ರುರವೈಲಾರಮನೀಗನೇಂದ್ರಯೋಳ || ಸರತೋತ್ಪಾಪದೋವಿಸ್ಪಷ್ಟವಿಟ್ಟುಂಪಳ್ಯಾರೋಗತಂಗೇಂದ್ರಿಯಾದಳ

²³ ಸತಿಮೂಷಕಪ್ಪೆಯರವೈಗ್ಗಿಣಿಯಂವೈಪ್ರಪಂ || ರತಿಕಾಂತಾತ್ಯತೀತನಿಟ್ಟಿಯರಸಂದೇಗ್ಗಿಣಿಯಾದನಮಂವಿಯಂ

²⁴ ಧಮ್ಪ್ರದವೈಗ್ಗಿಣಿಯಂವೈಪ್ರದಂತಾಸಟ್ಟಿಯಂವೈಪ್ರಯೋಳ || ಅತನನಿವರವೈವೈನಿಕಾತಿಳಕನಮನವೈಪ್ರ

²⁵ ಣಸ್ವಾಮಿಯನಾಡ್ಯಾತಾಪ್ತಪದಮಪದೇವತೇತನುರಣೋಪ್ಪಮಂಧಳಸನ್ನಿವಯ್ಯಂ || ಮಾಂಜಲಸಾಮಿನಮಾಜನವೈಪ್ರ

²⁶ ತಿಮಪ್ರಮಿವನಾಡ್ಯಾತಾಪ್ತಪದಮಪದೇವತೇತನುರಣೋಪ್ಪಮಂಧಳಸನ್ನಿವಯ್ಯಂ || ಮಾಂಜಲಸಾಮಿನಮಾಜನವೈಪ್ರ

²⁷ ಸುಳುಪ್ರಮಾತನಕಾಂತಕಂತವೇಂದ್ರೇಶನಮಗನದಗನೇಭವನುತಮಾಪ್ತವೇನೀವೀಲೋಕದೋಳ || ತಮಾರಾಯ್ತಾನನಮಾಪ್ತವೈಪ್ರಂ

- ¹ ಚೂಡ. ಮಣಿಮಲರಾಜರಾಜಮಲರೂಳುಗಂಧಗಂಧಭೇರುಂ
- ² ಚರದಸ್ರಪ್ರಪಂಚನಸಾಧಾರಣೇಕ. ಏವೀರನಿವಾರಿಸಿದ್ದಿಗಿರಿವು
- ³ ಗ್ರಹವ್ಯಾಪ್ತದಂಕರಾವ. ವೈರಿಭಾಕೇರನಮಂಗರ. ಜ್ಯನಿಮ್ಯೂಲನೇಕೋಳ
- ⁴ ರಾಜ್ಯಪ್ರತಿಷ್ಠಾಪಾರ್ಯಾಪಾಂಚ್ಯುರ ಜ್ಯಕುಲಮುದ್ಧರಣಿನಿಕೇಶ್ರೀ
- ⁵ ವ. ತ್ಯುತಾಪಚಕ್ರವರ್ತಿ ಗೋಯಿಸಾಬುಬಾಳಶ್ರೀವೀರನಾಂಜನ
- ⁶ ದೇವಸ್ಥಾನೀಮದ್ರಾಪಾನ್ನಿದಾನರಸಮುದ್ರದಲಸುಖಸಂಕಥ. ವಿವೇಕದ
- ⁷ ಬಿರಾಜ್ಯೋದ್ಯುತಿ ಪರ್ವಕವರುಷ ೧೦೯೦ ಸಯುಕ್ತ ಸಂವತ್ಸರದಪ್ರಪಮಾ
- ⁸ ಶ್ವಯುಜಸುಪ್ತ ೫ ಸೇನಮಾರದವಂದ ಶ್ರೀಮತ್ಪ್ರಾಪಚಕ್ರವರ್ತಿ
- ⁹ ಹೊಯ್ಸಳಶ್ರೀವೀರನಾಂಜನದೇವರಸಾಂಶ್ರೀಮಸುಮಾಪ್ರಧಾನಂ
- ¹⁰ ಬರ. ಮಂಜುಲೇವರನ್ನಾಯ್ತು ರಾಧಾರಾಪುಷ್ಪಕಂವನಾಡಿ ಕೊಟ್ಟಿರಮತ್ಸ
- ¹¹ ವ್ಯಸನಮಧ್ಯದಗ್ರಹಾರಂಭದ್ಧ ವನನಿಂಪಪ್ರದಮ. ದಿವ್ಯನಿರೋಮ
- ¹² ರಶ್ಮಿಪಮಾ. ಜನಗಣಿತದಿವ್ಯಕರ . ವರಶ್ರೀರಂಗಪುರದ
- ¹³ ಅನೇಕಮಾಪನಗಂಭೀರಮತ್ಸವ್ಯಸನಮಧ್ಯದಗ್ರಹಾರಂಭದ್ಧವದಿ
- ¹⁴ ಶ್ವನಾಥಪುರವಾದು. ಉಗು ರದಿಗನುಬರಣಿ. ಕುಂಜಪ್ರಾಂತೀ
- ¹⁵ ಅನಂತ್ ಚಪ್ಪುಗ. ಪುಗಳಮುಂದೆಪ್ಪಿ ಕಂಟುಬರಣಿವನನದಕ್ರ
- ¹⁶ ವ. ವಂತಂಚಿಬಂವನ್ನೀರ. ಗಪುರದಪದ್ಧಲಕ್ಷ್ಯಲಂಕನಮಾವ್ರ
- ¹⁷ ರಶ್ಮಿಪಮಾಪನಗಂಭೀರಮತ್ಸವ್ಯಸನಮಧ್ಯದಗ್ರಹಾರಂಭದ್ಧವದಿ
- ¹⁸ ದ್ವಲಕದ. ಪುರದಪದ್ಧಲನವನ್ನೀಕೊಂದಿವ್ಯಲಲ. ಉನಮು
- ¹⁹ ದ್ರವನುಬರಣಿವದೇವರನ್ನಾಯ್ತು ರಾಸಿಂಧಪುಷ್ಪಕವನ್ನಿರಮ
- ²⁰ ವಜ್ರವಂತಾಗಿಕಟ್ಟಿಸಿದರಾಣಿಕಪಿಡ. ಕೆಳಗಿರುಪ್ಪ - ಉನಗ
- ²¹ ಪದ್ಧಲಕ್ಷ್ಯಲಂಕನಮದೇವರನ್ನಾಯ್ತು ರಾಕಟ್ಟಿಸನಂಜನ
- ²² ದಿವಿಂಪವದಲಪದಮಾಪನಗಂಭೀರಮತ್ಸವದಿ
- ²³ ಮೂಪಲನಮದೇವರನ್ನಾಯ್ತು ರಾಕಟ್ಟಿಸನಂಜನ
- ²⁴ ನ. ಲ್ಪುತ್ತುಯಂಟುಕಂಜನಮದೇವರನ್ನಾಯ್ತು ರಾಕಟ್ಟಿಸನಂಜನ
- ²⁵ ದ್ವಯನ್ನೀಕೊಂದಿವ್ಯಲಲ. ಉನಮು
- ²⁶ ಉನಮು
- ²⁷ ಪುಷ್ಪಕವನ್ನಿರಮ
- ²⁸ ಗಿಗದ್ದೇವ. ಕಪಿಪದ್ಮನೀರತ್ತ - ಉನ. ವಮಂಪ್ಪಕರದಪದ್ಧ
- ²⁹ ಉನಮು
- ³⁰ ಉನಮು
- ³¹ ಉನಮು
- ³² ಉನಮು
- ³³ ಉನಮು
- ³⁴ ಉನಮು
- ³⁵ ಉನಮು

- ³ಯೆಂಬುದುಹಾಣು. ಧರಾಜುಪರಮೇಶ್ವರವೆವೆಂಬುಟ್ಟುರಳಂ
- ⁴ದ್ವಾರಾಪತೀಪುರವರಾಧೀಶ್ವರನುಪದವಕುಳಾಂಬರವ್ಯುಮಾನ
- ⁵ವ್ಯಂಜನೋಮಾನೇಮಲರಾಜರಾಜಮೇಲವರೊಳುಗಂಪಗೆ ಪವೇರಂತಕವ
- ⁶ನಪ್ರಕಂಪನನಪಾಯರೂರನಿವಾರಿಸಿದ್ದಿಗಿರುವರ್ಗಮುಟ್ಟುಲವಂಕರಾ
- ⁷ಮವೈದೀಪಕಂಠೀರವಮಗರರಾಪ್ಪನಿಮೊಳುಲೇಶ್ವರಪ್ರತಿಷ್ಠಾಸುಖಯ್ಯಪಂ
- ⁸ಶ್ಯಾರಾಪ್ಪನಮುದ್ದರನಿಂಕಂಪ್ರೀತುಪ್ರತಾಪಕಪ್ರತಿಷ್ಠೆಯುಳ್ಳು
- ⁹ಜಬಳಶ್ರೀವೀರಪರಗಿಂಪದೇವರಸುಶ್ರೀಮದ್ರಾಜಧಾನಿವೇದನಮುದ್ದ
- ¹⁰ಬಸುಖಸಂಕರಾವಿವೇದದಿಂಪ್ರೀತಾಪ್ಪಂಯುಕ್ತಿರ್ಥಕವರ್ವಂ ೧೦೯೦ ನೆ
- ¹¹ಯುಕ್ತ ಸಂಪತ್ಕರವಲಮದಕುಳ ಬ್ರಹ್ಮರೂಪಿವೆಂತ ಕಾಮಕ
- ¹²ಶ್ರವತ್ರಿಕೋಪ್ಪುಳಗ್ರೀನಂನಿಂಪದೇವರಸುಶ್ರೀಮನ್ಮಹಾದ್ವಾಸಂ
- ¹³ವೆರುಮಳವೇವರಣ್ಣಯ್ಯ ರಗಕರಾಣ್ಯಮಗದಿರಾರಾಪ ವ್ಯಕ್ತಂವನಗಿಕೊ
- ¹⁴ಪ್ರೀತಮತ್ಪ್ರವೃತ್ತನಮತ್ಪ್ರವಗ್ರಾ ರ-ಉದ್ಧನಸಂಪದಪ್ರವಂವಂಪೂರ
- ¹⁵ಪ್ರೀತವರವಪಮಾಪಂಗಳಿಂಲಾಪ್ಯರತ್ನೀಕವೀಶ್ರೀಶ್ವರನಂ ಪೂರದೇವ
- ¹⁶ರೂಪೇನ ವದೇವನೇಕೋದಿಹುವೂವದೇವರನಂಬಿದ ಕಂಠಾ
- ¹⁷ರಳಿಯಂತೆಯುಣ್ಣನೂರಿವರಂಗವೆಂಪನಳನಂಬಿಯರಂತಿಂನಂ. ೧೦೯೦ ಪರವಾ
- ¹⁸ದಕೇಲು. ೧೦೮೮ಯಿಗ್ರವ್ಯಪ್ಪ ವರಮುಂದೆಪ್ರತೀಕಂಪನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ¹⁹ರೂಪಸರವೇಪ್ರವಗ್ರವ್ಯಪ್ಪ ವರಮಾ-ಮಂಗಳವಶ್ರೀಶ್ವರನೇಕೇಶವದೇವರತ್ನೀಕವೆಂಬುದ್ಧ
- ²⁰ಲರಗದಿನಮದಾಪನಂಗಳಿಂಪತ್ನೇಕೇಶವದೇವರತ್ನೀಕವೆಂಬುದ್ಧ
- ²¹ಗುಣ್ಣೀಶ್ವರ ವರಮುಂದೆಪ್ರತೀಕಂಪನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ²²ದ್ವಪರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ²³ಕೆ. ಲುವೇಗನುಪದವಮಳವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ²⁴ಪೂಜಾಕಟ್ಟಿನವನಗಿನೇಪಿಗೇಕಟ್ಟಿನಂ. ೧೦೯೦ ಪರವೇನ
- ²⁵ದ್ವಪರವೇನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ²⁶ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ²⁷ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ²⁸ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ²⁹ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³⁰ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³¹ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³²ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³³ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³⁴ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³⁵ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³⁶ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³⁷ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³⁸ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ
- ³⁹ಗದೇಶ್ವರನಂಪದಪರವವೇಶ್ವರನಂಪ್ರೀತನೇ. ೧೦೯೦ ಪರವೇನ

ಆದೇ ದೇವಸ್ಥಾನದ ೩ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಽಮೂ ೧೧' x ೨' ೨".

- ¹ಶ್ರೀಗಣ. ಭದ್ರಕಮೇಶವರಾ || ನಮಸ್ತು ೦೫೪
²ಶ್ವೇತವಿಷಂಪ್ರಭಾಮರಣಂವೇ | ಪ್ರೇಮೋಕ್ತವಗರಾ
³ರಂಭಮೂಲಸ್ತು ಲೋಹ ರಂಭವೇ || ಸ್ವಸ್ತಿ ೩
⁴ಪ್ರಸ್ಥೀವಿಷ್ಣುಭಂವಾಃಪು. ಜಾಞ್ಞಿರ. ಜಾಞ್ಞಿರವಾಃ
⁵ರಂಭಂವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
⁶ದವಕ. ಪಾಞ್ಞಿರವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
⁷ಪಾಗುಪಗಂಧಭೇದಂವದವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
⁸ಶ್ರೀಗಿರಿಯರ್ಗವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
⁹ಲವಕೋಪರಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹⁰ಶ್ರೀಕೃಷ್ಣವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹¹ರವರಸಂವದವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹²ರಂಭಂವದವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹³ಶ್ರೀಕೃಷ್ಣವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹⁴ಯೋವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹⁵ಲವಕೋಪರಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹⁶ಶ್ರೀಕೃಷ್ಣವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹⁷ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹⁸ಸ್ಯಾನವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
¹⁹ಶ್ರೀಕೃಷ್ಣವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
²⁰ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
²¹ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
²²ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
²³ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
²⁴ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
(ಸುಮಾರಾ 4 ಪದ್ಧತಿಗೂ ಸುತರಾಂ ದೇವಗಿರಿ)
²⁹..... ಪುರವದ
³⁰..... ತಗವೆಗೆಪಿಳೆ
³¹..... ಹಿರಿ
³²..... ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
³³..... ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
³⁴..... ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ
³⁵..... ವಾಃಪ್ರಾಣಕಂಧಾಃಪು. ಪುರವದ. ಪುರವದಾಃ

- 33 ಮದ್ಯದೊಡನೆ ತಿಳಿದಿರುವುದು
- 37 ದರವಿಷಯದೊಡನೆ ಮದ್ಯದೊಡನೆ ತಿಳಿದಿರುವುದು
- 38
- 39 ಸ್ವಕಾ
- 40
- 41
- 42
- 43
- 44
- 45
- 46
- 47
- 48
- 49
- 50
- 51
- 52
- 53

51

ಅದೇ ಹೋಲಿಸಿ ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗೋಪಾಲಕೃಷ್ಣನು ದೇವಸ್ಥಾನದ ಹಿಂದೆ ದಾಸರು ಎಂಬಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಸ್ವಕಾ
- 2 ಸ್ವಕಾ
- 3 ಸ್ವಕಾ
- 4 ಸ್ವಕಾ
- 5 ಸ್ವಕಾ
- 6 ಸ್ವಕಾ
- 7 ಸ್ವಕಾ
- 8 ಸ್ವಕಾ
- 9 ಸ್ವಕಾ
- 10 ಸ್ವಕಾ
- 11 ಸ್ವಕಾ
- 12 ಸ್ವಕಾ
- 13 ಸ್ವಕಾ
- 14 ಸ್ವಕಾ

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ಒದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4 x 2' 4'.

(ವೆಲ್ಲುಗ ಹೋಗಿದೆ)

- 1 ಸಕವರ್ಷ .
- 2 ೧೦೩ ನೆಮದುಮುಗಿಸುವತ್ವರದಭಾವಪ್ರದಸುಬ್ಧ
- 3 ೧೦ ಅದಿತ್ಯನಾದರಲು . . ಕಮೂಷಣಹಿಂದು
- 4 ಬಸದಿಯು ಭವ್ಯರಮ

- 5 ಒವಂಕೆಗೆದನಕಪಿನೀವ್ಯಂ
 - 6 ಸುಂಕವನು . . ವರ್ಗಧಾರಾಭಾವ್ಯಕವಮಾಡಿ
 - 7 ಕೊಟ್ಟವತ್ತಿ ಮದುಮೆಗೆಸ
 - 8 ಕೂಟಕೆಗೆಸ
- (ಮುಂದೆ ಕಾಣುವರಿಲ್ಲ)

53

ಒದೇ ಹೋಬಳಿ ಚಪ್ಪನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6 x 2 9'.

- 1 ಶ್ರೀರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರದಭಾವ
- 2 ೧೦ ಬ್ರಾಮತ ಪತ್ಯವನವೇದು
- 3 ರುಕರಯವೇದದ ಬಗಸರಿಸಲು ಬೇಯ
- 4 ಕ್ರಮನ ಮೂಳೂರನೀಮೆಗೆಸಲುಮತ
- 5 ಒನವ / ಯಾಗ್ರಾಮಮುನಿವ ಗೆಳಂಬ?
- 6 ಕೂಟಪನಿಕೊಟಿಸುಅಗ್ರಾಪುಕೆಸ

- 7 ಉನವ್ಯವ್ಯವಸಲುಂಬುಹಿ
- 8 ಯಿಂಧಕವೆಳೂರನೀಮೆಗೆಸಲುಮ
- 9 ರುಗಲುಮಗಳೂಸುವೂವರವೇಹಿತಾ
- 10 ಕಿವಗ್ರಾಮಯಿದಕ್ಕೆ ಅರುಅಳುಬದವರಾಡುವನಿ
- 11 ವಸವನುಮದವರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಲಕ್ಷ್ಮೀ ದೇವಸ್ಥಾನದ ಮುಂದೆ ವೃಂದಾವನದ ಮೇಲೆ

- 1 ಪ್ರವಾಸಿನಂವತ್ಸರದವೇಳೂಕೂರ ೨ ದೂಟಿಂಮಾಪ್ಯಯ್ಯವರು
- 2 ದುಗವ್ರಪಮಮಾಡಿಸಂತನೇವೇತರ್

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ಒದೇ ಹೋಬಳಿ ಹೊನ್ನೇನಹಳ್ಳಿ ಚಿಕ್ಕಕೆರೆ ಏರುಮೇಲೆ ೧ನೇ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3 6' x 1

- 1 ಸ್ವಸ್ತಿ ಸವ ಧಗತಂ
- 2 ಚವಮಾಸ್ತಮಾ
- 3 ಮಂಜೇಸ್ವರಗಿರುವ
- 4 ಗ್ಗುಬುಬುಮುಬುರೂಳು
- 5 ಗಂಜಪ್ರತಪಚಕ್ರವ
- 6 ವ್ರಿವೀರನೋವಂಸ್ವರವೇ
- 7 ವಕಗ್ನನೂರನೇಲೀ
- 8 ದೀಪನಮಾಪ್ಯಯ್ಯ

- 9 ಸಿವ್ಯಪ್ರತಿಪಾಸಿ
- 10 [ಸು]ಖಸಂಧಾನೋದ
- 11 ದಿವಾಪ್ಯಯ್ಯವರು
- 12 ವರುಪವಪ್ರಾಪ
- 13 ಜೀವಿ ೨ ೨'ಕವರು ೧೦೩
- 14 ೫ ಕೂಟನೂವತ್ಸರವು
- 15 ಸರ್ವಮಾ
- 16 ವಸಮಿಲನ[ರ]ವು

14 ಸಿಂಹವರಿಬಲಂನಿಜಿಮರುಮವಮಗುಚಿತವನುಗವೊನ್ನ (ಗಾಡಸುಂಟೀಕವು) ಪ್ರಸಾದನು .
15 ಸಲಭ್ಯರೇಪಿಷ್ಟೋಮೃತೇನಮಿಮಂ ೦ | ಗ್ರನಾ ಜ್ಞಾನವಿಷಯನೀಕಾದೇಕ. ಬಿವಾ ಮರಣೇರಣೀಸಂವರ್ಧನೇ ದೀಪಕ
16 ಚಂದ್ರಪ್ರಕಾಶವಿವಿವಿವಕತ್ರೈಲೋಕ್ಯದೀಪಕೋದಮ್ಯಾಸನ ಪುತ್ರಕುಲದೇವತಾಶ್ರಮು

| | | |
|----------|---------|--------------|
| 17 ಅತನ | 21 ಕಲು | 31 ನಂಜಿಯಕ್ಕೇ |
| 18 ಲ್ಲಮ | 2 ನಿಲಿ | 3 ಮೋದರು |
| 19 ಲ್ಲಗಾ | 20 ಬಮ | 32 ಅಕ್ಕಿಮನ |
| 20 ಚತನು | ಪ | 33 ಲವನು |
| 21 ಜಕ್ಕಯ | 4 ಮುಪ್ಪ | 34 ಮೂಲ |
| 22 ಕಲಿಸು | 5 ಬೇವರು | 35 ದಿ |
| 23 ನುಬೀರ | 6 ಒರಬರು | |

ಅದೇ ಗ್ರಾಮದ ಕ ನಭೋಗೆ ನರಸಿಂಹಯ್ಯನ ವರದಕ್ಷದ್ವ ತಾಮ್ರರಾಸನ.

ಇತರಗ್ರಾಮ—ರಾಗರಾಕ್ಷಸರ

ಗೋ ಪತ್ರದ ಹೀಗಾಗ.

1 ಶ್ರೀಗಣಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಭಿರಬ್ಜಂಜಿತಂಪ್ರಬಾಸುರಾಚರಣೇ
2 ಶ್ರೈಲೋಕ್ಯನವಾರಂಭಮಗಲವ್ತುಭಾದಾರಂಭವೇ | ಬರೇಲೋಕವಂಪಸ್ಯದಂಧ್ವಾರ್ಪಣಸ್ಮಮಾ
3 ತುಮಃ | ದೇವಗಾತ್ರಕಲಸುಂತ್ರದಾಶ್ರೀಪ್ರಶ್ನಾಪ್ರಯೋಧನಾ | ಕಲ್ಯಾಣಮನಿಸ್ತುತವ್ಯಮಪ್ರಶ್ನಾ
4 ಪತಿವಿವಾಹಂ | ದಾದಜೋಪ್ಯಗಜೋದ್ರಾತಂಪರಣ. ಒಚಮಾಪ್ಯತೇ | ಅಸ್ತುಪ್ರೇಮಾಯಾಪ್ತೇ
5 ಪೃಥ್ವ್ಯಾಪೃಥ್ವ್ಯಮನಾನ್ವಹಾಃಪುರಃ | ನವನೀತಮಿಪ್ಪೇದ್ರಾತವ. ನನೀತವೇದೇವಮಃ | ತಸ್ಯ
6 ತ್ವನಿಮಗ್ನಸೋಮಿತುಲೈರಸ್ತರ್ಧನಾವಮುಘಾಪ್ರಸ್ತುರಸ್ತರ್ಧನವ. ಘಾಪುಲೈ
7 ರಾಯ ದ್ವಿಮಾನಿ | ರಸ್ಯಮಾರ್ಗಮುಖ್ಯ ಸ್ಥಿತಸ್ತುತಲೋಯಾಪ್ತಯಾಪಮಿಪ್ಪಿಪಾಪುತ
8 ಸ್ತಸ್ತುರಾ ಮಸುರಾಗ್ನಿಫೋದೇವಮನೀವಮಃ | ತದ್ಭೋದೇವಕೀಚಾನಿರಿದೀಪತೀಮ
9 ಬೂಪತಿಃ | ಯಾಪ್ತಿಯುನೀವೇಪ್ರೇಮಾಮೋಘ್ಯವ್ಯಯವ. ಸ್ವಯೇ | ತರೋಬೂಪ್ತವ್ಯಮನೀವೀಪ್ತರಕ್ಷಿ
10 ಂಪಾಲಕಃ | ಅಶ್ವಾನಮಗುಪ್ರಾಂಮಾಲಿನಂಮುಘಾಪುಂ | ನರಸ. ಮರಘಾಪ್ತಸ್ತುತ
11 ಸಾವನೀವಕಃ | ದೇವಕೀಂವರಾಪ್ತಾ ಮೋದೇವಕೀಂವರನೀವ | ವಿವಿಧಸುಕೋದ್ಯಾ
12 ವೇ ರವೇಶ್ವರಪ್ರಮಾಪಿಮಾ. ಮೂದಿತವ್ಯದಯ. ಸ್ಥಿತೇ ವೇಶ್ವರಪ್ರಯುಕ್ತವಿವಿಧವಂ
13 ವ್ಯತೋನನಾಂ ಗಾನೋಘೋಗಿಮೋದೇವ್ಯ ವನಮೋದ್ಧೀತಂಪ್ರೀತಂ. ಏವಮಪ್ರ
14 ಯಃ | ತದೇವರಾಪತ ವಿದ್ವಾಬಿವಾಬಲವಮ. ಯೋವಿಂಚೈವಕೀಂವ್ರಾಪೇಮಾಗ್ರಾಪ. ಸ್ಥಿತೇ
15 ಕ್ವಮಿವಿವಾಪುತಸ್ತುತವ್ಯಾಂವರನೀವ | ಕ್ರಾಪ್ರೀದೇವಕೀಂವರನೀವದೇವ್ರೇ
16 ಪದ್ಮಗ. ಮೋಘೋದೇವ್ಯಾಂವರನೀವದ ತಿಘವನೀವಕೀಂವ್ರಾಪೇಮಾಗ್ರಾಪ. ಸ್ಥಿತೇ
17 ಲೋಕೇತಮಾಪ್ಯಮ. ಚಮರ. ಪಾಪುಪ. ಮಗ್ನೋವೀವೋದೇವ್ಯಾ. ತಮಾಪ್ಯಮವಾ
18 ಸ್ತುತೇ. ಲಾಬಿವಿವಾಪುತಸ್ತುತ. ಆ ಗಾಪಿ. ಲ. ಕ. ಪ್ರಧವನೀವಕೀಂವ್ರಾಪೇಮಾಗ್ರಾಪ. ಸ್ಥಿತೇ
19 ಕಾಂವರಾಪ್ತಾ ಮೋದೇವಕೀಂವ್ರಾಪೇಮಾಗ್ರಾಪ. ಮೋದೇವ್ಯಾಪೇಮಾಗ್ರಾಪ. ಸ್ಥಿತೇ
20 ಲೋಕೇತಮಾಪ್ಯಮ. ಚಮರ. ಪಾಪುಪ. ಮಗ್ನೋವೀವೋದೇವ್ಯಾ. ತಮಾಪ್ಯಮವಾ
21 ಪದ್ಮಗ. ಮೋಘೋದೇವ್ಯಾಂವರನೀವದ ತಿಘವನೀವಕೀಂವ್ರಾಪೇಮಾಗ್ರಾಪ. ಸ್ಥಿತೇ
22 ಲೋಕೇತಮಾಪ್ಯಮ. ಚಮರ. ಪಾಪುಪ. ಮಗ್ನೋವೀವೋದೇವ್ಯಾ. ತಮಾಪ್ಯಮವಾ
23 ಪದ್ಮಗ. ಮೋಘೋದೇವ್ಯಾಂವರನೀವದ ತಿಘವನೀವಕೀಂವ್ರಾಪೇಮಾಗ್ರಾಪ. ಸ್ಥಿತೇ

²⁰⁰ ಭೋಜ್ಯಾನಕರಾತ್ರಾಪ್ಯವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ಸಮಾನ್ಯೋದಾಂಧವರ್ಗಸೇತಾರ್ಘ

²⁰¹ ಪಾಣಾಂಕಾರೇಕಾರೇವಾಂಶೋದೋಧವದ್ಧಿಃ | ಸರ್ವ್ಯಾನೇತಾನ್ವಾ ವಿನಮಾರ್ಥಿಗ

²⁰² ವೇಂದ್ರಾನ್ಯೋದೋದೋದಾಂಶತೇರಾಮಾಚಂದ್ರಃ || ೨೨

* ಶ್ರೀವಿರೂಪಾಕ್ಷ.

೫ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

²⁰³ ಹೊಯಸನಾಡಪಲ್ಲೂರಗೀವಂಶೋಳಗಣಪೊಂನ

²⁰⁴ ಯನಹಳ್ಳಿಗ್ರಂಥಿನಾಮಾಧೇಯಮಾಡವೆಂಗೆಯದಿಸಮುದ್ರದ

²⁰⁵ ಕಾಸನ

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ಅದೇ ಹೋಬಳಿ ಚುಂಚನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಕರೆ ಕಟ್ಟಿ ಕೆಳಗೆ.

ಪ್ರಮಾಣ 5' x 2'.

¹ ವಿರುಪಾಕ್ಷಪುರ

² ಸ್ವಸ್ತಿ ಶ್ರೀಪದ್ಮಾಭ್ಯುದಯಮಾಡಕೋ

³ ಧಿಸಂಪತ್ತರವಲಪ್ಪಿಪಾಟು ೩ ಉ ಶ್ರೀ

⁴ ಮತುತುಂಚನಭಯರವದೇವರಿಗ್ರೀವು

⁵ ಸ್ವಾಮಾಮಂಡಳೇಶ್ವರವೆಂಬಿನೀವಿನಾಸಯುರಗಂಡ

⁶ ಕರಾರಿಸುಳುವನುಳುವನರಸಿಂಗರಾಜಪೊಡೆ

⁷ ಯರವನೆಯಪ್ರಥಮವಿರುಪಾಕ್ಷದೇವಲಿಂಗ

⁸ ಗಳುಕೊಡದರ್ಪಣಾಸನಲವನಿಯುಳ್ಳದಪಾಟು

⁹ ಚನಹಳಿಯಿಗ್ರಾಮವನುಕರಸಂಪಾಂ

¹⁰ ತಿಪ್ಪಣ್ಣಕಾಲದಲಿಸಿರಂಕೋಡಕಡಗನದಾ

¹¹ ರಾಪೂರ್ವಕವಾಗಿಧಾರಯನೇವುಕೊಟವು

¹² ಗಿಯೊಧರ್ಮವನೂಲಚಂದ್ರಾರ್ಕ್ಯನಗಿನಪನ

¹³ ಜಿಲಿಯೊಧರ್ಮಕಲರೂಬರಾತ್ಪದವರಾತ

¹⁴ ಮಂವಜತುಂಟಗಲವರಗಾನಿಯಲಿವಧಿಸ

¹⁵ ಪದ್ಮಾಪತ್ಯ ಹೋಪರೂನೋಮನೂಯ್ಯಗ್ರಾಣ

¹⁶ ಪಲ್ಲಿಕುಲಿಯುಕೊಂಡಪಾಪಕ್ಕೆ ಹೋಪರೂಗರು

¹⁷ ದ್ರೋಪದುತ್ತುಗಮನವಮಾಡಿರದೋದಕ್ಕೆ ಹೋ

¹⁸ ಪರುಸ್ವದಿತ್ತಾಂಜರದತ್ತಾಂವಾಯೋಪರತಿವನು

¹⁹ ಧರ. ಪಟ್ಟಿರ್ವರ್ವನವನುಗೀವಿವ್ವಾಯಂಬಾಡಾತೇ

²⁰ ಕ್ರಿಯಿ | ಯಾವಿರುಮಾಡ್ವಪುರಕ್ಕೆ ಸುಂಕವೊಡಲಾಗಿ

²¹ ಸರ್ವಮಾನ್ಯವಾಗಿನಬೆಂಬಲಮಂಗಳಮಾಡಾ

²² ಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬೆಟ್ಟಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕರೆಯ ಕೋಡಿಯಲ್ಲಿ ೧ನೇ ವೀರಕಟ್ಟು.

¹ ಶ್ರೀಗುರುಸರಣಾಪರಿಯವಾನಾಡುಕತಂನತಂನು

² ಹೋಪನು

³ ಚಿಕ್ಕಮಾಡುನಾಡುಕನಡಿರಗಲುಹೋಪನಮಗು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರ ಕಟ್ಟು.

¹ನಿತ

²ನಿಲವಿಡಿನೊಳುಸುಕವಿನೋದಾಂಧಾಪ್ಯಾಯ

³ಗುಣಕರ್ತೃ ೧೩೩ ಪರಾಭವನಂವತ್ಪ್ರ[ಪ] | ಪೂಗೆ ೫ನು ಶ್ರೀಮಾನಮಾಡುನಾಂವತಾರ್ಥಿ[ಪ]ಕರಿಯುರಗಂಡಯ್ಯರನೂ

⁴ತನುಗಂಧರಗೋಪದಟದನಾಮ್ನುಲಗಿಡ, ರಿಯಾಲ, ನಾಯ್ಕರೂರಾ... ಬೇರಂವರಿಯಲ್ಲಿ

⁵ ಕಾದಿವುಟಕನಾಮ್ನುರುಂತಿ...ಬೆಂಬಲ ಬೊ.....

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವಿಲೇ ಕಟ್ಟು.

೧ ಶ್ರೀಮತಪ್ಪುತಾಡುತಪ್ಪು ಶ್ರೀನೀಲರಬ್ಬಾಳದೇವರಸುಮಾಪ್ತಂ
 ೨ ಶ್ರೀವತ್ಸನಕವರವರ 1 ೧೦೩೩ ರವತ್ತಿಪ್ರಸಂವತ್ಸರರಥಾಬ್ಬಾಳ ೧೧ ಸೋ ಚ-ಯನಕೋಟಿ
 ೩ ಯಪ್ರಭುಸ್ಯಕತಪ್ಪವನಾಪ್ತುರಗವಮುಪಿಘೇಶ್ವರವಾದವಾದವರಗವ
 ೪ ಗೋಕೂಟವೊಳುಕೂಟವನಾಪು
 ೫ ಕರಗವನವಿಪ್ಪು ಮಗುವುಮಾಪ್ತು ನುಮುಮಾರವಿವವರವು
 ೬ ವಾಪ್ಪನಾಪ್ತು ನಕೂಟಕಾನಿವತವಿವಮುಗೋಪನಾಪ್ತು ನುಮಿವ
 ೭ ಮುನಾಪುಕಮುಪ್ಪು ಸವವಿವಿವುಮಿವಗವಮಾಪ್ತು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಜುಜನಗಿರಿಯ ಮೇಲೆ ನವನಾಥಿಮಂಟಪದ ಕಂಠದ ಮೇಲೆ.

ನಾಪಾಪ್ತ.

೧ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೨ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು

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ಅದೇ ದಟ್ಟದ ಮೇಲೆ ಮಂಜುಗೇ ನಾಗಾಪಾಪತಿ ಒಳ ಗೋಡೆ ಮೇಲೆ.

೧ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೨ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು

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ಅದೇ ಮೇಲೆ ಮುಮಿಕೆ ಗ್ರಾಮದಲ್ಲಿ ನಾನುಂಜಯ್ಯನ ಮೂಲದಲ್ಲಿ ಮಳಗದೇವಸ್ಥಾನದ ಒಳ ಇರುವ ಕಟ್ಟಿನಲ್ಲಿ.

೧ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೨ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು
 ೩ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೪ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು
 ೫ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೬ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು
 ೭ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೮ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು
 ೯ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೧೦ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು
 ೧೧ ಶ್ರೀಮಜನಾಪಕವನಾಪ್ತುರವಾಪ್ತು
 ೧೨ ಕವಿವನಕವತಪ್ಪುಕವನಾಪ್ತು

²⁴ರಬಲದಾರಾಪೂರ್ವಕಂವೂಡಿದಡೆಕಲ್ಯಾಣನಂಗಿಯೊಡಂ
²⁵ವೃತ್ತ¹ ಪೃಥುರೀದಿಂವಿವರಣೆಯೊಳವಪುರ್ವಕಂಗಳಾಯಾಂಜ
²⁶ಯ್ಯಾಯಮಂತ್ರಿ ಇದಂಕಾಪದಕಾಯ್ಯಪಾಟಕುರು
²⁷ಕ್ಷೇತ್ರೋಬ್ಬಿಯೊಳುಬಾಣರಾನಿಯೊಳೆಕ್ಕೊಟ್ಟಿಮುನೀಂದ್ರರಂಕ
²⁸ವಿಲಿಯಂವೇದಾಧ್ಯರಂಕೊಂದದೊಂದಯಸಂಭವ್ಯಗುಮಂ
 ದುಸಾಯಿ

²⁹ರವುದೀಪ್ಯಲಾಕ್ಷರಂಸಂತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂ
 ವಾಯೀ
³⁰ಹರಿವೃದ್ಧವಸುಂಧರಂ | ಶಿಷ್ಯ ವ್ಯರ್ಪಕಪ್ರಾಣವಿಷ್ಣುಯಾಂ
³¹ಜಾಯತೀಶ್ಯಮೀ || ರೂಪಾರಿಕಲ್ಪು ಟಿಕೇತೋ
³²ಜಯಿಂದಿಣಿದ || ಕವಣಿಕೆ ೪೩ ವನಗಡದ ||

66

ಅದೇ ಹೋಬಳಿ ಕೊಪ್ಪದ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಮಾಸ್ತಿಯೊಂದೆ ಗಡಿ ಬಾಗಿಲ ಚೌಕಟ್ಟಿನ ಕಡ್ಲಿನಲ್ಲಿ.

¹ ತ್ವರ್ಣದೇವರುಬಸದಿಗದಾಣಿಯಮರಸನಕಪೀಠಿಬಿಟ್ಟ . . . ೩ ಅಕಸಂವತ್ಸರದಲಿಂಕದ . . .

67

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಉತ್ತರ ಸಮಾಪದ ಬಂಡೇಮೇಲೆ.

¹ತವರಗಣಾಪುಲಿಗಗಳಗಳಕ್ಷಣಗದಮುಗ್ಗು ಗುಡಿಯಿಂದಮುಂತವರದನೆಲೆಬಿಟ್ಟದನೋಬಳಿಮುಬ್ಬಿಗಗುಪ್ಪಗೊಪ
 ಯಭಟ್ಟರಕರನ ||
²ಪಕ್ಷೀಪವಾಂಗವ್ಯಾಪ್ತಯಕರಮೂರ್ತಿಗಗ್ಗು ಪಾಮಾಂಗವತ್ಯಜೋಪಕಿತರವರನ್ನಿಕ್ಷಿಪ್ತವಾಗಬ್ಬಿಪುಮಗೊಪಯಭಟ್ಟರ
 ಕರನ ||
³ಪದಮದನೋಬಳಿಮಾಡಿಯುನೋಪನೋಪನೀದಿಗದಾಡಿಯುಂಧರ್ಮದನೋಗದಿಸವತದಿಂದಭುವನವನದಿಗಗಿನ್ನಿಟ್ಟ
 ಗೊಪಯಭಟ್ಟರಕರನ ||
⁴ಸ್ವಸ್ತಿರೇವದೇವಬಾಧ್ಯಕವರಗುಡ್ಯಬಿಟ್ಟುಬಿಡಮಂಗಳಮ ||

68

ಅದೇ ಹೋಬಳಿ ಇರಬೆನ್ನಯ್ಯ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯ ಬೋಗಿ ಲಿಂಗನ ಬೊಲವಲ್ಲಿದುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 11" x 1' 2".

¹ತ್ವರ್ಣ . . ಸ
²ಂವತ್ಸರದವಿವರಣ
³ ಉ . . .
⁴ . . . ಅರಸು . . .
⁵ಅ ರಿಯಕಂಡಿಜ ಪದರೇಕರ
⁶ಅಳಲೋಲತರುಕ . . . ವಿ . . .
⁷ದಾಸು. ಅತಆಯನವರೇ .
⁸ಮಾನಸವದವನೇಗದನಾಯನ

⁹ಚೌಕಗೊಡನೆದೊಡಮಾದ. ಅಂಕ
¹⁰ಪರಮಿತಿವಿಷಯ. ಗಮಾಣುಗೇ
¹¹ಉದಿವಕರಂವಮುಕೊಡಗಿನ. ಕೊ
¹²ಬಿಳಿಯದ ಕಲರೊಬಿವತುಬದ
¹³ವೂರೊದೊಗೊಪಕೊಡದ. ವದ
¹⁴ಲಿಪ್ಪೇಪರಂವಕೆನಕ್ಕೆ ಕಾಣದನ
¹⁵ಕೋಪಿಯದೊಡವಿಯುಪಯವಿವರವದು
¹⁶ದ್ರವವಿವರದಿವೊಂಕಕಸವದದ
 * ವೆತ್ತಿಟ್ಟನ

69

ಅದೇ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಕಡ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" x 2' 9".

¹ಸಾಪರಾಣಸಂದಗದಾ
²ದೇವೇಶ್ವರುಪ್ರದೋಷೋಲಪ್ತ

³ಗೊಪ್ಪಮಿ. ಅಮನವರುಪುರ್ವಕನ
⁴ದೋವರ. ಗ್ರಂಥಂಗದೇವರು

⁵ ವೇದವ. ರಗ್ಗ. ಸ. ಯಿಂಕವಿಲೆಗಳಂದಾನೆಗೆಯ್ದು ಫಲಂ ಇದಂಪ್ರತಿಮಾಗಸದೋನೇಳೊ ಟಿತಪ್ಪೇಧನರುಮನ್ನಾಸಿರವೇದಾ
 ಪ್ಯಬ್ರಾಪ್ಪ. ಉರುಮಂಸಾಸಿರಕವಿಲೆಗಳುಮಂಗೆಯ
⁶ ರದಿಯೊಳ್ಳೊವಮಂಸಾಸಿರಕವಿಲೆಗಳುಮಂಗೆಯ || ೭ || ಸ್ವಪತ್ತವೆವದತ್ತವಾಯೋಪರೇತಿವಸುಸ್ಥರಾಂಪಟ್ಟವರ್ಷಸಪಸ್ಯಾಂವಿ
 ಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಭವಮಸ್ತು || ಶ್ರೀ

71

ಅವೇ ಹೋಳು ಬಿಳುಗುಂವ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ರಸ್ತೆಯ ಸೇರುವಿನ ಒಳ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6 x 4 3

¹ ಸ್ವಸ್ತಿವಿಯುಯ್ಯ ಓಮವಿಟ್ಟು ನ್ನದವಿತ್ತು
² ವಟ್ಟಮವಿಟ್ಟು ಸ್ವಸ್ತಿವುಮಾಪ್ತದನ್ನೊಡೆ
³ ಕೊಳಗೊಮ್ಮಿಂಕವುಳ್ಳು ದೇವ ರೋಗಸ
⁴ ಹವವಿತ್ತು ವಟ್ಟಮಕವಿಗಿತ್ತಿಂವು
⁵ ರಲೊದಗದ್ದೆ ಬಟ್ಟಪುರೇನೊನು

⁶ ವರೋಗಿಯುಮೆಯೊಸ ಪ್ರಶ್ನಕು
⁷ ಲಿಯುಮಂವರುಮಕ್ಕೆ ಸಟ್ಟು
⁸ ಮಂಗಳವೊ ಪುಲಕದ
⁹ ಶ್ರೀ

72

ಅವೇ ಹೋಳು ಕಾಳಂಗನಹಳ್ಳಿಯ ಉರುಂಗಳ ಬಲವಾರ್ಷ್ವದಲ್ಲಿ

ಪ್ರಮಾಣ 5 6" x 2 6

¹ ಭವಮಸ್ತು ಸ್ವಸ್ತಿ ಸ್ತೀವಿ
² ಜಿಯಾಪ್ಪ ಬೇಯನಾಲಿವ.
³ ದನಸಕವರಪ್ಪ ೧೭೬೦
⁴ ಪೈಯಸಂವತ್ಸರವಶವ
⁵ ಉಬಿ ೭ಯು ಮಿವನಾರದ
⁶ ಂಪ್ರಾಪ್ಪ ದೇವಮವ
⁷ ರಾಯರುಪ್ಪ ಕವೀರಾ
⁸ ಪ್ಪಯೋಮುಪ್ಪಿ ರಲುಮೇಲುಗೊಟಿಮಹೋಳವಯನ
⁹ ವರೇವಸ್ತ ದಿಂದಕಿಲಿವಯನಕೈಂಗ್ರಿ
¹⁰ ಯುಕೇಂಗಳಮವನವೇಯಲಿವೆಂಗಳವಾ

¹¹ ಗವನುತಂದಾಪಮಂವಿಗಿಳೊಪ್ಪ ಸಿಲಾಪ್ಪಣನ ||
¹² ತಿಯಮವನವಂಗೆಯಲಿವನಾಯ್ತರು
¹³
¹⁴ ನೂವನಾ
¹⁵ ನೊಬಲಳಿ
¹⁶ ಪದರವೊ
¹⁷ ದೇವಾಯ
¹⁸ ಆದಾ
¹⁹ ಸಿಲಿ
²⁰ ಕೊಂದ

73

ಅವೇ ಉರ ಬಾಗಲ ಎಡವಾರ್ಷ್ವದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 6 x 2 6

¹ ಭವಮಸ್ತು ಸ್ವಸ್ತಿ ಸ್ತೀವಿಯುಯ್ಯ ದೇಯನಾ
² ರಿವಾನ್ವವರುಂ ೧ ೭೬೦ ನೆಯವೆಯಂವತ್ಸರದ
³ ಗ್ರಾಮ ೭ಯು ಬುಧವರವರೋಪ್ಪ ದೇವ
⁴ ವೇದಾರಾಮುಪ್ಪವೀರಾಪ್ಪಯನಿರಲ

⁵ ಹಿರಿಯರೊಮಲದೇವರಿಗ. ೨ ಗಿರಾಮವವ
⁶ ಲೊಂಗಳವನು ಲಾಗ
⁷ ದ ಗೆಂದವಾಯ

32 (ನಿರಂತರವೆಳಲು) ಪ್ರಸುತತಿಯನಾಂತರಮ್ನೋಮ್ನೋದಿವಿಗಿಲಾಬುದೇವೈಗಳೈನುನ್ನತಿಯಂವಿಭುದೇವದಾನಂ || ಅಂತು ಪತಿತಿ

41 ತಸುಂಸಕಳನಿಯತಮನಿಸಿದವೇವರಾಜನುಮಕ್ಕಳವೇವೆಂದೊಡೆ || ಒಳ್ || ಜಯಧ್ಯವರನಾಗೇಂದ್ರಸುಜಯಾಂಭಿಯು ಗಂ

42 ಪ್ರಜೋ || ವರ್ಧಮಾನವನೇಂದ್ರಸ್ಯಜನಸಂಕಮ್ತಾನಾಕನಮಿ || ಅಂತ್ರೀವರ್ಧಮಾನವಸ್ವಮಿಗಳದಿಪುತಿತ್ಯದೊಳು ಕೇವಲಿಗಳಂಬುತಕೇ

43 ಪಲಿಗಳಾಂಭುದ್ಧಿಪ್ರಾಪ್ತರುಮಪ್ಪದವಮುನಿಗಳೂದ್ಧಸಾಧ್ಯರುಮಗತತ್ತೀರ್ಥಸಾವತ್ಯಮಂಸಪ್ರಗಣಂಮಾಡಿಸ ಮಂತಭದ್ರಸ್ವಾ

44 ಮಿಗಳುವಕಳಂಕದೇವರು || ಗೃಹ್ವಿಂಘಾಟಾಯ್ಕರಂ || ವಾದಿಯಾಗಿಪಲಂಬರುಬ್ರತಧರರುಸಂಪಗಿಚ್ಚೇಮೂಲಸಂ ಭದ್ರಾಕೋಪಕೇಂದಾನ್ಯ

45 ದುರದೇವಿಗಣದಪ್ಪಕ್ಕಗಜ್ಜಿಪವಿಷ್ಟರೊಳಗಸಾಗರನಂದಿಸಿದ್ಧಾಂತದೇವಕುಳಿವಗಣಧರನಿಸಿವವಕುಷ್ಪರವಗನಂದಿ ಮುನಿಭಂಗವರದ

46 ರೇಷ್ಯರುತತ್ತ್ವವ್ಯಾಕರಣಿಸಿದ್ಧಾಂತಾಂಬುರುಪವನವಕಳರುಮುನಿಪ್ರಾಣವನ್ನರೇಂದ್ರಕೀರ್ತಿತ್ಯವಿವ್ಯವೇವರವರವರ್ಧ ಮ್ನೋಪ್ಪ್ರಾಪ್ತರವಗ್ಗಣಾನಮ

47 ಣನಮಂತಿತದವಂಶವಿಭಾಜನವಿತರುಮಪ್ಪತ್ರಿವಸ್ತುನಿಬಂಧಪ್ರಾಪ್ತಕರೈಸಾಧಾರವಿಂದಾಧಾಕ || ವೈ || ಮೂಲಂ ಮೂಲಗುಣಪ್ರದೋತ್ತ

48 ರಗುಣಾಕಾಂಶೇಂದ್ರಾಂಶಂವಕಂಡಾಪಾಣಂತಿರಾಂಶಂಪ್ರಾಪ್ತಮರೋರಪೋರವನಮಂಪಾ || ಜಾತಾಯುಸ್ಸುರಕುಳ್ಳ ಭೂವಿಜನತೋಫಸ್ಯೇಪ್ಪುರೈಷ್ಯಂಭ

49 ಲನ || ಶಿಷ್ಯತ್ರೀಮುನಿವಂಧ್ರದೇವಮಿರಸಸಂವರ್ಧರಾಂವೇವನ || ಅವಿಷ್ಟಕೃಪ್ಪುರುಮನವರವರುರವೇಂದ್ರ ದೊಡ್ಡಾಕವನಿಶ್ಚರಣಂ ಕಾಣಿಕವನಿಶ್ಚರಣಂ

50 ದನೇಕರಂವನುಪದವೇನವರವರೋಗ || ಕಂ || ಅವಧಿಗ ಉಪಾಸನಂನಿವದಯುಗಳೋದಮನಿಶೇಖಾಕ್ರಮಿಷ್ಟಪ್ಪನ ವನವರಾಜವಂ

51 ಸಂಪದಸಂಸ್ತುತನಿಸಿದೇವದಾಜಂನಗೈ || ಅವಿವಳಯವಕುಳವಧುಭೂವಿತುತೇಂದ್ರಕೇಳಗಾವನಿಶೇಖಾವಿವ ರೋಪನವ್ಯಾಪ್ತಗ್ರಂಥಂ

52 ವಿತಕಮಿಕ್ಕಪ್ಪೇನಗೈಳುಮಗೊಳ || ಅವಂಶಿಯತನುಜಂಭೂವೇವಕುಳಾಂಬರಂಮನಿಮ್ತಾಳ ತ್ರೀಪ್ರೀತೇವನೇವಧ್ಯ ಗುಣೋದದ ಸಮಿಮಿವ

53 ನೇಸಮುಲವದಯವಿತ್ಯಂ || ಎನೇಗಳ್ವದಯಾವಿತ್ಯನವನಿವತಿಪ್ರಾಪ್ತಗಾವಳಂಬವರೋಪದ್ವನಮುನಿಮಿ ಸಂಬುರು

54 ಗಣಪ್ಪೇನಗೈಳುಮಗೊಳ || ವಿ || ಎನೇಗಳ್ವದ್ವದಂಪತಿಗಳ್ವವಮುಪ್ಪವಿವಂಶೇಷ್ಯಾಧಾಪರೋದತ್ತರೋಧನು ಫವರು ದಾತ್ತರೇಂದ್ರಾಪ್ತಯಂ

55 ಗ್ಗಣಪನವಿವತಫೂತದೊಳವೇನಂತಿಪ್ರೇನವರ್ಮಾಪರ್ಧನಮನೇಮೂವರಂಮದುರೋಪತವೈದಿಪ್ಪದಾಳಮಂ || ವೇದ್ಯೇಂದ್ರಾಪ್ತಯವರೋ

56 ಳಂವಮೈಗಳೇವರನಿಸಿದ್ಧವ್ಯಾಧಾಪ್ತಪ್ರಾಪ್ತವಸ್ರವರ್ಯದೇವದಾಜಂವಿಮಗಳೂಗಂಗಳಂಬವರೋಮಾರಾಂಕುನು ಮಗಸ್ತಾಕರವಾಪ್ರಕಟಿತವಿ

57 ಛಂದ್ರೀಧರವಾನೇನುಪತ್ತಿಗಳಪ್ಪೇಂದ್ರಾರವರೋಪ್ಪಾಳತದಯಾದಿಂತಿವದಿಕ್ರಮಂ || ಕಂ || ಅವರೋಗಿನೋನಿ ಛಂದ್ರಾಪ್ತಯವನೇನೇವಧ್ಯಾಪ್ತಯವಿವ

58 ಛಪ್ರವ್ಯಕೇಣ್ವವಪ್ಪಾಳೇಂದ್ರನಪ್ಪವಿವನತೀರ್ತಿಪ್ರದೇವದಾಜಂನಗೈ || ವಿ || ಜನಂಸ್ತುತ್ಯರೋಗೀತವತ್ಯಧಿ ಕನೀತಂವಿಶ್ವಾತಮೇತವ

59 ಛಕ್ರಾಪ್ತನವನಿತಪ್ಪದವನೇರಂಶತ್ಯಾಧಾಪ್ತವೇವದಾಜಂನಗೈ || ವಿ || ಜನಂಸ್ತುತ್ಯರೋಗೀತವತ್ಯಧಿ ಕನೀತಂವಿಶ್ವಾತಮೇತವ

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕೆರೆಯೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು.

¹ಸ್ವಸ್ತಿಮತುಪ್ರತಾಪ

²ವೀರಬಲ್ಲಾಳ

³ಜ್ಯಂಗೈಯ್ಯತ್ತ

(15 ಪದ್ಯಗಳು ಸವಿಧಾ ಹೋಗಿವೆ)

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ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

²⁰ಯಕೊಂದದೋಸದಲಿಹೋದರು || ಇಂತಪ್ಪುದಕ್ಕೆ

²¹ಮಲಪರೋಗಂಡ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಪೇರ್ಷ ಆಮಲ್ದಾರ ನಂಜುಂಡಯನವರ ವರದಲ್ಲಿದ್ದ ತಮ್ರರಸನ.

೩ ಪತ್ರಗಳು — ನಾಗರಾಕ್ಷರ

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

¹ಶ್ರೀಗಣಧಿಪತಯೇನಮಃ ನಿರ್ವಿಘ್ನ ಕುಸ್ತು

²ನಮಸ್ತುಂಗರಾಜಾಂಜಯವ್ರಜಾಮಲಾರವೇ ||

³ತ್ಯಲೋಕ್ಯನರಾಜಭವಗುಲಸ್ತುಂಗಾದುರಂಭವೇ || ಗಣಾ

⁴ಧೀರಸವಮಯಾದಂತರಂಜಯಗಣಪತಃ || ಗಾ

⁵ಪಾತಿಸಮಸಿವನಗಣೇ || ಶ್ರೀಗಣಮಂಗಲಂ ||

⁶ದ್ವೈಪಾಲೋಕ್ಷರವಸಿಂಹಕೃತಿರಾಗಮಣಂ || ರಾ

⁷ವಿಶ್ವೇಶ್ವರೈಷ್ಯಭೂಮಾಲಯಾರ್ಪಣಂ ||

⁸ಭವ್ರ ವ ಪ್ರತೇವೀಶರೂರೂಫಗವನಿಭಾಂತ

⁹ರಾಗೋಪಮಣ್ಯಾಪವಸ್ತುಯೇರೂರೂರೂಪನೋ

¹⁰ಭಾಗವದೋಪಮ || ಯುತಾರ ಗುರಸ್ಯವಿಘ್ನಯ

¹¹ಭವನಪ್ಪ ಶ್ರೀನರಾಜಮಹಾಕೃತ್ಯೇಷ್ಯಭೂಮಾಮಸ್ತು

¹²ತೀವ್ರಪದ ಪೇರಪ್ಪದಂಪತಿ || ಭೂಮನಪ್ಪವರಾ

¹³ಶ್ರೀಮದ್ಭೂಮಯೋಪಮ || ಭೂಮನಪ್ಪವರಾ

¹⁴ಶ್ರೀಮದ್ಭೂಮಯೋಪಮ || ಭೂಮನಪ್ಪವರಾ

¹⁵ಶ್ರೀಮದ್ಭೂಮಯೋಪಮ || ಭೂಮನಪ್ಪವರಾ

¹⁶ಶ್ರೀಮದ್ಭೂಮಯೋಪಮ || ಭೂಮನಪ್ಪವರಾ

¹⁶ಶರಣಮವಿನ್ಯವೇನಾಂಜಯವಿಪ್ರಾಂತಾನಾಮಭವಾ

¹⁷ತನುಭಸ್ರೋಗ್ರೇಷ್ಠಗವುಕ್ಷೋಣಿಪಾಲಂ || ಸಮದ್ವಾಪೀನಾ

¹⁸ಟೀಕನುಪಾಲಯೇದ್ರಮರವೇದವೇದೇಶೋಕ್ತಕ

¹⁹ರವುಕ್ತಕಾಪೀಪರಿಸರಃ || ದೀಪಂಜಯೋಪಮಾನ್ಯಗಿತ

²⁰ದಲಧಿ || ಸ್ವಸ್ತವಸಾಧುಮಂಜೇಶ್ವರೋಪಮಾನ್ಯವಗತ

²¹ದುಕ್ಕಾರಾಮಿವಮಾಣಃ || ಯುಕ್ತಿಯದೂನಂಕಾಲಭಾದೇ

೧ನೇ ಪತ್ರದ ಮುಂಭಾಗ

ಯೇಷವಾಘವ ಕ ಪ್ರಸಿದ್ಧವ್ರವೃತ್ತೇ || ಸಂಗೋ

²²ಸಕಲವರವೇಯರೂಗ ಪವನಾಮನಸ್ಯೇವದಮರ್ವಪತ್ನಃ ||

²³ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

²⁴ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

²⁵ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

²⁶ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

²⁷ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

²⁸ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

²⁹ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

³⁰ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

³¹ಶ್ರೀಮದ್ಭೂಮಯೋಪಮಾನ್ಯವಗತ || ಭೂಮನಪ್ಪವರಾ

30 ಘ | ಭಕ್ತೇಭ್ಯಾಂ ಮೂಲೋಪದೇಶಸಮುದಯತ್ವೋದಯಮಂ
 31 ಕೀರ್ತಯಾದಿಗಂಜದಂತಕಾಂತಿನಿ ಸಮಾ [ಜೀವಿತೋದಯಃ | ಪ್ರ
 32 ಲಕಾರೋದ್ರವ್ಯವಾನುಜ್ಞೇಭೂನೈಕಾಸ್ತುಪಿತಸ್ತುರಾಜ್ಞಃ | ಉಚಿತ
 33 ಗೌರವಪ್ರಸಂಗಃ | ದೀವಿಕಾಂವಂಶದಯೋಗವಾಚೋತ್ಪನ್ನ
 34 ಗತಯೋಗಸಮವನದತ್ತಾಕ್ಷಿಯೋಗತಯೋಗತಕ್ಕುಪ್ಪಯುತ್ಪ
 35 ಭೂತಾಃ ಸ್ವರಕ್ತವಿರೂಪಿತಮಾಹುಷಮಾನ್ಯತಂಪ್ರದಕ್ಷರೇ
 36 ಯದಿಹತುಕೂಲವನವಿಮಂ || ಸಾಮಾನ್ಯೋಪಪತ್ತಿಪ್ರಪಂಚ
 37 ನೈವತೇಯಾಸ್ತುಲುವನಾಧಿತಾತ್ಮವ್ಯವಾಂಗವಪ್ರಭಾಕೀ
 38 ಗ್ರಾಮೋದಯಮಾಚೀಗುರೋಃ | ಯೂವಸ್ತಂಭಕವಂಚಕೈಃ
 39 ರವ್ರತಿಮ್ನುಪುತ್ಯೇದೋಗೇಮುತ್ಪನ್ನಾಂಕಾರೋತಿವಿಜಯ
 40 ಸ್ತಂಭಕೈಃ ಪದೋಗತರಾಯನೈಃ ಸ್ವರವಿಜಯವಿಜಯದೇವತ
 41 ರ್ಭಿಃ ಕೋಶಾತ್ಪ್ರವೃತ್ತವ್ಯವಸ್ಥಾಪನಾಧಿತಾತ್ಮವ್ಯವಾಂಗವಾ
 42 ಕಾಸ್ತುಲೋಗತಯಾ | ಅಪ್ರಾಪ್ತವಿಜಯವೋಗೇಮವಾಹಾ
 43 ನೇ ಪತ್ರವ ಹಿಂಭಾಗ
 44 ನಾಭಿವ್ಯಾಪ್ತವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 45 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 46 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 47 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 48 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 49 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 50 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 51 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 52 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 53 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 54 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
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 56 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 57 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
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30 ನಿರೋಧಾಃ ಘನವಿವರಣೆನಂವದ್ಯೋಗಿನೀಮಂಭಾ
 31 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
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 43 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
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 50 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 51 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 52 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 53 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 54 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 55 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 56 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 57 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 58 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 59 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ
 60 ರವತ್ಯೋದ್ರವ್ಯವಾಹಾತ್ಮಕಲಿಪಿತ್ಯಾಧಾನದವೇದೇಶ್ಯಂ

- ⁴⁴ ಮಧುರವನೋದರಪತಂತರವಿಶೇಷತ್ವ * ಪ್ರಿಕರಗಪ್ರವೃತ್ತಿಃ ಪರಮಗೋಳಪ್ರಮಾಣಮಾಧ್ಯಮ
⁴⁵ ಪ್ರವೃಥಾವಿನಿರ್ಗುಣರಾಜೋದಯತಪ್ಪಲ್ಲವಾಧಿವಾಪ್ತಿಯಾತ್ಮಜಾಯಂನರಕಕಲ್ಪತಲ
⁴⁶ ಗಾತ್ರರುಪಮೃಗೋನೀತಿತಾಕುನ್ಯಾಭಿಮಾನಮಾಧ್ಯತತ್ವಭವಲಯಭೂವಭೂಯ್ಯಾತ್ಮತಯನತತ
⁴⁷ ಪ್ರವೃತ್ತಿತರಮೃಗಕಾರ್ಯಯಾದಿವಿಶ್ವತಾಯೋಪದೇಶೋತ್ತರವಿಮಲಂಶಂವ್ಯತೋಲೋಕಪಿತನಾನ್ಮೇ
⁴⁸ ಜನಕನಾನ್ಮೇಶ್ವರಸುಖತನವಂಶಭೂವಿವಾಹಾದಿರಾಚಮೃಗಪ್ರವೃತ್ತಿಗಾತ್ಮಕಂ ತಸ್ಯೈವಮು

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ

- ⁴⁹ ಭವಿನಿರ್ಗುಣಸ್ವರಾಜಸ್ವವಿಜ್ಞಾನವಾಪಾರಂಭಾದಿಭಾವಪರಮೋತ್ಕೃಷ್ಟೀಜನುಪಪದೇವನಿ
⁵⁰ ಗುಣಸ್ವವಿಪದನಾತ್ರಜ್ಞಾತಿಭಾವೈವನಾಮಗ್ರಾಮಸ್ವವ್ಯವಹಾರೋದೇಶೋದತ್ತತತ್ಸಂಭವಮಾ
⁵¹ ರಾಜಭಾವ್ಯಗಮ್ಯನೋದವದ ವಿಳಲಿಖಿತವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁵² ವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁵³ ಯಾವ್ಯವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁵⁴ [೩] ಪ್ರಣವಪರಗೋಪ್ಯಗುಣಕಲ್ಪವೈವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁵⁵ ಪ್ರಾಪ್ತಗಮ್ಯವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁵⁶ ಪ್ರಾಪ್ತಗಮ್ಯವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ

೫ನೇ ಪತ್ರದ ಹಿ ಭಾಗ

- ⁵⁷ ಗುಣಮುಖಭಾವೋದಯವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁵⁸ ಗುಣಮುಖಭಾವೋದಯವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁵⁹ ಪ್ರಾಪ್ತಗಮ್ಯವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶⁰ ಪ್ರಾಪ್ತಗಮ್ಯವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶¹ ಪ್ರಾಪ್ತಗಮ್ಯವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶² ಪ್ರಾಪ್ತಗಮ್ಯವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ

೬ನೇ ಪತ್ರದ ಮುಂಭಾಗ

- ⁶³ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶⁴ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶⁵ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶⁶ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶⁷ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶⁸ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁶⁹ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ
⁷⁰ ಅನೃತಾನುಸಾರಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿವಿಜ್ಞಾನವಿವಿಧವ್ಯವಸ್ಥಾಪನಾಭಿ

೬ನೇ ಪತ್ರ

(೬ನೇ ಪತ್ರದ ೫ನೇ ಪದ್ಯ)

ಅದೇ ಗ್ರಾಮದ ತವಗೀರಾದನೇ ದೇವಸ್ಥಾನದ ಮೇಲೆ ಹಾರಿಸಿ ಕಂಠಪದ್ಯ.

೧ ನೇ ಪದ್ಯ
 ೨ ನೇ ಪದ್ಯ

೩ ನೇ ಪದ್ಯ
 ೪ ನೇ ಪದ್ಯ

೫ ನೇ ಪದ್ಯ
 ೬ ನೇ ಪದ್ಯ

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ಅದೇ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಎಡಗಡೆ ಗೋಡೆಮೇಲೆ.

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| <p>¹ ಸ್ವಸ್ತಿ ಉಭಯಗುಂಠನು ಉಪನಿಷತ್ಕವರುಷದ ಉಪನಿಷತ್
 ² ವಿಶ್ವೇಶ್ವರನವತ್ಸರದಚಯಿತ್ರರು ೧ ಉಪನಿಷತ್ಕವರುಷದ
 ³ ರಕ್ತಾಕ್ಷನ ನವಪಾನದಯಾಕ. ೫. ದ್ವೈಪದಯಾಕುಲಿಪವರಗತಿ
 ⁴ ಯಗುನಿಯಾನಯಾಕರಮಕ್ಕಳು ವಿಶ್ವೇಶ್ವರನಯಾಕರುಕೊಟ್ಟದ್ದು</p> | <p>⁵ ಮೃಗಾಸನವಕ್ರಮವೆಂತೆಂದರೆ ಒಂದು ದೇವಿಯು ಗುಣಿಯಾಕು
 ⁶ ಪನಯಿವೇದ್ಯಕ ಬಿಪಸುಂಕದಗ ೧೩ ವರಹನು ದಿಟುಕೊಟ್ಟ
 ⁷ ಉಪನಿಷತ್ಕವದವರುತವ ೩೨ ಗುಂಠವಾರಣಸಿಯಲ್ಲಿಕೊಂಡ
 ಪಾಪಕೋಪರೂ</p> |
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ಅದೇ ದೇವಸ್ಥಾನದ ಚಂದ್ರನು. ಅಯು ೩೫ನೇ ಕಂಠದಲ್ಲಿ

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| <p>ದಕ್ಷಿಣಮುಖ
 ¹ ಉಭಯಗುಂಠನು ಸ್ವಸ್ತಿಶ್ರೀ
 ² ವಿಷಯದ್ವೈಪದಯಾಕ
 ³ ಉಪನಿಷತ್ಕವರುಷದ
 ⁴ ಗೌರವ ನವಪಾನದಯಾಕ
 ಬಿಸಂವತ್ಸರದಕಾತ್ಯಾಕ
 ⁵ ೧ ಉಪನಿಷತ್ಕವರುಷದ</p> | <p>⁷ ಭೂಪಾಲನವೇದ್ಯಕ
 ⁸ ಕ್ರೀಡಾರಕ್ತಾಕ್ಷನೀ
 ⁹ ರಕ್ತಾಕ್ಷನವೇದ್ಯಕ
 ¹⁰ ಯದುಪನಿಷತ್ಕವರುಷದ
 ಪುಷ್ಪಮುಖ
 ¹¹ ಗೌರವನಿಷತ್ಕವರುಷದ
 ¹² ಪಣ</p> | <p>¹³ ಪಯ
 ¹⁴ ಯುಕ್ತವೇದ್ಯಕವಾದಿ
 ¹⁵ ಕೃಷ್ಣವೇದ್ಯಕವಾದಿ
 ¹⁶ ಪದ್ಮವೇದ್ಯಕವಾದಿ
 ¹⁷ ದಕ್ಷಿಣವೇದ್ಯಕವಾದಿ
 ¹⁸ ಪನವೇದ್ಯಕ</p> |
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ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಸ್ವಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 6 x 1 6

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| <p>¹ ದಕ್ಷಿಣವೇದ್ಯಕವಾದಿ
 ² ಉಪನಿಷತ್ಕವರುಷದ
 ³ ಮಲನಾಹಾರನವೇದ್ಯಕ
 ⁴ ಮಲನಾಹಾರನವೇದ್ಯಕ
 ⁵ ರಾಜನಾಹಾರನವೇದ್ಯಕ
 ⁶ ರಾಜನಾಹಾರನವೇದ್ಯಕ
 ⁷ ರಾಜನಾಹಾರನವೇದ್ಯಕ
 ⁸ ರಾಜನಾಹಾರನವೇದ್ಯಕ
 ⁹ ರಾಜನಾಹಾರನವೇದ್ಯಕ
 ¹⁰ ರಾಜನಾಹಾರನವೇದ್ಯಕ</p> | <p>¹¹ ಸುಮನಸಿನವೇದ್ಯಕ
 ¹² ದಾಸನಾಹಾರನವೇದ್ಯಕ
 ¹³ ಭೂಪಾಲನವೇದ್ಯಕ
 ¹⁴ ಭೂಪಾಲನವೇದ್ಯಕ
 ¹⁵ ಕೃಷ್ಣವೇದ್ಯಕ
 ¹⁶ ಕೃಷ್ಣವೇದ್ಯಕ
 ¹⁷ ಕೃಷ್ಣವೇದ್ಯಕ
 ¹⁸ ಕೃಷ್ಣವೇದ್ಯಕ
 ¹⁹ ಕೃಷ್ಣವೇದ್ಯಕ
 ²⁰ ಕೃಷ್ಣವೇದ್ಯಕ</p> |
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ಅದೇ ಉಪನಿಷತ್ಕವದ ಮುಂದೆ ಸ್ವಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5 x 1 6

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| <p>¹ ದಕ್ಷಿಣವೇದ್ಯಕವಾದಿ
 ಯುಕ್ತ ೧ ಉಪನಿಷತ್ಕವರುಷದ</p> | <p>² ಮಲ</p> |
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[illegible]

18. ಕಟ್ಟು ಕೊಂಡೆನೆಂದೆಕರಿಯುಂಟು ಉಂಟುಮಾತನೆಯುಗಮ್ಲಂ || ಅಂತಾ ವಿರಗಂಗೆವೆವ್ಯುಗಡಿತ್ವದುವನಕೆವೆಯುಕದ
19. ಲೆಯತದಿವಿದಿಮಾತುಂಟು ತಂಬಲಂಹರಸುತೋಳನಮೇಲಿನಡೆಯುತಂಬಂದಿರತಾಡನೆಬೀಡಂಕವಿ
20. ಬೆಮಾಯ್ತುಡಂಕಂಪುಡಯ್ಯುಂಕರಿಯನ್ನೆಡೆಕಲುಕನಿನ್ನಾಡ್ಯುಂಕರಿಯು ಉಂಟುಮಿರಬಟ್ಟಮಂ
21. ಕಟ್ಟು ಸುಖದಿಂದಿರ || ಕರಿಯುಂಟುಯನಂವಂತನುರ ಮಗುನಾಗನಾತನಗ್ರತನಿಜನುರಧೇನುಕ
22. ಬ್ರಹ್ಮಪ್ರದೇಶರೆಯನಿರಿಸುಗಗುಣಾಂನದಿರಡಗಡ || ಎನಿಗಟ್ಟುಸುಗಗುಣಾಂನತನೆಯನಾಪವ್ತನೋ
23. ಮನಾಪಭೋಜನಂಜಿನಪಡೆಕಮಳಭೃಗಂಜಿನನಾಭಸ್ತಪನಬಲಪವಿತ್ಯತಗಾತ್ರಂ || ಮವದರಾತಿನಾಯಕರ
24. ನಾಪದದೊಳುತಪ್ಪಿದಿಕ್ಕಿ ಕೀರ್ತಿ ಯುಂಟುಮಿದುರಿಗಂತರಮೆಪಿದುದಾರತೆನಂಪನ, ವದಿಂಮೊದವಿರಭೀಮಸೂಮಾ
25. ಕನೀಧನಂಜಯಂ, ಮನೂಮಂಮಮಾರನೋಳನವಮುಖದಿನೋಮದೇವನೆನೋಳನಧನ್ಯನೊಂಕಂವೈನತೇಯನೋ ||
26. ಮಾನಸತಿಗಂಗೆತಗರೇವತಿಗುನ್ನೆಕಿಗಿತ್ತಿ ಮಜ್ಜೆಗೆವೈಕಂಪೇಳುಸ, ರಗುಣಾನೋಮನಸತಿಗುಂಧ, ರಗುಣಂನಿ
27. ನೈಯುರಾರುವರಯ್ಯಧಾರಣೆಯು || ಆತನಸತಿಯಂಪೂರಿದೀಧೂತಳರೋಳುರೂಪುಲಹಪನಿ
28. ತೆಗೆರೆತಿಗಂತಾಸತಿಗಿಬನಟಿಮನಿಪಜಿನತುಪಾಂಧಕೃತಮಚರನಾರ || ಆವರಯ್ಯನೋಮನೊಡನಿರಲೆಯಂ
29. ತಾ . ಡಬರಕುಲಲಿನೆಯನಿಜುಳರನಿಜಯನಿಜತಕಾಂಪುಟುಮಳವದನವದೇವತೆಯವನಲಕ್ಷ್ಮಿ
30. ಯೆಕಲ್ಲತರವನಿಬಿಮುಪ್ಪಯುರಂಪದವಾಜಿನಪನಿನಿಯನಿಜನಧನ್ಯಕೃತ್ಯಾಧ್ಯಾತೋಯಂಆತಿ, ರಂ
31. ಭಯುಪೈವಜ್ಯಾಸ್ವರಾಪವಿನೋಡದಯಂಜಿನಗೊಡಕವಿತ್ಯಾಕೃತೋತ್ತರಾಂಗಯಂಜಿನಸಮಯುಸಮಾಧ್ಯರ
32. ಜನುಪಾರ್ವದೀವಿ, ವಾರಾಧಕಿಯುಮಪ್ಪ || ಜಿನಪತಿವೈವಂಶೋರಾಂಧ್ರನಿಮೊಪ್ಪುಳವಿಧ್ಯಾಭಗಪವ್ತನನುತೆ
33. ವರವಮಾತರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
34. ಜಪಿ ಯೆ, ತ್ಯಾಪಪ್ರವೇನೋವಗನೀಧೂತಯು || ಸ್ವಪ್ನಸಮಾಸ್ತಗುಣಸಂಪನ್ನನುಂವಿ, ದಪ್ರಸನ್ನನುಂಆ
35. ವಾರಾಧಯುಪೈವಜ್ಯಾಸ್ವರಾಪವಿನೋಡದಯಂಜಿನಗೊಡಕವಿತ್ಯಾಕೃತೋತ್ತರಾಂಗಯಂ ಜಿನಸಮ
36. ಯುಸಮಾಧ್ಯರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
37. ಪಾರ್ವದೀವಿ, ವಾರಾಧಕಿಯುಮಪ್ಪ || ಜಿನಪತಿವೈವಂಶೋರಾಂಧ್ರನಿಮೊಪ್ಪುಳವಿಧ್ಯಾಭಗಪವ್ತನನುತೆ
38. ವರವಮಾತರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
39. ಜಪಿ ಯೆ, ತ್ಯಾಪಪ್ರವೇನೋವಗನೀಧೂತಯು || ಸ್ವಪ್ನಸಮಾಸ್ತಗುಣಸಂಪನ್ನನುಂವಿ, ದಪ್ರಸನ್ನನುಂಆ
40. ವಾರಾಧಯುಪೈವಜ್ಯಾಸ್ವರಾಪವಿನೋಡದಯಂಜಿನಗೊಡಕವಿತ್ಯಾಕೃತೋತ್ತರಾಂಗಯಂ ಜಿನಸಮ
41. ಯುಸಮಾಧ್ಯರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
42. ಜನುಪಾರ್ವದೀವಿ, ವಾರಾಧಕಿಯುಮಪ್ಪ || ಜಿನಪತಿವೈವಂಶೋರಾಂಧ್ರನಿಮೊಪ್ಪುಳವಿಧ್ಯಾಭಗಪವ್ತನನುತೆ
43. ವರವಮಾತರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
44. ಜಪಿ ಯೆ, ತ್ಯಾಪಪ್ರವೇನೋವಗನೀಧೂತಯು || ಸ್ವಪ್ನಸಮಾಸ್ತಗುಣಸಂಪನ್ನನುಂವಿ, ದಪ್ರಸನ್ನನುಂಆ
45. ವಾರಾಧಯುಪೈವಜ್ಯಾಸ್ವರಾಪವಿನೋಡದಯಂಜಿನಗೊಡಕವಿತ್ಯಾಕೃತೋತ್ತರಾಂಗಯಂ ಜಿನಸಮ
46. ಯುಸಮಾಧ್ಯರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
47. ಜನುಪಾರ್ವದೀವಿ, ವಾರಾಧಕಿಯುಮಪ್ಪ || ಜಿನಪತಿವೈವಂಶೋರಾಂಧ್ರನಿಮೊಪ್ಪುಳವಿಧ್ಯಾಭಗಪವ್ತನನುತೆ
48. ವರವಮಾತರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
49. ಜಪಿ ಯೆ, ತ್ಯಾಪಪ್ರವೇನೋವಗನೀಧೂತಯು || ಸ್ವಪ್ನಸಮಾಸ್ತಗುಣಸಂಪನ್ನನುಂವಿ, ದಪ್ರಸನ್ನನುಂಆ
50. ವಾರಾಧಯುಪೈವಜ್ಯಾಸ್ವರಾಪವಿನೋಡದಯಂಜಿನಗೊಡಕವಿತ್ಯಾಕೃತೋತ್ತರಾಂಗಯಂ ಜಿನಸಮ
51. ಯುಸಮಾಧ್ಯರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
52. ಜನುಪಾರ್ವದೀವಿ, ವಾರಾಧಕಿಯುಮಪ್ಪ || ಜಿನಪತಿವೈವಂಶೋರಾಂಧ್ರನಿಮೊಪ್ಪುಳವಿಧ್ಯಾಭಗಪವ್ತನನುತೆ
53. ವರವಮಾತರಗುಣಂನಿರಮರೆತನಗ್ರಾಪುತ್ರರೆವಮವನುತಟ್ಟಿವೇವಕಲಿದೇವನಸಂದನ, ಪಕುತಿತ್ರಿಯಂ
54. ಜಪಿ ಯೆ, ತ್ಯಾಪಪ್ರವೇನೋವಗನೀಧೂತಯು || ಸ್ವಪ್ನಸಮಾಸ್ತಗುಣಸಂಪನ್ನನುಂವಿ, ದಪ್ರಸನ್ನನುಂಆ
55. ವಾರಾಧಯುಪೈವಜ್ಯಾಸ್ವರಾಪವಿನೋಡದಯಂಜಿನಗೊಡಕವಿತ್ಯಾಕೃತೋತ್ತರಾಂಗಯಂ ಜಿನಸಮ

ಪ್ರಮಾಣ 1' 6" x 2 1/2'

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²⁴ ಪದವಿನತ... ಛನ... ಸೋಗ್ರೀಕ್ರರೇವಮಾದಿರಾ... ಸಮದಂ || ಅನ್ತಾ ಮುಖಾನುಭಾವನಸ್ಯ ಯಕ್ರಮದಶ್ಯಗಳ್ಳು ಯುಂ
ಚಲದಲದನೇಗರ್ತಯು

²⁵ ಮಾಳ್ವೊಗ. ಮ . ಲದಮಹಾ . ಛನ ಕುಳಪೂಜಿತನಾದಮುಖಾನುಭಾವನಾರವಿಮುಮಲ್ಲ
ರೂ .

²⁶ ಉಮಯನಂತಲೆವಂಭುವನಘೂಷಣ . ಮತ್ತಂವೇದ... ಯನಂಗಳ . ಬ್ರಹ್ಮನೆನಿಸಿಗಂಮುಣ್ಣಿ ಲದಶಗಮನಾದಪ
ನನಾಧ

²⁷ ದೇವಂಗೆ ಬುದ . ಸಭ . ತನಿ . ಬೋಳನೈರಾಳ . ಜಲಭಿವೈಕತ ಜನ ಬೃದೊನೋಮ ..

²⁸ ಯವಿಳ . ಮನಪ್ಪ . ಸ್ವದತ . ಮುಖಾಪ್ರಭಾವನಮಪ್ರಿಯಾ || ಮನಭುಜವಿಜಯ . ಕ ನಸಾನಾಪ್ಪ .

²⁹ ... ಸಿದ್ಧಾಮಗ್ನನಾದಿ . ಜಗವಿನೂತನನಿಶಾರತ್ನಂ || ಭುವನ ಪ್ರಾಣಮಯ್ಯಂತನೂದ . ಮನೋಧ
ವರೂ .

³⁰ ಜನನಿ ಕಾಮದ ಬಾಗ್ಯೇಶ್ವರಿಯನೆ . ಸಂಪೋಷಮು ... ಉದೇವನಳ . ಶಗನುಕೃಪಂ

³¹ ಲಿ . ಉನುಪ್ಪ . ನೈತವ ನಾರಾಯಣಾನುಮನಗ್ಗಾ ಗ್ರಣಿಪ್ರೇಣವಾಪ್ಪುನಿವರ ತ ದ ಮತ್ತಿನವಾ .

³² ಕ . ಲಂದಪ್ಪಳೆ ಇವಂವರ್ಗಗಂನ . ವಿಭೇದಕ್ರಮಸೂತಕನುರಾಯಣನು ಘವನನುತದೇಣವನ್ನಾ ವರ
ನಿ ನೋಡಿಶಾ .

³³ ನೂ ಕರ ಕರಣದಿ ಯನೆ ದಮಹತ್ವಮನೋಬುದ್ಧಲಕ್ಷ್ಮಿ . ಕಾವಿಕಾರಿ ಯೋವೃದ್ಧತೋಯ್ಯ
ದೊಳುವದ್ದುಕ್ರರಣ

³⁴ ದಿ . ನಿಶ ರಾಜ್ಯರಜಿನಿವ್ಯಾಪವನಗಿ . ಗಿವಪ್ಪುಕಳವಿಚಾರಮು ಮಗವನಮಮಾಪವಪ್ಪೇಣನನಗಟ್ಟವಾ
ಧವನ

³⁵ ಮೃಲ್ಯುಗ್ಗೊಡವಲಿತಗೇಶ್ರಿಯೋಧರಣೀರಸಪ್ರೇಶ್ವರಾಗ್ರಣಿಯಾದನೀಗುರುವನದ ಪ್ಪಜಿತನೀನಮುನೀಶ್ವರನಿಂಬ್ರವದಿ
ತದರಮಜನೀ ನಾದ

³⁶ ಸವನ್ನೀಶ್ವರಾಮೋವಿಷ್ಣು ವರ್ಧಕನಪೂರವನಸಿವಭವ್ಯರನಿಜು ಬಾ ಕದಿಕವಂ ಯನೋದನಿರಾಜವನೀತೀತವಂ
ಕ || ಗುಣವತ

³⁷ ಆತನವಲ್ಲಾ || ಪೃ || ಕಾವವಿವಾಸ ಭವಮಸ್ತಿತ ಸನೇತಿಯಾಗಿಯುಂಲೇವತಿತಾ ಸ್ವಭಾವ ರೇವನಗಿ
ವರ್ಮಕಮಾವನ .

³⁸ ಯೋಗವಿದಗ್ಧಿಯನೀವ್ಯಕವಸಗ್ಗ ಬುಲವಿಲ್ವಾವನಿ ಣ್ಣಕವನ್ನ ಮುರಾಯ ವ್ಯಮತಿತ್ರಿಯ ಯ ಯಳ್ಳಗನು
ಸತ ಮು .

³⁹ ಸೂಚಗ್ರಾಹಿಗೃಪತಿ ಗುಣ ಮವೆ ಏವಲಿತತ ಯನೇಸಂದುಮೂವರು ಮುಟಮಂ ನಕ

⁴⁰ ಯಕಳವೈಯನುಸಪ್ತನವಂವೈಯನಿಸುಮಮುಕ್ತ ನೇತವ ಕುಲರತಲಯೋಮಾನಂತಿದೂಪರೂಪುತ್ವ ಮವಿಶ್ವ
ತಮನೂವನಿಪ್ಪ

⁴¹ ದಳದವನಲಸಪ್ತರಂತ್ರೀಕರಣವೂದರಾಜಮರ್ವಿಗುಣಾನನನಗ್ಧಂ || ಕಾಕರಿಕಾಲದಮನದವನೀಕರುರೂಕಣನ
ವಮುಘಾನೀತೀಶ್ರಿ ಶ

⁴² ಸ್ವಾಪ್ರೀತರಗವಮಾರಿರಾದನೂಪ್ತಕತವೇದ || ಆವನನ್ನಯಾರುಕಳಕ್ರಮ || ವಾಯುವಿದಮಂತಮುಟುಪ್ಪು ದವಟುವಾ
ಮುಟುಪ್ಪು

⁴³ ಬ್ರಹ್ಮವಿಷ್ಣು || ವಾದಿನಮವತ್ಯ ಭವೇಶ್ವರತವತವೋಭೂತಕಾಸ್ಯಾಸೈದಂ || ತಾರಾಯನನೀಪ್ರರಂಭಲತಃ || ಗೋಮ
ವಕದನಮುಪ್ಪೇವ್ಯೋ

⁴⁴ ಪೃತಮದಲಿತಕುಪ್ರಗ್ಧಿವಾತ್ಸರ್ಗನೇವಾನುಜಿಮುಪ್ಪಿತ್ತಮಹಾಂಶ್ರಮವರಮಾನ್ಯಾನೇಮಸ್ಯಾನವಮ್ಪ್ರೇಮಾಂ
ಸುಗತ್ಯಕಸ್ಯನಿ

⁴⁵ ಪೂಜೇವಮಕಳಂಕಾಪ್ರತಿ || ದೂರಾಘಾತಪುಲಿದ್ರವ್ರಲಿಖಾಶ್ವಂಧಾವದೀಖ್ವಿಧ್ಯಾಪಾನಪಟುರವಶೋಧನಾ
ಸನ್ನೀಶ್ವರಸುಪ್ರೀ

21 ವದವಿರತ...ನಿಶ...ನಗ್ರೀ[ಕ್]ರಣವವದಿವಾ...ಸಮದಂ || ಅಸ್ತಾ ಮಹಾನುಭಾವನಸ್ತದ್ಯಕ್ರಮದವಿಗ್ತಯುಂ
ತಲದಲದನಗ್ತಯುಂ

22 ವನೋದ್ಭವ...ಮ...ಲದವಾ...ಫನ...ಕುಳಭವತನಾದವಮಾನುಭವನಾರಕವಿಯುಮಲ್ಲ
ದೊ.

23 ಉಮಯುಂತಲವಂಫುವನಭವನ...ಮತ್ತವೇರ....ಯನೂಳ...ಬ್ರಹ್ಮನನಿಗಂಗಮಣ್ಣಿ...ಅವಧಗಮನಾರವ
ನನಾಥ.

24 ದೇವಗ...ಮಿದ...ಸಫಿ...ತನಿ...ಚೋಳನೈವಾಳ...ಜಲಧಿವೃತ ದನ ಬೃದೋನೊಮ...
25 ದುಮಿಳ...ಮನವ್ಯ...ಸ್ವದತ...ಮಹಾಪ್ರಭಾಸಮನುಪ್ರಿಯ || ಮನುಭಾವವಿದು ಕ ನನಾಮಾಸ್ವ.

26 ... ಸಿದ್ಧಾಚಾರ್ಯನಾದ...ಹಗವಿಮೂಲವನಿರಾಶ್ವಂ || ಭುವನ ಪ್ರೇಮಮಯ್ಯನಿತನೂದ ಮನೋಛ
ವರೂ

27 ಜನನಿ ಕಾಮದ ಭಗ್ಯಕೃತ್ತಿಯನ ಸಂಯೋತಮ...ಉಜ್ಜವನವ...ರಗನುಕೃತಂ
28 ಪು...ಉನುಭವ...ನಿತ್ತವ ನಾರಾಯಣಮನುಮಾಗ್ನಾಂಗನಿಪ್ಪೇಷಮಯ್ಯನಿವರ ತ ದ ಮತ್ತಿನವಾ.

29 ಕ...ಲಂಛನೈವ...ವರಿವ್ಯಕ್ತಾಂನ...ವಿಧೇವಕ್ರಮಂತಕನಾರಾಯಣನುಮವನನುತಂಭೇಮನ್ನವ
ನಿ ನೋಡಿಹಾ

30 ಸೂ ಕರ ಕರನಾದಿ ಯನಿ ರಮಪತ್ನಮನೋಬೃಹದ್ವ್ಯಾಪ್ತಿ ಕಾವಿಕಾರಿ ಯೋಕದ್ವಿಪ್ರಾಪ್ತಾ
ದೋಜಯಿಕ್ರೇಕರಣ

31 ರ್ವಿಶ ರಾಜ್ಯರಕ್ಷಣಿವ್ಯಾಪಾರಗಿ ಗವಪ್ಪುಕಳವಿಕಾರಮು ವನಧವನುಮವೇವಪ್ರೇಷನನೇಗಟ್ಟಮಾ
ಧವನ

32 ವ್ಯಾಪ್ತೋಽಭವಲಿಂಗಶ್ರೇಯೋಧರಣೀನೇಪೇಶ್ಯತಾಗ್ರಣೀಯಾಪನಿಗುರುವನವ ಪುಷ್ಪಸೇನಮುನೀಶ್ವರನಿಂಪ್ರವಯಿ
ರವರಮವನೀ ಐದ

33 ನವನೀಲಮಾನವಿಷ್ಣು ವರ್ಧನಾಪೂಜನೇವದವ್ಯರಣಿಹು) ಬಾ ಕರಿಕರು ಯನೋಮದಿರಾಜವನೇತಳವೊ
ಳ || ಗುಣವತ

34 ಅತನವಕ್ಷಿಣೆ || ಪು || ಹಾವನಿ...ನ ಭಸವನಿತ್ತ ಸವೇರೆಯಾಗಿಮುಂಲೇವಿವಾಂಘ್ರಾಪ ತಮಗಿ
ದವ್ಯಕಸಾಧನ

35 ಯೋಳವಿದ್ಯಾಯನಿಸ್ತರ್ವವಸಳ ಬುಗವಿದ್ಯಾವನಿ ಇಕ್ಷ್ವಾಕುಮಾದವ ವ್ಯಯಕೀರ್ತಿರದು ಯೆ . ಯಕ್ಷಗಮ
ಸತಿ ಮ

36 ನಾಣಗ್ಯಾಣ್ಯವತಿ ಗುಣ ವವ-ಭಾರತರಿತಿ ಯನೇನುಮೂವರು.ಮಿಟೆಯಂ ನಕ
37 ದುಕಗವೈಯನಲುಸಪ್ತವವೈಯನಿಮಮುತ್ಸನತಳವ ತುಲತಲರಗುಳಮುನತಿರಾಜಪ್ರವಾಂತ್ರ್ ಮನಿಪು
ತ್ತಮನೊಪನಿಪು

38 ಪ್ರಳವನಲುಸಪ್ತರವತ್ರಿಕರಣವಗವಿರಾಜನುಪ್ಪಿಣಿತ.ವನಿವಂನಗ್ತಂ || ತಾಲಿಕಾಲವಮನ.ಜನನೇಕರುಮಂಕಣನಿವ
ದ್ರೂಪಾಧಿನಿಪನ್ನೇನ

39 ಗ್ವಾಂತ್ರಿಕರಣವಮಾಧಿ.ವನೊಪ್ಪ ತತಲದ || ಆದನನ್ನದಾಗುರುಕಳಕ್ರಮ || ಅವಜ್ಜುತಮವರಿಮುಟಿವಿಷ್ಣು ಬವಟುಮಾ
ಬಾಟಮೂರ್ತ

40 ಬ್ರಹ್ಮಾವಯ್ಯ | ವಾದಿನಮತ್ತದ್ವೈಯತವತಿವನಯೋಪಕಾಣ್ಯಾಪ್ತೇಷ || ತಾರಾದೇನವನಿಪ್ಪ ರಾಘವಕುಟಗೊವಾ
ವಕಾರನಮಂಜಾಧೈಯೋಗೇ

41 ದೈತಖೇಷಡಿಶತಮೃದ್ವೇನಾರ್ಥಸೇವಾಪರಿಪ್ರಾಪ್ತೈತ್ತಮವಾಂಪ್ರಗಾರವರಜಾನ್ವಾನೇಯಸ್ಯಾಚರತೋಪಾಸಾಂ
ಸುಗತಪ್ರಾಕೃತ್ಯನಿ

42 ಪಯೋದೇವಕಳಂಕಾಕೃತಿ || ಯೋಷಾಫಾತಿಮಾಲ್ವಿಪದ್ರಲಿಪಾಸ್ತಂಭಾವಲಿಖಿಣ್ಣ ನಭ್ಯಾಪಾಸಿಮಟುರರ್ಪತೋಛಗವತ
ಸ್ಥಾಪ್ಯಪ್ರಸಾದಿಕ್ರಿ

43 ಪಯೋದೇವಕಳಂಕಾಕೃತಿ || ಯೋಷಾಫಾತಿಮಾಲ್ವಿಪದ್ರಲಿಪಾಸ್ತಂಭಾವಲಿಖಿಣ್ಣ ನಭ್ಯಾಪಾಸಿಮಟುರರ್ಪತೋಛಗವತ
ಗಂ

⁷ರಸ್ತಾವಿಗಳೆಂಬುದಲ್ಲದೆ(ಉಪ್ಪು)ಕರಿವಾದುದೇ.....ಮಿಗಳೆಕತಾ ಗಗಿಂಪ .ನಂದೊಳ || ಆವನವಿಷಯದೊಡನೆ
ಟ್ರಕ್ಕಾರ್ವಿದಮಥಾಗಿಸಂಗತಬ್ರೀ

^೧ ಪಾತ್ರವಿದ್ಯಾಪ್ರಕರಣವೆಂಬುದಿನ್ಮುಖವಾಗಿರುವುದರಿಂದ || ಸದನಕವಿತಾವೈಯಕ್ತಿಕವಾದುದರಿಂದಲೂ || ಕನ್ನಡದ ನಳಿನೀ | ತಾ. ಸ.

... ..

70 ಬ . . . ದ್ವಿಪತ್ರವು ಗ್ರಹಣವು ರವಿವಾರವು ಮುಖ್ಯವಾಗಿ . . . ರವಿ . . .

[illegible]

73 ಕೃಷ್ಣಮೂಲಕಂಠವಿಜಯಪುತ್ರೋನಮಃಕೃತ್ಯಾಚ್ಯುತವರಪತಿಃಪ್ರದಮಾಪಾಸ್ಯೇ ವಿನಯಪ್ರಾಪುಣಃ

74 ... ಮ.ಸ್ಯವಿಜಾತ್ಯಾಪೂರ್ವಕವಾದವುಗಳನ್ನು ಸಿದ್ಧಪಡಿಸಿಕೊಳ್ಳುವುದು
75 ಮುಂದೆ ಹೇಗೆ ಕರ್ತವ್ಯವೆಂಬುದಕ್ಕೆ ಸಮರ್ಪಕವಾದ ಘೋಷಣೆ ಮಾಡುವುದು.

7. ಅಸಹಕಾರವೆಂಬುದು ಒಬ್ಬನಿಂದ ಕೂಡದ ವಸ್ತುವಿನಲ್ಲಿ ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ಇರುವುದು.

[illegible]

78 ಸೂ
79 ಪೂರ್ವಸ್ಥಾನಿ

40 ಹೆಚ್ಚಿನವರನ್ನು ಕೂಡಿಸುವುದು
 41 ಕಾನೂನುಬಾಹಿರವಾದುದು

೨೦ ಕುಪ್ಪಳಿ ಜಿಲ್ಲೆಯಲ್ಲಿರುವ ಪಟ್ಟಣದ ಸುತ್ತಲಿನ
 ೨೧ ಸಮೀಪದಲ್ಲಿರುವ ಪಟ್ಟಣದ ಸುತ್ತಲಿನ

[illegible][illegible]

...
४८

101
 ... గా. ప్రకృతి, మన మె సావలమంది బండేమేలే

[illegible]

2.
.....

3. ಪರಕೆ
4. ಯಾವುದೇ ಸಮಯದ
5.

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಗಡ್ಡವ ಬಳಿ ಬಿಡೇಮೇಲೆ.

ಮಾಲ್ಯಪುರದವರು

|

ವಿವರವಾಗುವದೇಕೆಂದರೆ

ಅದೇ ಹೋಬಳಿ ಸುಕದರೆ ಗ್ರಾಮದ ಲಕ್ಷ್ಮಮ್ಮನ ಗುಡಿ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5 x 2' 6".

- 1ವನ... ತ್ರೀ. ತವ....
- 2ಭಂ..... ಕಬ್ಬವೃಕ್ಷಸದೃಶೀಶ್ವರೇಣಾನಾಂವೃಷಾಣಾ ಕ್ಷ.... ಪೃಥಿವ್ಯಾಪ್ರಕರಂ
- 3 ಶ್ರೀಮತ್ಪರಮಗೋಪಾಲಸೃಷ್ಟಾಧೀಶಂಭನುಜಯ
- 4 ತ್ರೈಲೋಕ್ಯವಾಘಸೃಕಾಸನಂಜಿನದಾಸನಂ || ಸಮೋಸ್ತು
- 5 ಸ್ವಸ್ತಿ ಸಮರ್ಥಗತಬಂಜನುಹಾಕೃಪ್ತಮಹಾಮುಕ್ತಾಳೇಶ್ವರೇಂದ್ರಾ
- 6 ದಾನಶೀಲಪರಮಾಧೀಶ್ವರೇಂದ್ರಾದಿವಕ್ತೃವಂಭವರಪ್ರಮಾಣಸಮೃತ್ಯುತಾ
- 7 ... ಜಿನುಬವೋಗಂಭೀಮಾಸ್ತಿಮವನವೃಕ್ಷತಳಕಾಮೋದಭೂತ
- 8 ... ವರ್ಷನಾಭೋದ್ಯುಗದೇವರುಸುಖಸುಕೃಧಂವಿನೋದಹಿಮಾಪ್ರಯೋಗ್ಯಮಿರ
- 9 ವಿ || ಜಿನನಿಷ್ಪದಯ್ಯವಜಿತಂಮುನಿನತಿಗುರುಭೋದ್ಯುಗೇನಿ
- 10 ... ಚಲತಾಯೇನಶ್ರೀನೇಸದನೋತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 11 ... ಸಗೃಹ್ಯಾಪ್ತಾಸಟ್ಟಿದುಗುರುಕುಳಮದೇಂದ್ರದಹ || ಶ್ರೀಮದ್ರಾಜೀವನಂ
- 12 ... ಪೋಲೇಲಿಯೇಶ್ವರಾಸ್ವಾಮಿಸಮಸ್ತಪದ್ರವರಂಪಟ್ಟಕಳಂಕಾಪ್ತ
- 13 ... ಪೇಮನೇನರವರೇಶ್ವರಾಧಿಪತಿಂಜನಕರಂತಾಮಾಹಾತ್ಮ್ಯವಿಶಿಷ್ಟವಿಂಶತಪದೇ
- 14 ... ಪರಮಮುನಿಯುಷ್ಯಮ್ನಾಪವಪರಮ್ನಾಪ್ತಾಪೇಶವಲಧಂ
- 15 ... ಮೂರ್ತಿಪಾಲಸ್ತುಳ್ಯವನವನೀಶಕೇಶೋಃ || ಧನಮೋಳುಧನದಂವಿ
- 16 ... ಸಮಸಂಪದನಿಂಜನುನಿತ್ಯಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 17 ... ತಪಾನಿವಿಷ್ಣುಜ್ಞಾನವಿಷುತಂಧ್ಯಮ್ನಾಪವಪರಮ್ನಾಪ್ತಾಪೇಶವಲಧಂ
- 18 ... ದನಂಧ್ಯಾಸಟ್ಟಿದುಗುರುಕುಳಮದೇಂದ್ರದಹ || ಶ್ರೀಮದ್ರಾಜೀವನಂ
- 19 ... ಯಂನಾಡಿದಿಯಾಕೇಶಿವಪ್ರತಿಪದೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 20 ... ಕೇಶವಿಯುಂಭವನಿಂಜನುನಿತ್ಯಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 21 ... ಯೋಗೇಶ್ವರವಿಷುತಂಧ್ಯಮ್ನಾಪವಪರಮ್ನಾಪ್ತಾಪೇಶವಲಧಂ
- 22 ... ಯೋಗೇಶ್ವರವಿಷುತಂಧ್ಯಮ್ನಾಪವಪರಮ್ನಾಪ್ತಾಪೇಶವಲಧಂ
- 23 ... ಸಂವತ್ಸರದೇಶ್ವರಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 24 ... ಸಂವತ್ಸರದೇಶ್ವರಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 25 ... ಸಂವತ್ಸರದೇಶ್ವರಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 26 ... ಸಂವತ್ಸರದೇಶ್ವರಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 27 ... ಸಂವತ್ಸರದೇಶ್ವರಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ
- 28 ... ಸಂವತ್ಸರದೇಶ್ವರಂಜನೋಳೇಶೋದಾತಾಂಧ್ಯಾಸಟ್ಟಿದಾತ್ರಯೋರ್ರವಿತ್ರ

- 16 ತ್ರಿವತುಂಗೇಮೋಳಗಿ ಗಂಧರಮನೆ ಅಕಾಶನಕಟವ
 17 ಒಮ್ಮುಕಪೆದ್ದುಕಳಗಿಹಿಕನಿವೆಯಾನಾದುಕನೋಟ
 18 ಗವೆಯೆಂಬೂಡಲು ಏನಗವೆಂಬ
 19 ತಂಕುಲುಕುಡನ ದಿವಸಾವಲಗವುಡುಗ
 20 ಕೊಡಗಿಯುಡುಗವೆಂಬೆಯೆಡಗಲುಯಿಂ
 21 ತ್ರಿವತುಂಗೇಮೋಳಗಿ ತೋನಲಡ
 22 ಹುಡುಗವೆಡತೋಟವು ದಲುವೆಗಡಹುಕೊಡ
 23 ಗದ್ಯಕಯಿವೆಂಬುವಲಯೆಮುಕವೆಯೆಂಬೆ
 24 ಬಡಗಲುಪರಳನಾಂಗೆಯಿವೆಂಬೂಡಲು
 25 ಬಡವಳಿಗಿಹೋಮೂಳಿಯಿಂಕಲುಹರ
 26 ಸುಂಗೆಯುವೆಗಗತುಂಕೋಳಗುವೆ
 27 ವಲು ೫೦೦ ೩

ಎಡಭಾಗ

- 28 ಯೆವನೆಯೆತೋಟವೆಡಲು
 29 ಯೆಂತಿವ್ವನುಬತಕ್ರವರ್ತಿಗ
 30 ಬೋಮಾಧ್ಯಮರಿಗಿಬವಲೆಯಾಣ
 31 ದುಕತಂನುಗ್ರಹತ್ರಪ್ಪತಿ
 32 ಹಿತವಾದವಾಧ್ಯಮದು
 33 ತಿಪ್ಪರಸ್ವರವಾಗಿವಿಗ್ರಹ

- 34 ತ್ರಿವತುಂಗೇಮೋಳಗಿ ತೋನಲಡ
 35 ಸ್ವಾಮ್ಯವ್ಯವಸ್ಥೆದಲುವನು. ೧೦
 36 ಸ್ವಾಮ್ಯವ್ಯವಸ್ಥೆದಲುವನುಗ್ರಹ
 37 ತ್ರಿವತುಂಗೇಮೋಳಗಿ ತೋನಲಡ
 38 ತಂಕುಲುಕುಡನ ದಿವಸಾವಲಗವುಡುಗ
 39 ಲಿಂಗುರುವನಕಾಲ ವನ
 40 ದಿವಸಾವಲಗವುಡುಗ ತೋನಲಡ
 41 ಸುಪ್ರಾಧ್ಯಾನವು ದಿವಸಾವಲಗವು
 42 ಯೆವನು ಕಲ ಬಡವೆವನ
 43 ದಲುವೆಗಡಹುಕೊಡ
 44 ವಗುರುದ್ರವ್ಯವೆಡಗಲು
 45 ವಗುರುದ್ರವ್ಯವೆಡಗಲು
 46 ಇಂತವುಕನಿಗಿಗ
 47 ವನವೆಡಗಲುಕನಿಗಿಗ
 48 ದಿವಸಾವಲಗವುಡುಗ
 49 ಲಿವೆದಿವಲವನವನೋಡ
 50 ಲಿವೆದಿವಲವನವನೋಡ
 51 ಲಿಂಗುರುದ್ರವ್ಯ ೨೩೩೩೩೩
 52 ನಾತ್ರವ್ಯವಸ್ಥೆದಲುವನು

APPENDIX.

SERINGAPATAM TALUQ.

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ಶ್ರೀರಂಗದಟ್ಟಣದ ಕೊಡವೆಯ ಆಣೆಯಿಲಮೇಲೆ.

ಪಂಚ ಅಕ್ಷರ.

160

ಅದೇ ಮೇಲೆ ಗಂಜಿಯ ಗ್ರಾಮದಲ್ಲಿದ್ದ ಕೊಡವೆಯ ನಾಣ್ಯದ ನಕ್ಷೆಯ ದಾಖಲೆ.

೧ ಪತ್ರಗಳು—ಪಂಚ ಪದಗಳನ್ನು ಪಟ್ಟಿ—ಅನೆಯ ರೈ

ಅನೇ ಪತ್ರದ ಹುಣ್ಣು

- ¹ ಸ್ವಲ್ಪ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ² ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ³ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ⁴ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ⁵ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ

ಅನೇ ಪತ್ರದ ಹುಣ್ಣು

- ⁶ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ⁷ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ⁸ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ⁹ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ¹⁰ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ

ಅನೇ ಪತ್ರದ ಹುಣ್ಣು

- ¹¹ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ¹² ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ¹³ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ¹⁴ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ

ಅನೇ ಪತ್ರದ ಹುಣ್ಣು

- ¹⁵ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ¹⁶ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ¹⁷ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ
- ¹⁸ ಚಿಕ್ಕದಾದ ಕೊಡವೆಯ ಗಾತ್ರದ ನಾಣ್ಯದ ಮೇಲೆ

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ¹⁹ರೂಮರವರಣುರ್ಕಣೆಗಾಮಾಣ್ಡು ರುಂಜೀವೆ.ಗಾಮಾಣ್ಡು ರುಂಜಿ ಮಾಣೆಯಾ
²⁰ಶ್ರೀಯುಗಾಮಾಣ್ಡು ರುಂಕುಮ್ಪಾಲ್ಪಾಡವರುಂಜಿಬ್ಬಣ್ಣತಮ್ಮ
²¹ಗಾಮಾಣ್ಡು ರುಂಕುಮ್ಪಾಲ್ಪಾಡವರುಂಜಿಬ್ಬಣ್ಣತಮ್ಮ ರುಂ
²²ರಪುರಾಣುಗಾಮಾಣ್ಡು ನೂಂವಿನೆಬ್ಬರುಂಕರಸಾಕ್ಷಿಯಾಗೇಪಡೆವಾವು ||

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- ²³ಸೀಮಾನ್ತ ರಂಪಡುವಾಯ್ತಾ ನ್ನುಂಯೆಗೆಟ್ಟಿಗೇಜಿವಿತ್ತ ಬನ್ನ
²⁴ಬಳ್ಳೆ ಲ್ಲೊಜಡೆತಂಕಾಯ್ಲೊಡಿಂಕೊಣ್ಣ ರಿಪ್ಪಣುನೆವಿಮೂದಗೇಜಿ,
²⁵ವಿಬೊಟ್ಟೆಗೆಜಿವಿಯುಳಂಗೇಜಿವಿ ಕೂಡಿತ್ತು ಸೀಮೆ || ಬಿಪುಭಿವ್ಯಸುಧಾ
²⁶ಭಾಕ್ತಾ ರಾಜಾಭಿಸ್ತಗಂ.ಜಿಭಿ ಯಸ್ಯಯಸ್ಯಯದುಭೂವಿತಸ್ಯತಸ್ಯತದಾವಲಂ |

೪ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ²⁷ಸ್ವರತ್ತಂಪರವತ್ತಂವಾಯ್ಲೊಬರೇಬವಿನನ್ನ ರಾಂಪಟ್ಟುಂಬವಸಹ
²⁸ಸ್ತೂನಿಬಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿನಿಬಿಪ್ಪಸ್ತುನಿವಿವಂಘೀರಂನವಿ
²⁹ದಂವಿವಮುಚ್ಚೇರೇ ವಿವನೇಕಾಕಿನಂವನಿಬ್ರಹ್ಮಸ್ತಂಪುತ್ರರಾತ್ರಿಕಂ | ಸ್ವವಾತುಂಸು
³⁰ಮಾಪಸ್ಯಕುಂದುಕಮಸ್ಯಸ್ಯಪಾಲನಂನೂವಾಪಾಲನಂವೇತ್ತಿ ದಾಸಾರೇಯೋನುಪಾಲನಂ

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

೩೧. ಪಡೆಯ *

NAÑJANGUḆḆ TALUQ.

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ನಂಜನಗೂಡು ತ್ರೀಕಂವೇಲ್ವರ ದೇವಸ್ಥಾನವಲ್ಲಿ ಇರುವ ಭಕ್ತ ವಿಗ್ರಹಗಳ ವಿವರವಿಲ್ಲ.

ನಂದಿನಿ

ಮೂಲಕರವನಾಯಕೋಚ್ಚಯನ | ಪಂತ್ರಾರ | ೪೪೬ವೀರನಚ್ಚಯನವರವು | ಶ್ರರಾರನಂಜುಚ್ಚಯನೇನ +

| | | |
|--------------|-----------------|--------------|
| 201 | 205 | 209 |
| ನಂದರರು | ಶಿವಣ್ಣನನಂಜು-ದರು | ದೂರರು |
| 202 | 206 | 210 |
| ೪೪೬ನಿ | ಶ್ರೀನರಸಾಯಕರು | ಸರ್ವಾರ್ಥರು |
| 203 | 207 | 211 |
| ೪೪೬ರು | ನೀಲಕಂಠರು | ವರಮಂದರು |
| 204 | 208 | 212 |
| ಮೂಲಕರವನಾಯಕರು | ಮೂಲಕರವನಾಯಕರು | ಮೂಲಕರವನಾಯಕರು |

| | | |
|---------------|------------------|----------------|
| 213 | 226 | 239 |
| ದಾರುಕರು | ವಿಚಾರವೆಂದರು | ಚರಭೂಪತಿ |
| 214 | 227 | 240 |
| ಯೋಗಾಧಿಪತಿ | ವಿಧ್ಯಾರೂಪರು | ಗಣಪಾಧಿಪತಿ |
| 215 | 228 | 241 |
| ಕುಲನಾಥರು | ಪೂತವತಿ | ಪರಾಂತಕರು |
| 216 | 229 | 242 |
| ಕಂಠಪ್ಪನವರು | ಅಭೂತಿತರರು | ಸತ್ಯದಾಸರು |
| 217 | 230 | 243 |
| ವನಕಂಠರು | ನೀಲಸಗ್ನರು | ವರ್ಮಾಕೇತನರು |
| 218 | 231 | 244 |
| ಕಂಕುಲದಾಯರು | ನವನಂಬಿ | ಪ್ರದಾಪರೂಪರು |
| 219 | 232 | 245 |
| ಗೋಪಾಧಿಪತಿ | ಕರಿಕಾಮರರು | ಅಭಿಷಕ್ತರು |
| 220 | 233 | 246 |
| ಮೂರ್ತಿಪಾಧಿಪತಿ | ಶ್ರೀಮೂಲರು | ಮೂರ್ತಿನವರು |
| 221 | 234 | 247 |
| ಭವ್ಯಭಕ್ತರು | ಕೃಷ್ಣಾಧಿಪತಿ | ಕರೋರಿ |
| 222 | 235 | 248 |
| ರುದ್ರಪರೂಪತಿ | ಪಂಚಭಕ್ತರು | ಪಂಚಪರೂಪರು |
| 223 | 236 | 249 |
| ನಂದರು | ಪೂರ್ವಸೋಮಯಜುರಗಿಳಿ | ° [ಭಕ್ತಭಕ್ತರು] |
| 224 | 237 | 250 |
| ಪಂಡಿತ್ವರೂಪಿ | ರಾಜ್ಯನಾಥರು | ಗುಣೋಬ್ಬಧರು |
| 225 | 238 | 251 |
| ಕುಲಪಂಚರೂಪಿ | ನಿರುಭವರೂಪರು | ಅವಿರಾಜ |

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

¹⁹ರೂಂವರವುರಣಕಗುಮುಣ್ಣು ರೂಂಘೇವಗುಮುಣ್ಣು ರೂಂಪಳ್ಳವನಣಿಯ

²⁰ಕ್ರೀಡುಗುಮುಣ್ಣು ರೂಂಕುಮ್ಪುಟ್ಟಾ ವರೂಂಪಟ್ಟಿ ಒಳುತ್ತಮ

²¹ಗುಮುಣ್ಣು ರೂಂಕುಣ್ಣು ಗುಮುಣ್ಣು ರೂಂನೇಗದವವುಣ್ಣು ವೀಗುಮುಣ್ಣು ರೂಂ

²²ರಿಸ್ತರಾಂ-ಗುಮುಣ್ಣು ಸುಂವಿವ್ವಿರೂಂನರಸಂಕ್ಷೇಪವಾಗೇದವೆವಾಂ

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

²³ನೀಡುಂವ್ವ ರಂಪಜುಂವ್ವು ನ್ವರಿದೇಗಟ್ಟಿಗೇಜಿವಿಲನ್ವ ಬನ್ವ

²⁴ಪಳ್ಳ ರೊಡ್ಡುಡವೇಂಕದೊಡ್ಡು (ಡಿಂಕೊಡ್ಡು) ದಿಪ್ಪಣುಸೆವಮೂರಗೇಜಿ

²⁵ಮಿಂಜಿಟ್ಟಿಗೇಜಿಡುಂವ್ವಗೇಜಿವಿಲಗದಿತ್ತು ನೀವು | ಬಿಪುಂಭವ್ಯಸುಧಾ

²⁶ಘಿಕ್ತಾ ರಾಜಾಭಿಷ್ಠಗದಾಭಿ ಯಸ್ಯಯಸ್ಯಯಾಭೂಮಿವಸ್ಯತಸ್ಯತವಾಪಲಂ |

೪ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

²⁷ಸ್ಯರತ್ತಂಪರವತ್ತಂವಾಯೋದರೇಕವಿಗುಣ್ಣು ರಾಂವಪ್ಪಿಂವರ್ಪಸದ

²⁸ಸ್ಯಾಜಿವಿಪ್ಪುಯಾಂವುಡೇಕ್ರಿಮಿಬ್ರಹ್ಮಸ್ಯಸ್ತು ವಿದ್ಯಾಭೇರಂನವಿ

²⁹ಪಂವಿಪಮುಚ್ಚೇರೇ ವಿಪಮೇಕಾಕಿನವನ್ವಿ ಬ್ರಹ್ಮಸ್ಯಂಪುತ್ರರಾತ್ರಿಕಂ | ಸ್ಯಸ್ತಾತುಂಸು

³⁰ಮುಪಪತ್ಯಂವೇಕಮಸ್ಯಸ್ಯವಾಪಂವಿ. ನಂವಿವಾಪನಂವೇತ್ತಿ ವಾನ್ವೀಯೋನುಪಂ.ಲವಂ

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

೩೧. ಪದಮ *

NAÑJANGUḌ TALUQ.

200

ನಂಜನಗುಡು ಶ್ರೀಕಂಠೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇರುವ ಭೆಕ್ತ ವಿಗ್ರಹಗಳ ವಿವರದಲ್ಲಿ.

ನಂದಿನಿ

ಮಹಿಷರಥನಾಯಕನೊಡ್ಡೆಯನ | ದ.ತ್ಯರಾಂ | ೪೪ರವೀಂ.ಜೈಯನವರಪು | ತ್ರರಾಂನಂದಿನಿಜೈಯನಗೇವ +

| | | |
|---------------|-----------------|------------|
| 201 | 205 | 209 |
| ಸುಂದರರು | ಶಿವಶ್ವಾನನಂವಂವರು | ಮೂರು |
| 202 | 206 | 210 |
| ಕಮಲಿನಿ | ತ್ರಿನಪನೋಡುನವರು | ಸತ್ಯಾರ್ಥರು |
| 203 | 207 | 211 |
| ಅಪ್ಪರು | ನೀಲಕಂಠರು | ವರಮಿಂವರು |
| 204 | 208 | 212 |
| ಮೂಲೇಶ್ವರನಾಥರು | ಮಹಾಧನರು | ಅಮಂಜೇತಿ |

| | | |
|---------------|--------------|------------|
| 213 | 226 | 239 |
| ದಾರುಕರು | ವಿಜಯವಂಶರು | ವರಪೂಜೆ |
| 214 | 227 | 240 |
| ದಾಸಗಾಧಿಪತಿಯರು | ವಿವಾಹದರು | ಗಣನಾಧರು |
| 215 | 228 | 241 |
| ಕಾಣನಾಧರು | ಭೂತವತಿ | ಮೂಲಕರು |
| 216 | 229 | 242 |
| ಕಂಠವೃತ್ತವರು | ಅಭೂತವಿವರರು | ಸತ್ಯವಾಸರು |
| 217 | 230 | 243 |
| ವದನಕಂಠರು | ನೀಲವಾಸರು | ರಮ್ಯಕೇತವರು |
| 218 | 231 | 244 |
| ಕಂಠಾಲಯರು | ನವನವಿ | ವ್ರತಾವಳವರು |
| 219 | 232 | 245 |
| ಗಣನಾಧರು | ಕರಿಕಾಪವರು | ಅಭಿಷೇಕರು |
| 220 | 233 | 246 |
| ಮೂರ್ತಿಪೂಜಾರಿ | ಸ್ಮರಣಾರಿ | ವಾಸವಧವರು |
| 221 | 234 | 247 |
| ಭಕ್ತಕೃಷ್ಣರು | ಕೃಷ್ಣಾಪಾರಿ | ಕಂಠಿ |
| 222 | 235 | 248 |
| ರಮ್ಯವರು | ವಿವಾಹಕೃಷ್ಣರು | ಮೂಲವವರು |
| 223 | 236 | 249 |
| ನವರು | ಮಾರನವಾಸವವರು | * [ವರಪೂಜೆ] |
| 224 | 237 | 250 |
| ವಿವಾಹವರು | ವಿವಾಹವರು | ಗಣನಾಧರು |
| 225 | 238 | 251 |
| ಕ.ಲಂಕಾರಿ | ವಿವಾಹವರು | ಅವಿವಾ |

| | | |
|-----------------|-------------|------------------|
| 252 | 257 | 262 |
| ಅಭಿರಾಮರು | ಸಾಹಸಪ್ರಿಯರು | ಕೀರ್ತಿಕಥಾವೃತ್ತರು |
| 253 | 258 | 263 |
| ನಿರ್ವಾಚನರು | ಕೀರ್ತಿಸಖರು | ಲೋಹಿತಾಕ್ಷರು |
| 254 | 259 | 264 |
| * ಮೂರ್ಖಾಧಿಕಾರರು | ಕೂರವ್ಯಾಧಿರು | ಗೀತಾಕಾರರು |
| 255 | 260 | 265 |
| ಧನಾಧರು | ಕಂಠುಚಿತ್ತರು | ಮಾನಧನರು |
| 256 | 261 | |
| ಯತಿಧರರು | ಸುಕುಮಾರರು | |

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ಸಂಜನಗೊಡು ಸಂಜುಂಜೇವ್ವರ ಬೇವಾಲಯದ ಬಿಲ್ಲುಭಾಗದೊಳಗೆ ಗೋಡೆಯಲ್ಲಿರುವದು.

- ¹ ಶ್ರೀಕೃಷ್ಣನು ಸ್ವಸ್ತಿ ತ್ರಿಪ್ರಯಾಘ್ಯದಯಾಕಲಿನಾಪನಕವರ್ಷ ೧೫೫೧
- ² ನೆಯನವ್ಯಧಾಪನಂವತ್ಸರದಮಾಘ ೧೫ ಯೂರವಿನಾಕರಿಮಾತ್ರಿದುಂಗಳಾದಿ
- ³ ಬಲಿಶ್ರಮಸ್ತಾಡಾದೇವದೇವೇಶ್ವರ ಪ್ರಾಸಾದೇಶ್ವರದೇವರತಮೃತಪದಿಶ್ರೀ
- ⁴ ಮನ್ಯಾಕಾರಾಣಿಧಿರಾಜರಾಜವರದೇಶ್ವರರತ್ನಸಿಂಹಾಸನಾಧೀಶ್ವರಪ್ರರಾಪ.
- ⁵ .. ಅರಿಯು ಪ್ರಭುಪ್ರಾಪ
- ⁶
- ⁷
- ⁸
- ⁹ ಸ್ವಾಮಿಯುತಮೃತಪದಿಗರ್ವಮನ್ಯವಾಗಿನವಂತಾಗಿ
- ¹⁰
- ¹¹ ಎತ್ತಿ ಸನುಕಮೊದಲಾದವೃತ್ತಸಂಕಪನುಸ್ವಾಮಿಯುತಮೃತಪದಿಗ. ಗವನ್ನು
- ¹² ಬಿಟ್ಟುನಡೆದುಬಿಟ್ಟಿಲ್ಲಾಗಿಮಗಣಿಕಾಣರವನವನಿಕಾಣಿಕೆ
- ¹³ ಬಿಟ್ಟುಮದಾರಾಯರುಕೇಳುವರನುಕೇಳುವರನೊನವರನೊಳಗೆ
- ¹⁴ .. ತರುಮರೆಯಮದಾರಾಯದಿಗಿಲ್ಲದೆಯುಳ್ಳಲೋಕವಾಗ
- ¹⁵ ಬೇಕಂದು ಮಿಥ್ಯಮೃತವೆಲೆಯವಾಕ್ಯವಾಗಿನವನವನಿಬಿಡಿ
- ¹⁶ ಕೊಟ್ಟಿಗ್ರಾಮಗಳಲಾಣನನಿಮಿಥ್ಯಮೃತವನುತವನನಿಬಿಡಿ
- ¹⁷ ಮರುಮರೆಯನಿಗಿಲ್ಲದನುತವನನಿಬಿಡಿ
- ¹⁸ ಕೊಂಡುಮರೆಯನುತವನನಿಬಿಡಿ
- ¹⁹ ಮರೆಯನುತವನನಿಬಿಡಿ
- ²⁰ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ²² ಮರೆಯನುತವನನಿಬಿಡಿ
- ²³ ಮರೆಯನುತವನನಿಬಿಡಿ
- ²⁴ ಮರೆಯನುತವನನಿಬಿಡಿ
- ²⁵ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ³³ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ⁴⁴ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ⁶⁴ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ⁷⁰ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁷¹ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ⁷⁴ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁷⁵ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ⁷⁸ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁷⁹ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁸⁰ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ⁸⁶ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁸⁷ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁸⁸ ಮರೆಯನುತವನನಿಬಿಡಿ
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- ⁹⁰ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹¹ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹² ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹³ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹⁴ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹⁵ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹⁶ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹⁷ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹⁸ ಮರೆಯನುತವನನಿಬಿಡಿ
- ⁹⁹ ಮರೆಯನುತವನನಿಬಿಡಿ
- ¹⁰⁰ ಮರೆಯನುತವನನಿಬಿಡಿ

ಕಳಲೆಯಲ್ಲಿ ದಳವಾಯಿಯವರ ವನೆಯಲ್ಲಿರುವ ಭಾಷಾಪತ್ರದ ಪ್ರತಿ.

ಕುಛನಮ್ಮ.

ದಲಿವಾಹನರವಿ ೧೬೯೦ ಮೈಸೂರು ಆರಸುಗಳು ಕಳಲಿ ಆರಸುಗಳಿಗೆ ಸಹಾ ಭಾಷಾಪತ್ರವಾದ ರಜತ ಏನನ ಪ್ರತಿ ವಿವರ.

ಬಹುಭಾಷ್ಯಸಂಪತ್ತರವ ಆತ್ಮೀಜ ಬಿರಾಯ್ಣು ಕಳಲಿ ನಂಜರಾಜ್ಯಯ ವರವಾಚೆಯವರಿಗೆ ಮೈಸೂರು ಕೃಷ್ಣರಾಜವಡೆ ಯರವರು ಬರೆಕೊಟ್ಟ ಭಾಷಾಪತ್ರದ ಕ್ರಮವೇನೆಂತೆಂದರೆ—

ನಮು ಓರಿಯವರ ಆರಭ್ಯ ಮೈಸೂರು ದೊರೆತನವನ್ನು ಆಳಿಕೊಂಡು ಬರುವಲ್ಲಿ ನಿಮು ಹಿರಿಯವರ ಆರಭ್ಯ ಕಳಲಿ ದೊರೆತ ನವನ್ನು ಆಳಿಕೊಂಡು ಸಮಾನಸ್ಥ್ಯದೊಳಗೆ ಯಿಲ್ಲಲ್ಲಿ ಶ್ರೀರಂಗವಟ್ಟವನ್ನು ನಮವರು ರಾಯರಿಂದ ಸ್ವರೋದಾವರಣಿಕೊಂಡ ತರು ವಾಯ ನಿಮು ಕಳಲಿಯನ್ನು ಸ್ವರೋದಾವರಣಿಕೊಂಡು ಆ ಕೊಡೆಯನ್ನು ಪರಿವರಿಸಿ ಮುಂದೆ ನಾವು ನೀಮು ಸಾಧಿಸುವ ನಿಮಿತ್ಯ ನಿಮವರನ್ನು ವಂದಿಕೆಗೆ ತಂದುಕೊಂಡು ಸೇನಾಧಿಪತ್ಯವನ್ನು ನಿಮುವರಿಂದ ಸಾಧಿಸಿ ಸೇನಾಧಿಪತ್ಯವನ್ನು ನಮಕೊಂಡು ಬಂದು ಮೆಧ್ಯ ಯಿತರಾದಿಗಳಿಗೆ ಸೇನಾಧಿಪತ್ಯ ಕೊಡದೆ ಪುನಮು ನಿಮುವರಿಗೆ ಕೊಡಲು ಈ ರೀತಿಗೆ ಯಿಲ್ಲದಿ ಯಿಡಿಗೆ ಉಭಯಕಡೆಯೂ ಮೆನುಚ್ಚದೊಳವಗಿಂದ ಕಳುವ ಜನಿಸಿದ ಕಾರಣ ಆ ರೀತಿಗೆ ನಡೆದರ ಜ್ಞಾಪ್ರಂಗೆ ಆವಕಾರವಾದಿರಂದು ಸೂಕ್ಷ್ಮವಿಟ್ಟುಕೊಂಬದೆ ಮುಖ್ಯ ಪ್ರಯೋಜನ ಯಂದು ಯೇನು ವ್ಯರ್ಥಾಲೋಚನೆಯನ್ನು ಮಾಡಿ ತ್ವರದಲ್ಲಿದವರ ಖಂಡರಾವು ಮೊದಲಾತ್ರ ತಿರ್ದಿಟ್ಟು ಪುನಮು ಮಧ್ಯಸ್ತರ ಮೇಲೆ ನಿಗದಿ ಆದ ಕಾರಣ—

ನಮವಲ್ಲಿ ಯಿರುವರು ನಮು ರಾಜ್ಯಭಾರವನ್ನುನಾವು ಮಾಡಿಕೊಂಡು ಸೇನಾಧಿಪತ್ಯವನ್ನು ನಿಮು ಕೊಡವರರು ಮಾಡುವ ದರಿಂದ ಸಂಸ್ಥಾನದ ಆದಾಯವೆಲ್ಲಕ್ಕೆ ತಕ್ಕಷ್ಟುಮೆಂದಿ ಕಮರಯನ್ನು ನೀವೆ ಲವಿಸಿಕೊಂಡೊಡಗು ಕುಮರಮಂದಿಗೆ ಸ್ಥಾನದ ಸಂಬಳಕ್ಕೆ ಜಾಬ್ಬುವಾಗಲೇ ನೀವು ಮುದ್ದ ಬಗೆಯ ಓದೊಡಗವನ್ನು ನಿಮು ಪಮರಿಗೆ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ಈ ಕಮರಮಂದಿಗೆ ತಿದ್ದಿ ತಿರ್ಪೆ ಲಾಕೂ ಬೀತ ಈ ಕುರುದಮಂದಿ ಸಂಬಳಕ್ಕೆ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ನೀಮು ಸಾರ ಸಂತ ಮುಂತಾಗಿ ನೀವೆ ಮಾಡಿ ಕೊಂಡು ಯಿರುವುದಾಗು ಇದರಲ್ಲಿ ನಿಮು ಸ್ವಂತಮಾಗಿ ಯಿರತಕ್ಕಬಗ್ಗೆ ಕುಮರ ೭೦೦ ಬಿರು ೫೦೦ ಕರ್ನಾಟಕ ದಸ ೫೦೦ ಜಾಜಲು ೧೦೬ ಪಿರಂಗಿ ೧೦ ಪರಂಗೀರು ಕಾವೀರರು ಕಂಕಗಾರು ಮುಂತಾದರ ಸಂಬಳದ ಬಗ್ಗೆ ಕರೀರಾಯಿ ೫೦೦೦೦೦೦ ಪರಮಾ ಪರಮಾ ಮನಮಾರ್ತ ವೆಚ್ಚಕ್ಕೆ ಕರೀರಾಯಿ ೫೦೦೦೦೦೦ ಪರಮಾ ಉಭಯಂ ಕರೀರಾಯಿ ಯಿರುವು ಲಕ್ಷದಲ್ಲಿ ಆರವತ್ತಾರು ಸಾವಿರ ಪರಮಾ ಈ ಬಗ್ಗೆ ನೀವು ಮುದ್ದ ಬಗೆಯ ದುಟ್ಟುವ ಪ್ರಕಾರಕ್ಕೆ ನೀಮಯನ್ನು ವಿಂಗಡಿಸಿಕೊಂಡು ಆರಮನೆಗೆ ಈಗ ಯಿರುವ ಸೀಮೆ ಧೂಮಿ ಲ್ಲದ ಯನ್ನು ಸೀಮೆ ಧೂಮಿ ಕಟ್ಟಿದಲ್ಲಿ ನಿಮು ಬಡಾರಿಗೆ ಕುಮರಮಂದಿಯನ್ನು ಆರಕ್ಕೆ ತಕ್ಕಷ್ಟು ಬೆಟ್ಟ ಸೀಕೊಂಬುವರು. ಕಳಲಿಗೆ ಕೊಡೆಯನ್ನು ಹಾಕಿಕೊಂಡು ದೊರೆತನವನ್ನು ಪೂರ್ವ ಪ್ರಕಾರಕ್ಕೆ ಅನುಷ್ಠಾನಿಸಿಕೊಂಡು ಬರುವುದು ನಮಕೊಂಡು ಬರ ಯಿದ್ದರು ಗಡಿಗಳಲ್ಲಿ ಯಿದ್ದರು ನಿಮು ಪುರ ಪಾತ್ರಪರಂಪರೆಯಾಗಿ ನಿಮು ಪಂಚಕ್ಕೆ ಸಹಾ ಸೇನಾಧಿಪತ್ಯವನ್ನು ನಮಕೊಂಡು ಬರ ಯಿದ್ದರು ಅರಮನೆ ಸೀಮೆ ಮೇಲೆ ವಿವತ್ತದರ ರಾಜಕಾರ್ಯ ಬಿಡದಿಲ್ಲ ಆದಿಯೆ ವಿಧು ಬಿಡತಕ್ಕಹಾಗಿ ಕಾಯವನ್ನು ಮಾಡ ತಕ್ಕ ಬಗ್ಗೆ ನೀವು ಸಂಗೋಲೋವಾಗ ನೀವೇ ಸಂಗೋಲಿಗೆ ಅಧನು ನಿಮು ಬಗೆಯವರ ಕಳಲಿಯವರ ತಕ್ಕಷ್ಟುಮಂದಿ ಕುಮರ ಯಿದ್ದ ರೀತಿಗೆ ನಮಕೊಂಬುವರು. ರಾಜಕಾರ್ಯ ನಿಮು ಭಾಷಾ ಕಳಲಿಯವರಲ್ಲಿ ನಿಮು ಆರಗವೆಗೆ ತಕ್ಕಷ್ಟುಮಂದಿ ಕುಮರ ಯನ್ನು ನಿಮು ಬಗೆಯ ಯಿರತಕ್ಕೊಂಬುವರು. ನೀವೇ ಸಂಗೋಲಿವಲ್ಲಿ ನೀವು ಯಿದ್ದ ಸ್ಥಳದಲ್ಲಿ ಯಿದ್ದಷ್ಟು ಕುಮರಮಂದಿಯನ್ನು ಬಾರಿ ಹೋಗಿಕಾರಣವಿಲ್ಲ. ಅರಮನೆ ಪದವತ್ತಕ್ಕೆ ಅನ್ನನವನಾ ಕಾರಣವಿಲ್ಲ. ನೀವೆ ಪೀರ್ಣ ನಿಮ್ಮ ದಿನಗಳ ಮುಟ್ಟ ಕವಿಮ ಕಾರಣವಿಲ್ಲ. ಅರಮನೆ ಕಾಯನಿಮಿತ್ತಕ್ಕೆ ಭಾಷಾ ಸಂಗೋಲಿವಲ್ಲಿ ಸರಣಿಮಾಡಿ ಪುಷ್ಪಗಳನ್ನು ಮಾಡಿ ಈ ಕಾರಣದ ಆವರ ಸ್ಥಾನತ ಯಿಸಿರುವಿಲ್ಲ. ಆದಕ್ಕೆ ನಮಿವ ಆಗಲಿ ಯಿಡಾರವಿಗ ವರಾನಿಮಾಗಲಿ ಪುಷ್ಪಗಳನ್ನು ಮಾಡಿ ಈ ಕಾರಣದ ಮೇಲಿಗೆ ನಮಕೊಳ್ಳದೆ ಇದ್ದಿಗಲಿ ಮಾಡಿ ಪುಷ್ಪಗಳನ್ನು ಸಹಾ ಪುಷ್ಪವಿಡಿದೊಡವಕ್ಕೆ ಪಾತ್ರರಾಗಬಾರವು ಯಿಮು ಮೊದಲರೂ ಕಾಣ್ತೀರಲ್ಲಿ ಕವಿರಗೊಳವನ್ನು ಬ್ರಾಹ್ಮಣಸಪ್ತ ಸಹಾ ಪುಷ್ಪವಿಡಿದೊಡವಕ್ಕೆ ಪಾತ್ರರಾಗಬಾರವು ಯಿಮು ನಮು ಅಂತಾರಣಪೂರ್ವಕವಾಗಿ ಯಿದ್ದ ಪದವಾನಿಮಿತ್ತವಾಗಿ ನಮಗಿ ದಟ್ಟ ಮನಕೊಟ್ಟ ಭಾಷಾಪತ್ರ ಯಿಮು ನಮು ಹಸ್ತಾಕ್ಷರ ಬರವಾ.

ಆದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು—ಮಾಡಬ್ರವುದಿಗಳು ಆಪ್ತನಿರ್ದೇಶಕರು ಆಪ್ತನಿರ್ದೇಶಕರು ತ್ರಿವಾರದ ಯಿಡಗಳು ಬ್ರಾಹ್ಮಣರು ಸಹಾ ಸಾಕ್ಷಿ. ಈ ಕಮರ ಮೇಲೆ ನಮಮ ಆಪ್ತರ ಮಧ್ಯಸ್ಥರಮಂದಿಮಂದಿ ದೊಡ್ಡಕ್ಕೆ ಕರಗವಿಲ್ಲ. ಈ ಪಮಾ ನಮಮೇಲೆ ದೊಡ್ಡಗೆ ನಿಮು ಕಾರಣವಿಲ್ಲ ಯಂದು ಒದಿಸಿಕೊಟ್ಟ ಭಾಷಾಪತ್ರ. ಈ ಬಗ್ಗೆ ಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮುಂದು ಬರವು ಆದ.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೆ ಒಂದು ಪ್ರಾಕಾರ

ಕುಳುವನ್ನು.

ಶ್ರೀಕೃಷ್ಣರ ಜನಜೀವನವರು—

ಬಹುಧಾನ್ಯಸಂವತ್ಸರದ ಆಶ್ವಿನ್‌ವ ಬ ೧೫ ಶ್ರೀಮತು ನಮ ಪ್ರಭುಗಳು ಅರಸುರುಗಳಿಗೆ ಸಹಾ ಬರತಕ್ಕೊಪ್ಪ ನಂಬಿಗೆ ನಿರೂಪದ ಕ್ರಮವೇನೆಂತೆಂದರೆ—

ಕಳೆಲೆ ನಂಜರಾಜಿಯ ಮೂವನೆಯವರು ಮುಂತಾದ ಕಳೆಲೆವಂಶಸ್ಥರು ಪಟ್ಟದಲ್ಲಿ ಇದ್ದರು ಗಡಿಯಲ್ಲಿ ಇದ್ದರು ನೀವು ಹೇಳು ಕೊಟ್ಟು ಹೇಳು ತರುವಲ್ಲಿ ನಾವು ವಿಶೇಷ ಮಾಡತಕ್ಕದ್ದು ಇಲ್ಲ. ನಿಮ್ಮ ಅವರ ಬಾಂಧವ್ಯ ಮಾರ್ಗದಿಂದ ಕಳೆಲೆ ನಂಜರಾಜಿಯ ಮೂವನೆಯವರು ಅವರವರ ವಂಶಸ್ಥರು ಯಾವಸ್ಥಾನದಲ್ಲಿ ನೀವು ಯಾರು ಯಾವಲ್ಲಿ ಯಂದರು ಅವರ ಜ್ಞಾತಿಗಳಲ್ಲಿ ಆದರೂ ಯಾವಸ್ಥಾನದಲ್ಲಿ ಯಾರು ಇದ್ದೇವು ಯಂದರೂ ನಿಮಗೆ ನಿಮಗೆ ನಡೆಯುತ್ತಾಯಿದ್ದ ಉಂಬಳಿಗಳನ್ನು ಅರಮನೆ ಹವಾಲಿಗೆ ಲೇಖಕೊಂಡು ಯಾವ ಮೇಲಿಗೆ ವೇದಿಗಳನ್ನು ಸೇವಾಧಿಪತ್ಯದ ಕುಮಾರಮಂದಿಗೆ ವಿಂಗಡಿಕೊಟ್ಟು ಶೀಮ ನಮಾವದಲ್ಲಿ ನಿಮಗೆ ನಿಮಗೆ ಕೊಡಿಸುತ್ತಾ ಯಿದ್ದೀತು. ಕಾರ್ಯಭಾಗ ಆಯ್ದನಿಡ ಸಮಯದಲ್ಲಿ ಯಾವ ವೈಯಕ್ತಿಕಾರಿಂದ ಅರ ವುಂಬಳಿ ಹಣ ಬರಮಾಡಿಕೊಟ್ಟಲ್ಲಿ ನಿಮಗೆ ನಿಮಗೆ ನಡೆಯುವ ವುಂಬಳಿಯಿಂದಲೂ ಅರವುಂಬಳಿ ಹಣವನ್ನು ಬರಮಾಡಿಕೊಳ್ಳುತ್ತಾಯಿದ್ದೀತು. ಪ್ರಭುತನ ನಡೆಯುತ್ತಾ ಯಿದವರಿಗೆ ಪ್ರಭುತನದ ಶೀಮಯಿಂದ ಅದ್ವಯದಿಗೆ ಅರಮನಿಗೆ ಯೆತ್ತಿ ಬರುವ ಗಡಿ ಹಣವನ್ನು ಸೇವಾಧಿಪತ್ಯದ ಕುಮಾರ ಮಂದಿ ಸಂಬಳಕ್ಕೆ ಉತ್ತರ ಮಾಡಿ ಸೇವಾಧಿಪತ್ಯಕ್ಕೆ ವಿಂಗಡಿಕೊಟ್ಟು ಪಾಲ್ಪವಳಿ ಶೀಮಯಲ್ಲಿ ಈಬಗ್ಗೆ ಏಗದಿಹಣವಿಗೆ ಸರಿಯಾಗಿ ಶೀಮಯ ನಿಮ್ಮ ಅರಮನಿಗೆ ವಂದಿಕೊಂಡು ಪ್ರಭುತನಗಳನ್ನು ಪ್ರಾಕಾರಮಂದಿಗೆ ನಿಮಗೆ ನಿಮಗೆ ನಡೆ ಬರುತ್ತಾ ಇದ್ದೇವೆ. ಈಮಂದಿಗೆ ನಿಮ್ಮ ನಿಮ್ಮ ವೈಯಕ್ತಿಕ ವರಂಜಯಕು ನಡೆಕೊಂಡು ಒರುತ್ತಾ ಯಿದ್ದೇವೆ. ಈ ಕಾರ್ಯದಲ್ಲಿ ವೈದವ್ಯಗೂಡಿ ನಡೆಸತಕ್ಕದ್ದು ಯಿಲ್ಲಾ ಇದಕ್ಕೆ ತಪ್ಪಿದರೆ ಕಾಶೀಕ್ಷೇತ್ರದಲ್ಲಿ ಮಣಿಕರ್ಣಿಕಾಶೀರದಲ್ಲಿ ಕವಿಲಾ ಗೋವು ಸಹಾ ಬ್ರಾಹ್ಮಣ ಸಹಸ್ರ ಸಹಾ ವಧವಾದಿದ ಬೋಧಕ ಪತ್ರರಾಗಲಾಭವರಂದು ನಮ್ಮ ಆತಂಕರಣವೈವ್ಯಕವಾಗಿ ಯಿದ್ದವರವರ ಸಂಕ್ಷಿಯಾಗಿ ನಾವಾಗಿ ಬರತಿ ಕೊಟ್ಟ ಭಾವಪತ್ರ. ಇದು ನಮ್ಮ ಹಸ್ತಾಕ್ಷರ ಬರಹಾ.

ಇದಕ್ಕೆ ಸಂಕ್ಷಿಪ್ತ—

ಶಿವಶೇಷವರು ಆಪ್ತದಿಕ್ಕಾಕರು ಚಂದ್ರಸೂರ್ಯರು ಶ್ರೀಮತದ ಯತಿಗಳು ಬ್ರಾಹ್ಮಣರು ಗಹಾ ಸಂಕ್ಷಿ.

ಶ್ರೀಕೃಷ್ಣರ ಜನ ಜೀವನ ಬರಹಾ ಇದೆ.

ಉಳಿದು ನಾವಾರು ಸಮೇತ ಶ್ರೀವೆಂಕಟೇಶ ರಾಮಮೂರ್ತಿ |

ಆಯ್ದರ ಯೆಂಬರವನ ಗರುಡ ಹನುಮಂತ

INSCRIPTIONS IN GRANTHA AND TAMIL.

CHÂMARÂJNAGAR TALUQ.

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¹ஸ்ரீஸ்ரீ விநாயகவிஹரேஷ்வரமூர்த்தீசாயுபண்ணி அருளாவிநாயகரெயானெ..... ஸ்ரீரத்த
 கீ னா ஸ்ரீரத்த ஆரீமகஸம் , இடைக்கட்டு
 பேரையையுடையெனமெய்யனமொகாண்டகனோம் , , , காரணம்
 சம்புகுலிஹரேஷ்வரகு

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¹..... வரூகாவிநாயக காரணயானெ தகைச செனற ஸாஹஸ்ரீ ஸாஹஸ்ரீரத்த ஹேமயாநிதில
 இடைக்கட்டுபேரையையுடையெனமெய்யனமொகாண்டகனோம் சம்புகுலிண்டா ஸ்ரீர
 சம்புகுலிஹரேஷ்வரகு..... ஸ்ரீரத்த ஆரீமகஸம் , இடைக்கட்டு
 கருக செனற , , ,

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¹ஸ்ரீஸ்ரீ ஸ்ரீரத்தவயுடையெனமெய்யனமொகாண்டகனோம்..... ஸ்ரீரத்த ஆரீமகஸம் , இடைக்கட்டு

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| | |
|--|-------------------------------------|
| ¹ ஸ்ரீஸ்ரீ ஸ்ரீரத்தவயுடையெனமெய்யனமொகாண்டகனோம் | ¹ , |
| ² வயுடையெனமெய்யனமொகாண்டகனோம் | ² குலதமெய்யனமொகாண்டகனோம் |
| ³ வயுடையெனமெய்யனமொகாண்டகனோம் | ³ காரணமொகாண்டகனோம் |
| ⁴ வயுடையெனமெய்யனமொகாண்டகனோம் | ⁴ காரணமொகாண்டகனோம் |
| ⁵ வயுடையெனமெய்யனமொகாண்டகனோம் | ⁵ காரணமொகாண்டகனோம் |
| ⁶ வயுடையெனமெய்யனமொகாண்டகனோம் | ⁶ காரணமொகாண்டகனோம் |
| ⁷ வயுடையெனமெய்யனமொகாண்டகனோம் | ⁷ காரணமொகாண்டகனோம் |
| ⁸ வயுடையெனமெய்யனமொகாண்டகனோம் | ⁸ காரணமொகாண்டகனோம் |
| ⁹ வயுடையெனமெய்யனமொகாண்டகனோம் | ⁹ காரணமொகாண்டகனோம் |
| ¹⁰ வயுடையெனமெய்யனமொகாண்டகனோம் | ¹⁰ காரணமொகாண்டகனோம் |
| ¹¹ வயுடையெனமெய்யனமொகாண்டகனோம் | ¹¹ காரணமொகாண்டகனோம் |
| ¹² வயுடையெனமெய்யனமொகாண்டகனோம் | ¹² காரணமொகாண்டகனோம் |
| ¹³ வயுடையெனமெய்யனமொகாண்டகனோம் | ¹³ காரணமொகாண்டகனோம் |

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¹.....
²வயுடையெனமெய்யனமொகாண்டகனோம்
³வயுடையெனமெய்யனமொகாண்டகனோம்
⁴வயுடையெனமெய்யனமொகாண்டகனோம்
⁵வயுடையெனமெய்யனமொகாண்டகனோம்
⁶வயுடையெனமெய்யனமொகாண்டகனோம்
⁷வயுடையெனமெய்யனமொகாண்டகனோம்
⁸வயுடையெனமெய்யனமொகாண்டகனோம்
⁹வயுடையெனமெய்யனமொகாண்டகனோம்
¹⁰வயுடையெனமெய்யனமொகாண்டகனோம்
¹¹வயுடையெனமெய்யனமொகாண்டகனோம்

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಎನ್ನೆ ಭಾವಪತ್ರ.

ಕುಭವನು.

ಶ್ರೀಕೃಷ್ಣರಾಜವಡೇಯನವರು—

ಬಹುಧಾನ್ಯಸಂವತ್ಸರದ ಅಷ್ಟೇಷ ಬಿ ೧೮೮೩ ಶ್ರೀಮತು ನಮು ಪ್ರಭುಗಳು ಅರಸರಾಗಿಗೆ ಸಹಾ ಬರತೀಕೊಟ್ಟ ನಂಬಿಗೆ ನಿರೂಪದ ಕ್ರಮವೇನೆಂತೆಂದರೆ—

ಕಳೆ ನಂಬರಾಜ್ಯಯ ವಾಣಾಜಿಯವರು ಮುಂತಾದ ಕಳೆವೆಂಕಸ್ಥರು ಪಟ್ಟದಲ್ಲಿ ಇದ್ದರು ಗಡಿಯಲ್ಲಿ ಇದ್ದರು ನೀವು ಹೇಳು ಕೊಟ್ಟು ಹೇಳು ತರುವಲ್ಲಿ ನಾವು ವಿರೋಧ ಮಾಡತಕ್ಕದ್ದು ಇಲ್ಲ. ನಿಮು ಅವರ ಬಾಂಧವ್ಯ ಮಾರ್ಗದಿಂದ ಕಳೆ ನಂಬರಾಜ್ಯಯ ವಾಣಾಜಿಯವರು ಅವರವರ ವಂಶಸ್ಥರು ಯಿಸ್ಸನದಲ್ಲಿ ನೀವು ಯಾರು ಯಾವೆವು ಯೆಂದರು ಅವರ ಜ್ಞಾತಿಗಳಲ್ಲಿ ಅದರೂ ಯಿಸ್ಸನದಲ್ಲಿ ಯಾರು ಇದೇವು ಯೆಂದರೂ ನಿಮಗೆ ನಿಮಗೆ ನಡೆಯುತ್ತಾಯಿದ್ದ ಉಂಬಿಗಳನ್ನು ಅರಮನೆ ಹವಾಲಿಗೆ ಕೇಳಿಕೊಂಡು ಯದೇ ಮೇರಿಗೆ ವುಂಚಿಗಳನ್ನು ಸೇವಾಧಿಪತ್ಯದ ಕುಮಾರಮದಿಗೆ ವಿಂಗಡಿಕೊಟ್ಟು ನೀಮ ಸಮೀಪದಲ್ಲಿ ನಿಮಗೆ ನಿಮಗೆ ಕೊಡಿಸುತ್ತಾ ಯಿದ್ದೀತು. ಕಾರ್ಯಭಾಗ ಆಮನೀದ ಸಮಯದಲ್ಲಿ ಯಾವ ವುಂಚಿಗಾರಂದ ಅರೆ ವುಂಚಿ ಹಣ ಬರವಾ ದಿಕೊಟ್ಟಲ್ಲಿ ನಿಮಗೆ ನಿಮಗೆ ನಡೆಯುವ ವುಂಚಿಯಿಂದಲೂ ಅರೆವುಂಚಿ ಹಣವನ್ನು ಬರವಾಡಿಕೊಳ್ಳುತ್ತಾ ಯಿದ್ದೀತು. ಪ್ರಭುತನ ನಡೆಯುತ್ತಾ ಯಿದನರಿಗೆ ಪ್ರಭುತನದ ಕೀಮೆಯಿಂದ ಅಧ್ಯವರಿಗೆ ಅರಮನೆಗೆ ಯಿತ್ತಿ ಬರುವ ಗಡಿ ಹಣವನ್ನು ಸೇವಾಧಿಪತ್ಯದ ಕುಮಾರ ಮಂದಿ ಸಂಚಿಕೆ ಉತ್ತಾರ ಮಾಡಿ ಸೇವಾಧಿಪತ್ಯಕ್ಕೆ ವಿಂಗಡಿಕೊಟ್ಟು ಹುಂಚುವಿಗೆ ಕೀಮೆಯಲ್ಲಿ ಕಾಬ್ಯೆ ವಗದಹಣವಿಗೆ ಸರಿಯಾಗಿ ನೀಮಯ ನಿಮು ಅರಮನೆಗೆ ವಂದಿಸಿಕೊಂಡು ಪ್ರಭುತನಗಳನ್ನು ಪ್ರಾಕುಮೇರಿಗೆ ನಿಮಗೆ ನಿಮಗೆ ನಡೆ ಬರುತ್ತಾ ಇದೇವೆ. ಈಮೇರಿಗೆ ನಿಮು ನಿಮು ವ್ರತಸಾತ್ಯ ವೇರವರೈಕು ನಡೆಕೊಂಡು ಬರುತ್ತಾಯಿದೇವೆ. ಈ ಕುಂಚರಲ್ಲಿ ವೈಷಮ್ಯಗೂಡಿ ನಡೆನ ತಕ್ಕದ್ದು ಯಿಲ್ಲಾ ಇದಕ್ಕೆ ತಪ್ಪಿದರೆ ಕಾಣ್ಕೊಳ್ಳತದ್ದಲ್ಲಿ ಮಣಿಕರ್ನಿಕಾತೀರದಲ್ಲಿ ಕವಿಲಾ ಗೋವು ಸದಾ ಬ್ರಾಹ್ಮಣ ಸಹಸ್ರ ಸಹಾ ವಧೆವಾದಿದ ದೋಷಕ ಪತ್ರರಾಗಲಾಳವರಂದು ನಮು ಆತಕರಣವುರ್ವಕವಾಗಿ ಯಿದ್ದುದೇವರ ಸಂಕ್ಷಿಯಾಗಿ ನಾನಾಗಿ ಬರೆತಿ ಕೊಟ್ಟ ಭಾವಪತ್ರ. ಇದು ನಮು ಜನ್ಮಾಕ್ಷರ ಬರಹಾ.

ಇದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು—

ಶಿವಕೋನನರು ಅಪ್ಪದಿಕ್ಕಾಳಕರು ಚಂದ್ರಸೂರ್ಯರು ಶ್ರೀಮತರ ಯತಿಗಳು ಬ್ರಾಹ್ಮಣರು ಗಣಾ ಸಾಕ್ಷಿ.

ಶ್ರೀಕೃಷ್ಣರಾಜ ಯೇದು ಬರೆದು ಇದೆ.

ಉಭಯ ನಾಟಾರು ಸಮೇತ ಶ್ರೀವೆಂಕಟೇಶ ರಾಮಮೂರ್ತಿ |

ಅನ್ನಾರ ಯೆಂಬರವಾನ ಗರುಡ ಹನುಮಂತ

INSCRIPTIONS IN GRANTHA AND TAMIL.

CHÂMARÂJNAGAR TALUQ.

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¹ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி அருவாமிதகஸரோபாண்டி.....² சத
³ ஸா⁴ சத ஸ்ரீமதம் .. இடைகாலம்
 பேறையபட்டிகொளையெவ்வகாருண்டகனோம் கரம
 சம்புனிஹரேசுவர

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¹ யருவாமிதக சகலாயாண்டி தகம் மெனற ஸாமிசுவர ஸாமி சத ஸ்ரீமதம்
 இடைகாலம் பேறையபட்டிகொளையெவ்வகாருண்டகனோம் சம்புநியினிடா இச
 சம்புநியபட்டிகொளையெவ்வகாருண்டகனோம்² சத ஸ்ரீமதம்³ சத
 சத சத . . .

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¹ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி அருவாமிதகஸரோபாண்டி.....

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¹ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

² ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

³ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁴ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁵ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁶ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁷ .

⁸ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁹ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

¹⁰ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

¹¹ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

¹² ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

¹³ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

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² ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

³ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁴ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁵ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁶ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁷ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁸ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

⁹ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

¹⁰ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

¹¹ ஸ்ரீமதி விசுவாமிஹரேசுவராயுதபாஸினி

¹ இவ் வழி பூரீவரதட்சிணம் உவதாஸ்ய |

பெரியபுத்தூர் திருமுருகாற்றுப்படை

³இஃகூ தவக்ஷிலும உவாபராட்ரதே

⁴ஸ்ரீவாஸ-நெய்கனல்... வடுகா

¹ சசுவ ஸ்ரீ அய்யப்பொழிதபுரபரமேஸ்வரி

சுரு சதலமெலிய

7 போகத்தில் சயனத்தம்

செங்கோலே

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10. பட்டணமும் .

11.....

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¹ಬುಬ್ಬಿಗ್ರಿ ವೀರಶಾಖಾಬಿಂಧುನಿವಾಸ ಪ್ರಾಂತ್ಯವು

²பண்ணி அருளாபிறகு எகவருஷம் தகைய சென

3 .. ஜெர் ... அமெரிக்கா எதிர்த்து தலாமாஸ்தரில் பூர்

4 . ஹா . . . யாதநு மெழையடிண்ணாயகச

சசநநிதைவராமதேதநி செட்டிமகன்

6 ... விட்டவன் தான் வரவாங்கெடுப்பெருமான்திருநா

1 டைமரளிகை மணக்கஞ்

*குதேதர் மரு உண்டிசெய்து பூசி

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(a) ஸ்ரீ லாலா-பெருமானாருக்கு மாலதந்தது

³தாமாசாரிமகத ஸீமாசாரி பணிக்குககு

³இதது மகா குமளகுடமாந்ரீ

(b) 'வாழ்விழைவாண்மையெருமாளுதகு பகருவத

5 அமமகநி

6 3 402 14

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‘உலகியுதரீ’ வாசலா

செல்வபெருமானாக

³கொல்கத்தா, 1985

⁴தருவிதமகந வீம

⁵காவுண்டங்கெய்

செய்தல் 1 மூலம்

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¹മലബാർ പ്രാ. വാ. ൧൦൦൦

1. நெல்வயலுக்கு மாணா

³தரு கொலகண்ட

‘தமிழக குலையி’

⁵பபகாழுண்டக ம

⁶ அந்நாட்டினின்றும் செல்

வேலித்தகம்பம் ௩௩

Chamarajnagar Taluq.

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1. ஸ்ரீமதி வச
2. ஹாஜே உப்பெ
3. குமாஸ்து பிண்டை
4. உபத்யாயி ஜித்

3. டாக்டர் ஜே. சுவ
4. டாக்டர் ஜெ. வீர்த
7. தம்பம். டாக

167

1 ஸ்ரீ ஸ்ரீ வர
 2 ஸ்ரீ ஸ்ரீ வர
 3 குமாருக்குக்
 4 சதத் தர்வித்
 5 கான்டெய்

கனகேசுலி
7ந்தரண்டை
செய்வீந்த
மப்பம் 11 மக

168

1. ஸ்ரீராமர் வாழா
2. கெடபெருமா
3. ஸ்ரீராமர் கௌரவம்
4. தீர்த்தவாரி

3. மகன்களேத மு
4. ண்டரும்
5. யுஞ்செவ்வித்த க
6. பம்மா மக

169

1. ஐஸ்ரீ வாஸு
2. டெவப்பெருமானுக்கு
3. பெரியகாடாச இடை
4. காட்டு சித்யவிநொடி

1. ஸ்ரீமாத்ராயசெம்பே
 2. வ க்கை உய்
 3. வருசத்தெய்வீத கம்
 4. புயல் மக

170

1. ஸ்ரீ ஸ்ரீ வசஸு
2. ஸ்ரீ ஸ்ரீ வசஸு
3. ஸ்ரீ ஸ்ரீ வசஸு
4. ஸ்ரீ ஸ்ரீ வசஸு
5. ஸ்ரீ ஸ்ரீ வசஸு
6. ஸ்ரீ ஸ்ரீ வசஸு
7. ஸ்ரீ ஸ்ரீ வசஸு
8. ஸ்ரீ ஸ்ரீ வசஸு
9. ஸ்ரீ ஸ்ரீ வசஸு
10. ஸ்ரீ ஸ்ரீ வசஸு

பேதமதம் மஞ்சிய
 னைச்செய்வித்த
 தம்பம்ம உ

171

3. ஸ்ரீராமர் வாழ்க
4. கெடும்பெருமானுக்கு
5. கொல்கணத்தினை
6. வுண்டிப்படுமகக்

3. வீடரகாமுண்டக்
4. தெய்வீத கம்பம்
1.....

172

1. ஹதீஸ் வாசிப்பு
2. டெவப் பெருமானுக்கு
3. க்கொல்கணத்து
4. க்குப்பாசாரிமகம்

தஞ்சாவூர் தெய்வ
வித்தகம்பம்
18.10.1968

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¹ஸ்ரீஸ்ரீ வரலாறு
²ஸ்ரீஸ்ரீ வரலாறு
³சுருத்திரா வக
⁴ததாண்டைம

⁵ததாண்டைம
⁶செயலிதத கம
⁷பம 1 மக

174

¹ஸ்ரீஸ்ரீ வரலாறு
²ஸ்ரீஸ்ரீ வரலாறு
³சுருத்திரா வக

⁴ததாண்டைம
⁵செயலிதத கம
⁶பம 1 மக

175

¹ஸ்ரீஸ்ரீ வரலாறு
²ஸ்ரீஸ்ரீ வரலாறு
³சுருத்திரா வக
⁴ததாண்டைம

⁵ததாண்டைம
⁶செயலிதத கம
⁷பம 1 மக

176

¹ஸ்ரீஸ்ரீ வரலாறு
²ஸ்ரீஸ்ரீ வரலாறு
³சுருத்திரா வக

⁴ததாண்டைம
⁵செயலிதத கம

177

¹ஸ்ரீஸ்ரீ வரலாறு
²ஸ்ரீஸ்ரீ வரலாறு
³சுருத்திரா வக
⁴ததாண்டைம

⁵ததாண்டைம
⁶செயலிதத கம
⁷பம 1 மக

178

¹ஸ்ரீஸ்ரீ வரலாறு
²ஸ்ரீஸ்ரீ வரலாறு
³சுருத்திரா வக
⁴ததாண்டைம

⁵ததாண்டைம
⁶செயலிதத கம
⁷பம 1 மக

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¹ஸ்ரீஸ்ரீ வரலாறு
²ஸ்ரீஸ்ரீ வரலாறு
³சுருத்திரா வக
⁴ததாண்டைம

⁵ததாண்டைம
⁶செயலிதத கம
⁷பம 1 மக

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¹ஸ்ரீஸ்ரீ வரலாறு ஸ்ரீஸ்ரீ வரலாறு ஸ்ரீஸ்ரீ வரலாறு

YELANDÛR JÂGÎR.

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3. பூமி வீரன்.....
4. அநெகன் லி,
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6. எழுப்பண்ணி
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12 **செவ்வாய்**
13 **அக்டோபர்**
14
15 **மருமகன்**
16 **பட்டினத்து**
17 **உன்வக**
18

6

[illegible]

7

1. ஸ்தலித்ரீ ஸதையாண்டி வரபாண்டலாவது
2. வரத்த மாமொலம் உப செந்த நாயந்தியும
3. பிஸ் ப்ரபாபாபுரத்திபொய்சன ஸ்தீவொபெ
4. பூபொவன் ப்யயிவொபுபன்ணி அருளாதிக்க பநிபாட்டு
5. பானசோதேருவாண்ட அதுவொபிமங்கல
6. த அஸொபுரொபுனங்கொமெவ்ளப்பகா
7. உ இராவீச்சதனாக்கு
8. ... குத்த பரிசாவது ஸ்தீகபாலிபூரமுடைபார்க்க குருநி
9. அத்தாவீளக்கும்

8

1. ஸ்ரீஸ்ரீ ஸ்ரீ பூதாவுக்கு ஸ்ரீ பொம்மை ஸ்ரீ வீர
2. தாசலி ஹெஷென் வ்யூவினாஜ்யம் பண்ணி
3. மருகாசிர்க்கலகரெஜுண்டு
4. தட்கெர
5. ...

¹சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
²நடைதெ.நி. மயக்கதத மயக்கததததத
³ம... திருக்க... ..
⁴..... .. செ.செ.பு.உ.மெ
⁵சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
⁶தனையான மயக்கதத மயக்கததததத
⁷விருத்தம்
⁸.....
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¹சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
²சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
³சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
⁴சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ

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¹சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
²சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
³சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
⁴சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ

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- (a) ¹சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
²சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
- (b) ¹சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
²சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
³சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
⁴சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
⁵சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
- (c) ¹சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ
²சுபநிரதனெ அருவையான செ.செ.பு.உ.மெ

- (d) ¹உடையார் குவேலுமுடைப
²னாய்கார்கு மசன்காமுண்ட
³ன்மகன் மாரகாமுண்டன்
⁴..... காமுண்டியை ஸ்ரீ தனம்
⁵குத்தாக் மாரகாமுண்டன்.

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⁴..... வரிகா
⁵ரத்திவலம்பு
⁶ரத்தித்தாரா
⁷ம இவ்வமுறை
- ⁸ரத்தி.....
⁹..... அம்பலமும் இ
¹⁰வன் செய்வி
¹¹த யநாம்

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¹புரத்த பெரிய..... கீழாமுடை.....
².....கொண்ட சோழவரை
- ³ட்டு அம்மல
⁴.....

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- ¹கோவரிக் கோ
²ராமுண்டு
- ³புச்சகம்பம்.

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- ⁴ராவகா
⁵முண்டன்
- ⁶கன்கேசி
⁷காமுண்டன்.

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- ¹புலி ஸ்ரீ பெருமருதாரை ஸ்ரீசுவாமாதேவி
²சசுத
³வகா
⁴மங்கல
⁵த ந
⁶புடையருவிதிபர்.....
⁷பய
- ⁸கோபட்
⁹புதில்
¹⁰மகனவீச
¹¹மாபிலட்
¹²முமகன்
¹³... கயில் இப்பட்டன்
¹⁴.....

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- ¹புலி ஸ்ரீ பெருமருதாரை பஞ்சவலி உடையகேசசுதயாதிமககந்த ஸ்ரீ
²புலி அபய கைததிரை உடையகேசசுதயாதிமககந்த ஸ்ரீ
³... உடையகேசசுதயாதிமககந்த ஸ்ரீ

- (d) ¹உடையா குணேஸ்வரமுடைய
²னாயினோரு மசனகமுண்ட
 னமனை மாரகமுண்டன .
⁴ காமுண்டிமை பூர் தனய
⁵குடுததாக மாரகமுண்டன

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⁴ . . . விடா
⁵புறமாவதன
⁶தது திதாமா
⁷மம் இவயமுறா
⁸தது
⁹ அமபலமம் இ
¹⁰வன செயலி
¹¹ததயநிம :

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³புரதது பெரிய... கீஸ்ரமுண்ட...
⁴ கணைகொண்ட சோழவனா
⁵டடு அமமல
⁶

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- ¹கோவரிக் கோ
²காமுண்டு
³புச்சகமபம

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- * ¹ராவகா
²முண்டன
³மகனகேசி
⁴காமுண்டன

42

- ¹ஹத்திபூர் பெருமருதாரான பூசுவாமாதேவி
²சசது
³வெட்டி
⁴மகனல
⁵தது ஆ
⁶அடயமேருவிதிப்பா
⁷பயி
⁸னோபட
⁹டததில
¹⁰மகனலித
¹¹மாயிலட
¹²முகன
¹³கயில
¹⁴பபபடண

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- ¹ஹத்திபூர் பெருமருதாரான பருசுவலி ஹாடெவிச சதுவெட்டி மகனலதது பூ
²சஸ்ரா அப்பா வைத்ததிருக்காவின்னரு ஒற்றுமபொன
³ காலகபட்டருமகததிரகபட்டரும ஆடவலபட்டரு

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1 வீரவலி இனையாழ்வாச திருவ

2 தாடிவீடுகெ 9-2

47

1 ஸ்ரீமதி ஸ்ரீ புவ

2 ஸாண்டவந்தி

3 துணியாழ்வாச

4 கிதிதிபாழ்வாச

5 என நியமபெரு

6 மாளுகரு ஒருநிலை

7 தாவினகரு பஞ்சா

8 திதுவனாடு-வல

9 குறெததேய

48

1 வீரவலி இனையாழ்வாச திருவ

2 தாடிவீடுகெ 9-2

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(a) 1 ஸ்ரீமதி மதமநாபுரவந்திவந்தி...
2 னாடகனோடு கிதிதிபாழ்வாச

(b) 1 கொடுவனகரு திரு...
2 னாடுவந்திவந்தி...

(c) 1 ஸ்ரீமதிபுராடுவந்திவந்தி...
2 தாடிவந்திவந்தி...

(d) 1 தருவந்திவந்திவந்திவந்தி...
2 னாடுவந்திவந்தி...

(e) 1 தாடிவந்திவந்திவந்திவந்தி...
2 னாடுவந்திவந்தி...

3 ஸ்ரீமதி மதமநாபுரவந்திவந்தி...

4 னாடுவந்திவந்தி...

5 னாடுவந்திவந்தி...

6 னாடுவந்திவந்தி...

7 னாடுவந்திவந்தி...

8 னாடுவந்திவந்தி...

9 னாடுவந்திவந்தி...

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11 னாடுவந்திவந்தி...

12 னாடுவந்திவந்தி...

13 னாடுவந்திவந்தி...

14 னாடுவந்திவந்தி...

15 னாடுவந்திவந்தி...

16 னாடுவந்திவந்தி...

17 னாடுவந்திவந்தி...

18 னாடுவந்திவந்தி...

19 னாடுவந்திவந்தி...

20 னாடுவந்திவந்தி...

21 னாடுவந்திவந்தி...

22 னாடுவந்திவந்தி...

23 னாடுவந்திவந்தி...

24 னாடுவந்திவந்தி...

25 னாடுவந்திவந்தி...

26 னாடுவந்திவந்தி...

27 னாடுவந்திவந்தி...

28 னாடுவந்திவந்தி...

29 னாடுவந்திவந்தி...

30 னாடுவந்திவந்தி...

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(d)

3...தாடுவந்தி...

4...தாடுவந்தி...

5...தாடுவந்தி...

6...தாடுவந்தி...

(e) 1...தாடுவந்தி...

2...தாடுவந்தி...

3...தாடுவந்தி...

4...தாடுவந்தி...

5...தாடுவந்தி...

6...தாடுவந்தி...

7...தாடுவந்தி...

8...தாடுவந்தி...

9...தாடுவந்தி...

10...தாடுவந்தி...

11...தாடுவந்தி...

12...தாடுவந்தி...

13...தாடுவந்தி...

14...தாடுவந்தி...

15...தாடுவந்தி...

16...தாடுவந்தி...

17...தாடுவந்தி...

18...தாடுவந்தி...

19...தாடுவந்தி...

20...தாடுவந்தி...

21...தாடுவந்தி...

22...தாடுவந்தி...

23...தாடுவந்தி...

24...தாடுவந்தி...

25...தாடுவந்தி...

26...தாடுவந்தி...

27...தாடுவந்தி...

28...தாடுவந்தி...

29...தாடுவந்தி...

30...தாடுவந்தி...

57

¹ ஸ்ரீ ஸ்ரீ விநாயகாசனே நம: பூமாதீசாய நம: அருண்முகே நம: சகலகாலே பவ
ருளிமகிமை உடுவான

² காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை
அனெல்நொதுவகையேனாம்

³ மீசா முடையாருக்கு ஏழிதேயிடுருவகையுடையபட்டினமும் திருநெல்வேலி
கருவாய்மாதேவகை.....

58

¹ ஸ்ரீ ஸ்ரீ பூமாதீசாய நம: அருண்முகே நம: அருண்முகே நம: பூமாதீசாய நம:

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(a) ¹ ஸ்ரீ ஸ்ரீ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

² அனெல்நொதுவகையேனாம்

³ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

⁴ அனெல்நொதுவகையேனாம்

⁵ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

⁶ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

⁷ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

(b) ¹ ஸ்ரீ ஸ்ரீ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

² அனெல்நொதுவகையேனாம்

³ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

(c) ¹ ஸ்ரீ ஸ்ரீ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

² அனெல்நொதுவகையேனாம்

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¹ ஸ்ரீ ஸ்ரீ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

விநாயகாசனே நம: அருண்முகே நம: அருண்முகே நம: பூமாதீசாய நம:

காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

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¹ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

² அனெல்நொதுவகையேனாம்

³ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

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¹ ஸ்ரீ ஸ்ரீ காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

விநாயகாசனே நம: அருண்முகே நம: அருண்முகே நம: பூமாதீசாய நம:

காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

காதலா நாயகியும் செவ்வாயகியும் மையம் பெற்ற உத்திரத்திலே நான் பூமிசை

விநாயகாசனே நம: அருண்முகே நம: அருண்முகே நம: பூமாதீசாய நம:

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¹மூலமுடிவா வல்லிபுரீ ஸகாஸி துடாஅலக செனா சுதனாடி வதமாணிநா பூவ லாவசு
ஸரததுகனிகாயுறா வதிகவ உடையா வுயியிராஜ்யுபணணி அருளாகிறக
நாயனா பூ வைக்யககமுடையா பூகாரியததுகரு மாமபளளி

²நாதன பட்டணத்து லாஜகாணுதேசியா சமமதித்து அமுதுபடி சாததுபபிடிக்கும் பாத
நிரபோகதுகரு வருஷம் இன்னதரு இம்மாயாதி வுராத்தியவரை பூகாரியம் நடக்க
கடவதாகவும் இப்படிக்கரும

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| ¹ மூலமுடிவா வல்லிபுரீ | பி | ⁴ வாஜவஸமவ ர | மாசி |
| ² நுதிவீராஜ்யுபணணி | சா | ⁵ | |
| ³ நிறக்கையாணடி உஉ | நா | ⁷ ககாம | |

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¹மூலமுடிவா வல்லிபுரீ வுதாவவகுவதி போசன
²பூவீர காரகிகதேசுவ வுதவீராஜ்யுபணணி
³அருளாகிறக முடிக்கொண்டததேறயிடாக்காம
⁴பளளியில் அருளுறவின் பெருத்தெயில்
⁵ கண்டசெடியா
⁶பிளையா கோயில் கலமடைவினா மு
⁷முகொண்டததடைபபமுதல சேனாபதியாகும்
⁸வாகதேவபெருமாளும் ஆழ்வானிறுக்காண்டையும்
⁹வீரன சொக்கனாயுறும் கணனாயகா மளி
¹⁰சசம மாமபளளி லாஜகாணுதேசியா
¹¹தருயில் வுராணமபணணிகருத்த பரிசாவது
¹²புரொகருத லாவசு சாதது வைகாசிமாசம்
¹³துத நாடுகெளககிற பொன்னறகொண்டி
¹⁴அருளுறவரும் மண்ணறகருத்தே சகிராதி
¹⁵தயவரைவிதையில்

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| ¹ மூலமுடிவா வல்லிபுரீ | ⁶ நாதன லாஜகா |
| ² மூலமுடிவா வல்லிபுரீ | ⁷ பெயரேயாம |
| ³ மூலமுடிவா வல்லிபுரீ | ⁸ சேனாபபெருமாளுகரு |
| ⁴ மூலமுடிவா வல்லிபுரீ | ⁹ |
| ⁵ மூலமுடிவா வல்லிபுரீ | ¹⁰ தததததததத |

GUNDLUPET TALUQ.

16

- [illegible]

20

1. ஆய்நீர் உடைபாள் தீர்மானமாக தேவதாசுரனுடைய சூதாட்ட முடிவொன்றை சோழமன்னன்
தன் உடைவொன்றை சோழமன்னனாகிறபுகாரமாகக் கெவ்வருகில் கேட்காக்குப் பன்
வீச சதமாக னுனாடுநீராகக்கொண்டான் வீசவிறம் சோழப்பொழாநாண்டொன்
னுனாடுகெவ்வருகில் .. கனிபைத .. கெவ்வருப்புகள் சேரிகாது
கேயின்கூண்டவிறையாடு

3. వ్యూహాంతరము || వ్యూహాంతరము ప్రకటన
4. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
5. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
6. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
7. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
8. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
9. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
10. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
11. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
12. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
13. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
14. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
15. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
16. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
17. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
18. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
19. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
20. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము
21. ప్రతిపక్షములకు చెప్పినట్లు ప్రతిపక్షము

YEDATORE TALUQ.

1

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| ... | ... | ... | ... | 25 வனஞ்செய்ப்பகையா |
| 19 வீரநகககரந | | | | 26 குளி வருத்துவிதம் |
| 20 செண்புயிலை | | | | 27 . கண்டமையிலும் வீர |
| 21 பபிரகேடிநேககிசெயத . | | | | 28 நகககரநக பாகுபதிசெண்புயிலை |
| 22 கோவககரடடிவ நாட்டுநறு . | | | | 29 |

21

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| 1 பூரீ ராஜேஸ்வரமொழக | விதாயம செவியமணம் |
| 2 வலிவாழைம | |

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| 1 வுலுபூரீ கொலோத | 7 மாராயன துரைந |
| 2 வகசேழ்நெவாதிருவி | 8 டு தலைநிபபுரை |
| 3 ராஜுதநாஜே | 9 யாண்டு முப்பத |
| 4 னசோழ | 10 முனரகதபொ |
| 5 . நெனாநகரு | 11 ப |
| 6 ராஜேஸ்வரமொழக | |



HEGGADADEVANKOTE TALUQ.

22

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| 1 ஸ்ரீ ஸ்ரீ விஷ்ணுவர்த்தன | 14..... பண்டவர்த்த |
| 2 ஸ்ரீ ஸ்ரீ பன்னி உரு | 15 மகாத்ம கர்ஜி |
| 3 மகாத்ம கர்ஜி உரு | 16 கர்ஜி உரு |
| 4 மகாத்ம கர்ஜி உரு | 17 கர்ஜி உரு |
| 5 மகாத்ம கர்ஜி உரு | 18 மகாத்ம கர்ஜி |
| 6 மகாத்ம கர்ஜி உரு | 19 மகாத்ம கர்ஜி |
| 7 மகாத்ம கர்ஜி | 20 மகாத்ம கர்ஜி |
| 8 மகாத்ம கர்ஜி உரு | 21 மகாத்ம கர்ஜி |
| 9 மகாத்ம கர்ஜி உரு | 22 மகாத்ம கர்ஜி |
| 10 மகாத்ம கர்ஜி உரு | 23 மகாத்ம கர்ஜி |
| 11 மகாத்ம கர்ஜி உரு | 24 மகாத்ம கர்ஜி |
| 12 மகாத்ம கர்ஜி உரு | 25 மகாத்ம கர்ஜி |
| 13 மகாத்ம கர்ஜி உரு | 26 மகாத்ம கர்ஜி |

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| 1 ஸ்ரீ ஸ்ரீ விஷ்ணுவர்த்தன | 6 மகாத்ம கர்ஜி |
| 2 மகாத்ம கர்ஜி உரு | 7 மகாத்ம கர்ஜி |
| 3 மகாத்ம கர்ஜி உரு | 8 மகாத்ம கர்ஜி |
| 4 மகாத்ம கர்ஜி உரு | 9 மகாத்ம கர்ஜி |
| 5 மகாத்ம கர்ஜி உரு | 10 மகாத்ம கர்ஜி |

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| 1 மகாத்ம கர்ஜி உரு | 6 மகாத்ம கர்ஜி |
| 2 மகாத்ம கர்ஜி உரு | 7 மகாத்ம கர்ஜி |
| 3 மகாத்ம கர்ஜி உரு | 8 மகாத்ம கர்ஜி |
| 4 மகாத்ம கர்ஜி உரு | 9 மகாத்ம கர்ஜி |
| 5 மகாத்ம கர்ஜி உரு | 10 மகாத்ம கர்ஜி |

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¹ஹஜிபுரீ கல்லம்பார்
²நகரத்தில் வியாபாரி நி
³ருவாவருடையாந் சங்கா
⁴ண்ட செட்டிமகத் பட்டாண்

⁵டாந் ஸ்ராவாவஸ்தா
⁶த்தில் ஐகாநாஸத்தில்
⁷செய்வித்த திருத்தூண்.

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¹ஹஜிபுரீ ஸ்ராவாவஸ்தா
²வத்தரத்தில் ஐகாநாஸத
³தில் கொல்கணத்தில்
⁴முடக்குலையாந் ருச்ச

⁵காமுண்டம்மகத் சிறி
⁶யபெற்குடிதேவத் செ
⁷ய்வித்த திருத்தூண்.

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¹ஹஜிபுரீ ஸ்ராவாவஸ்தா
²வாத்தில் ஐகாநாஸதில்
³கல்லம்பார் நகரத்தில்
⁴திருவாவருடையாந்

⁵காமண்ட செட்டியார்
⁶மகா நிப்பாண்டி செ
⁷ய்வித்த திருத்தூண்.

INSCRIPTIONS IN PERSIAN SERINGAPATAM TALUQ.

159

- | | |
|---------------------------------|---------------------------------|
| * در محد سال ماه حسری بود * | * چو شه اس قلمه را بنیاد نمود * |
| * شمار سال احمد بدر مولود * | * هزار و دو صد و در عشر ده هم * |
| * بعین ساعت در حیس مسعود * | * تقارن بهم روز سه شده * |
| * شفق در روزه و در حیس امرو * | * طلوع قوس بود و هم بعد از * |
| * ده برج سینه بودند محمود * | * حطارد آداب را بر ماه * |
| * دلب در حوت کیوان در حمل بود * | * سندی ماه بمقرب بود مریح * |
| * که دلمه از همه اسداب ده بود * | * ثمر اس وقت را ایست پندار * |
| * متصل و رحمت حلال معدود * | * معاند قدم و محفوظ رادت * |

ADDENDA ET CORRIGENDA.

Introduction—

| | | | | | | |
|----|----|----|--|-----------|------|-----------|
| p | 11 | 33 | For | enveloped | read | enveloped |
| | | 35 | " | lālgunda | " | lālgunda |
| 7 | " | 20 | After <i>muniya</i> add (as foot note)—The original, it appears, has only <i>mahi</i> , which Dr. Hultzsch corrects into <i>mahuma</i> (see <i>Lj Ind III</i> , 156) | | | |
| 27 | " | 17 | For | Hōy-ū | read | Hoysala |
| 36 | " | 10 | " | chariots | " | chariots |
| 38 | " | 1 | After temple insert of Māle S'ringēśvara | | | |

Roman Text—

| | | | | | | | |
|-----|----|----|--|-------------------------------------|-------|--------------|--------|
| p | 41 | l. | 3 | For | ujalu | read | ampalu |
| 54 | " | 17 | " | byajaru | " | ojayaru | |
| " | 20 | " | " | badageyaru | " | badageyaru | |
| 55 | " | 25 | " | tnuvacharna | " | tnuvāchana | |
| 61 | " | 40 | " | abalada | " | stbalada | |
| 82 | " | 15 | " | sileyum | " | neleyum | |
| 95 | " | 11 | " | snakal | " | saral | |
| 113 | " | 19 | " | Chēra | " | pūra | |
| 114 | " | 28 | " | hegyisidaru | " | pogyisidaru | |
| | | 29 | " | ōdida | " | odidaru | |
| 115 | " | 15 | " | mīdā nalku | " | Hādānalku | |
| 132 | " | 9 | " | betjadol | " | bīdino] | |
| 140 | " | 25 | " | Sōma | " | Bama | |
| 162 | " | 9 | " | Raugayyanum | " | Singrayyanum | |
| 174 | " | 34 | " | Basire | " | Bamure | |
| 184 | " | 19 | " | Boju | " | Chōja | |
| 186 | " | * | Add—But by the northern reckoning S aka 1466 = Vinodhikrit | | | | |
| 193 | l. | 20 | For <i>tanuākhio</i> read <i>tin-maukhio</i> | | | | |
| App | 1 | " | 22 | Omit hyphen after <i>vijaya</i> and | | | |

Translations—

| | | | | | | | |
|----|-----|-----|----------------------------|-------|---------|------|-----------|
| p | 3 | l | 2 | For | Nilunda | read | Nirggunda |
| 4 | No. | 38 | " | about | 1490 | " | 1605 |
| 8 | " | 69 | " | | 1023 | " | 1078 |
| " | " | 74 | Add at top—Date ? 1531 A D | | | | |
| 9 | l | 37 | For | fuel | | read | pasture |
| 14 | No | 104 | " | 1486 | " | " | 1606 |
| | | 105 | " | 1485 | " | " | 1425 |
| | | | " | 1512 | " | " | 1482 |
| 15 | " | 112 | " | 1630 | " | " | 1481 |
| 20 | " | 156 | " | | " | " | Farani |
| 22 | l. | 19 | " | Solur | " | " | 1110 |
| 24 | No | 107 | " | 1104 | " | " | 1570 |
| 30 | " | 27 | " | 1590 | " | " | 1087 |
| 33 | " | 68 | " | 950 | | | |
| 38 | " | 20 | " | 1030 | | | |
| 39 | l | 19 | After <i>Alapa</i> Settu | | | | |

Translations—

| | | | | | |
|-----|-----|-----------|---|------|---------|
| p. | 41 | No. 31 | For 1384 | read | 1564 |
| | 43 | " 41 | " 1535 | " | 1475. |
| | 44 | " 44 | " 1652 | " | 1592 |
| | 1. | 6 | " Māva | " | Mādhava |
| | 47 | No 66 | " 1493 | " | 1494 |
| | 66 | l. 11 | " incense | " | incense |
| | 67 | No 14 | " 1219 | " | 1284 |
| | 75 | " 71 | " 1572 | " | 1512 |
| | 76 | " 73 | " 1007 | " | 998 |
| | 83 | " 10 | " 1020 | " | 1621 |
| | 86 | l. 14 | Read—Whiclers ... presented to the mahā mandāḥka-mandāḥvara Kulō.
ttunga-(hang)ḥvara &c | | |
| | 38 | For Chika | | read | Vira |
| | 93 | No. 129 | " about 970 | " | 967 |
| | 100 | " 9 | " 1257 | " | 1256 |
| | 101 | " 10 | " 1292 | " | 1291 |
| | 102 | l. 9 | After born ins re Narasimha, and to him | | |
| | 105 | No 36 | For 1147 | read | 1163 |
| | | 57 | " 1750 | " | 1165 |
| | 112 | " 79 | " 1543 | " | 1531 |
| | 133 | " 79 | " 1394 | " | 1472 |
| App | 3 | l. 9 | Read firmly deciding that the maintenance of peace should be considered as the chief object | | |

17 Read 106 janyalu, 10 guns (*parangi*) and *parangi* (Europeans)

Kannaḍa Text—Corrections included in the Roman Text.

| Name. | Taluq. | Inscription No. | Name. | Taluq. | Inscription No. |
|-------------------|--------|-----------------|----------------|--------|-----------------|
| Chinakurali | Kr | 15-17 | Huadanaballī | Ch | 112-128 |
| Chuñich magiri | Ng | 63-64 | Haradūru | Hs | 74-76 |
| Chuñichanahalli | Ng | 59-62 | Haralaballī | Hs | 136 |
| Chuñichmakotte | Yd | 12 | Hualukōte | Ch | 97-99 |
| Dadaga | Ng | 33-37 | Hāmalahā | Hs | 104, 105 |
| Dāsanupura | Ch | 196 | Hatave | Hs | 132 |
| Dēṣipura | Gu | 64 | " | Ch | 184-189 |
| Dēvalāpura | Ng | 78-81 | Hāthāpura | Kr | 43-44 |
| " | Ch | 200, 201 | Hānālaballī | Hs | 53 |
| Dōrālaballī | Ng | 83-90 | Hatna | Ng | 70 |
| Dharmāpura | Hs | 137, 138 | Haynago | Hg | 94-95 |
| Dudḍa-Belidālu | Hs | 25, 26 | Hebbalaguppe | Hg | 100, 101 |
| " Jaṭṭakā | Ng | 12-15 | Hebbasūru | Yd | 44-46 |
| " Kereyūr | Hg | 122 | " | Ch | 103 |
| " Nole | Hs | 118 | Heggadaballī | Hg | 99 |
| " Tapūru | Gu | 43 | Hegganūru | Hg | 52-53 |
| Dondēnālaballī | Ng | 82 | Heggavāḍi | Ch | 27-29 |
| Doraballī | Hg | 89 | " | Gu | 55 |
| Dughatī | Yl | 15 | Heggothāra | Ch | 106 |
| Elkoru | Ch | 8-10 | Heggundūre | Hs | 13 |
| Gaḷagunakota | Hs | 128 | Hemmanagallī | Hg | 112, 113 |
| Gaḷgikote | Yd | 59-60 | Hettagōnaballī | Kr | 76 |
| Ganganūru | Yl | 25-30 | Huanandi | Hg | 116 |
| Gāṇṇam | Sr | 160 | Hudaballī | Hg | 104 |
| Giddikopāḍi | Kr | 21, 22 | Hūi-kāṭi | Gu | 95 |
| Gōḷapūra | Gu | 59 | " Malali | Hs | 63, 64 |
| Gōrahalli | Hs | 77, 78 | Hitnababbigadu | Hs | 18 |
| Gōvindaḍiballī | Kr | 63 | Homma | Ch | 63-66 |
| Gōḍanaballī | Hg | 96-97 | Hommāḍiballī | Hg | 111 |
| Gōḷidōnāthi | Ch | 136 | Honakuvaballī | Gu | 67 |
| Gōndupeta | Gu | 27-34 | Hondere | Ng | 99 |
| Hājānaballī | Hs | 82, 83 | Hordubahā | Ch | 107, 108 |
| Hāḷe Sārapura | Ch | 81 | Honganūr | Ch | 34-43 |
| " Sārapallī | Hs | 80, 81 | Honapūra | Hs | 91 |
| Hāḷavur | Yd | 9-10 | Honuvāra | Ng | 27-27 |
| " | Ch | 55 | Honnababallī | Hs | 14 |
| Hāḷḷaḷi Madaballī | Gu | 83, 84 | " | Ng | 55-58 |
| Hāḷḷapūra | Gu | 56 | Honnūru | Yl | 12-14 |
| Hāḷḷi | Ng | 8-9 | Hosaballī | Ch | 59 |
| Hānāḷa | Yd | 17-18 | Hosaballidā | Kr | 3-5 |
| Hānāpūra | Hg | 39 | Hosāru | Ch | 101, 102 |
| Hāḷḷaballī | Ch | 11, 12 | Hulānaballī | Kr | 74 |
| Hannanupura | Ch | 31 | Hūkurda | Gu | 65 |

| Name | Taluq | Inscription No. | Name. | Taluq | Inscription No. |
|-------------------|-------|-----------------|----------------------------|-------|-----------------|
| Hullima | Ga | 12 | Kittaji | Hg | 118 |
| Hamschalli | Hg | 33, 36 | Kikkera | Ki | 49 54 |
| Hamschappe | Hg | 105, 106 | Kikig ra | CL | 193 193 |
| Irabinthalli | Ng | 45-49 | Kirasa dju | Ha | 5 |
| Irampura | Gu | 39 | Kirogusari | Ch | 57 58 |
| Irasiwadi | Ch | 32 | Kullaru | Hg | 56 58 |
| Jakanakete | Kr | 76 | " | Ha | 129, 130 |
| Jannathalli | Hg | 108-110 | Kodhalla | Gi | 33 |
| Jogarithalli | Ha | 85 87 | Koligala | Hg | 114, 115 |
| Jotigaulampura | Ch | 73 76 | Komampura | Ha | 31, 32 |
| Kadabali | Ng | 31 | Konasara | Ha | 103 |
| Kaggala | Gu | 11 | Kondaja | Ha | 34 |
| Kagaliwadi | Ch | 70-80 | Koppa | Ng | 66 67 |
| Kaggundi | Ha | 23 | Kotagunahalli | Ch | 111 |
| Kagunahalli | Kr | 77 | Kotegere | Gu | 73 |
| Kalattimuruthalli | Ha | 35 | Kottagali (Saraguru hobli) | Hg | 42 43 |
| Kaluguruthalli | Ng | 72-74 | " (Chinnahalli hobli) | " | 123 |
| Kallihalli | Gu | 37-38 | Kottaguthalli | Ch | 129 |
| " | Kr | 10 | Kottajwadi | Ch | 191 |
| Kallimbaja | Hg | 24-32 | Krishna jagat | Kr | 1 |
| Kambadithalli | Ng | 19 24 | Kudakuru | Ha | 50-55 |
| Kammuthalli | Gu | 85 90 | Kunderu | Ch | 23 26 |
| Kampalipara | Ha | 19 21 | Kudfuri | Ch | 60 61 |
| Kanagala | Ha | 109, 110 | Kuligaya | Ch | 162-163 |
| Kannigala | Gu | 58 | Kunduru | Hg | 22 23 |
| Kannuthalli | Kr | 73-35 | Kuragalla | H | 92 95 |
| Kannuthalli | Hg | 119 | Kurubahalli | Yd | 37 |
| Kannuthundi | Ng | 75 | Kustanthalli | Hg | 121 |
| Karabiyil | Gu | 11 | Kakkuru | Gu | 5 |
| Karakala Madhathi | Yd | 32, 73 | Kakkuru | Yd | 6 |
| Karatala | Ha | 112 | Kakkuru | Ng | 80 |
| Karudilla | Ch | 100 | Kakkuru | Ha | 74 |
| Karunajampura | Ng | 9, 27 | Kakkuru | Ng | 10 |
| Kasigala | Hg | 54 | Kakkuru | Yd | 5 |
| Katarathi | Yd | 16 | Kakkuru | Yd | 103 109 |
| Katavadi | Ch | 201 | Kakkuru | Yd | 14 |
| " | Ha | 1 | Kakkuru | Ng | 21 |
| Katt Madhathi | H | 103, 104 | Kakkuru | Ha | 7 74 |
| Kattamangathi | Kr | 2 | Kakkuru | H | 87 88 |
| Kattanthalli | Gu | 18 20 | Kakkuru | Ha | 10 131 |
| Keliduru | Ch | 141 143 | Kakkuru | Kr | 47, 65 |
| Keluthalli | Ha | 115 | Kakkuru | Yd | 13 15 |
| Kesarako | Ch | 12 | Kakkuru | | |
| Kesurua | | | Kakkuru | | |

| Name. | Talug. | Inscription No. | Name. | Talug. | Inscription No. |
|----------------|--------|-----------------|---------------------|--------|-----------------|
| Majali | .. | Hg 75-77 | Nanjangid | .. | Nd 200-271 |
| Malañali | .. | Gu 61 | Naññajñyapura | .. | Ch 33 |
| Maleññu | .. | Ch 114-163 | Nanñamangala | .. | Ch 204, 205 |
| Mahyāra | .. | Hg 6-9 | Narasiyura | .. | Hg 49-51 |
| Mallayyanapura | .. | Ch 93 | Nayakanahalli | .. | Kr 66 |
| Mahgere | .. | Kr 38 | Nelavādi | .. | Hs 84 |
| Malluññipura | .. | Hs 33 | Nelāññapura | .. | Yd 61 |
| Mallupura | .. | Ch 62 | Nērle | .. | Hg 35-56 |
| Malū | .. | Ch 95, 96 | Nilvāguli | .. | Hg 84 |
| Mumballi | .. | Yl 64-71 | Nitrē | .. | Gu 79 81 |
| Maññehūnahalli | .. | Hg 20 | Oddigere | .. | Gu 53-54 |
| Mangala | .. | Cn 48-56 | Paññahalli | .. | Gu 41, 42 |
| Manuganahalli | .. | Hg 46-47 | Periyāpatna | .. | Hs 15 17 |
| Maridūru | .. | Hs 6, 7 | Puradakkatte | .. | Hg 11 |
| Maññehalli | .. | Yd 5 | Pottanapura | .. | Gu 49 |
| " | .. | Hg 117 | " | .. | Ch 77 |
| Maññehūnahalli | .. | Kr 55 | Rāññaharipura | .. | Gu 69 |
| Marū | .. | Hs 10, 11 | Rāññanabēñguli | .. | Hs 107, 108 |
| Maññahalli | .. | Hg 40 | Rāññapura | .. | Ch 103 |
| Matikete | .. | Hg 90-93 | Rāññandūre | .. | Hs 122-127 |
| Māvattūr | .. | Yd 16 | Sāññe | .. | Hg 59-64 |
| Māññuññi | .. | Ch 30 | Saññgrām | .. | Yd 34 36 |
| Māññū | .. | Yd 38-40 | Simpgeyura | .. | Gu 40 |
| " | .. | Hs 56 | Sanabi | .. | Kr 14 |
| Mārle | .. | Yd 47-52 | Saṅgarasettibahalli | .. | Hs 57, 58 |
| Mōññanahalli | .. | Kr 46-48 | Saññahalli | .. | Hg 3 |
| Māññalāññahara | .. | Ch 16 | Santē-Bīññahalli | .. | Kr 64, 65 |
| Mudāññipura | .. | Ch 93 | Saññāññapura | .. | Hs 23, 24 |
| Muddeññahalli | .. | Yd 11 | Saragūru | .. | Hg 1-4 |
| Muhgere | .. | Ng 65 | Sāsalo | .. | Kr 60 62 |
| Mudlakoppala | .. | Yd 4 | Sattahalli | .. | Gu 50 |
| Mudrikodu | .. | Ch 190 | Senagipattam | .. | Sr 159 |
| Mukāññahalli | .. | Gu 63 | Seññibahalli | .. | Hs 48 |
| Mukāññahalli | .. | Hs 8, 9 | Siññōññi | .. | Gu 26 |
| Molūru | .. | Hg 21 | Sindhagattā | .. | Kr 69-72 |
| Moyāññu | .. | Yd 42-43 | Sinñāññapura | .. | Ch 63 |
| Māññandūre | .. | Ng 92 | Sinñāññu | .. | Gu 47, 48 |
| Nāññamāññala | .. | Ng 17 | Sinñāññu | .. | Hg 72 83 |
| Nāññahalli | .. | Hs 73 | Sinñāññu | .. | Gu 21-24 |
| Nāññakatte | .. | Kr 78-80 | Sinñāññu | .. | Hs 113 |
| Nāññuññi | .. | Ch 70 71 | Sukāññu | .. | Ng 103, 104 |
| Nāññū | .. | Hg 37-38 | Suragali | .. | Hs 79 |
| Nandipura | .. | Hs 19 | Taggāññu | .. | Gu 85 87 |

| Name | Taluq | Inscription No | Name | Taluq | Inscription No |
|---------------|-------|----------------|----------------------|-------|----------------|
| Tammadhalli | Kr | 73 | Tubrukero | Ng | 83-84 |
| Tammadhalli | Hs | 131 | Ummatur | Ch | 17 |
| Tandre | Yd | 41 | Vadharahsahalli | Bs | 117 |
| Taisalli | Hs | 139 141 | Vaderapur | Ng | 77 |
| Terakanambi | Gu | 9 10 | Venkatayyana-chhatra | Ch | 138 140 |
| Tippuru | Yd | 53-57 | Villadhalli | Ng | 76 |
| Tippurugulisi | Hs | 142 | Varagumballi | Yl | 18-24 |
| Tonachi | Kr | 56 58 | Yanyuru | Yl | 31 37 |
| Tonda idi | Gu | 91 92 | Yedatore | Yd | 13 |
| Topnapeetha | Yd | 4 | Yedaur | Ch | 67 |
| Toravalli | Gu | 74 | Yelandur | Yl | 14 |
| | Hg | 107 | Yennegumba | Cu | 197 |
| | Gu | 14 | Yerevu | Gu | 13 14 |
| Trymbakipura | | | | | |

| Name. | Talug. | Inscription No. | Name. | Talug. | Inscription No. |
|-----------------|--------|-----------------|-----------------------|--------|-----------------|
| Malali | .. | Hg 75-77 | Nanjangūd | .. | Nd 200-271 |
| Malavalli | .. | Gu 61 | Nanjaraṅṅapura | .. | Ch 53 |
| Malayūru | .. | Ch 144-161 | Narasimangala | .. | Ch 204, 205 |
| Mahyūru | .. | Hg 6-9 | Narasipura | .. | Hg 49-51 |
| Mallajyanapura | .. | Ch 93 | Nāyakanaḥalli | .. | Kr 66 |
| Malligeo | .. | Kr 38 | Nelavādi | .. | Hs 84 |
| Mallināthapara | .. | Hs 33 | Nētaḷḷupura | .. | Yd 61 |
| Mallupura | .. | Ch 62 | Nēṇṇe | .. | Hg 85-86 |
| Malūti | .. | Ch 95, 96 | Nēlavigū | .. | Hg 84 |
| Māmbaḥalli | .. | Yl 64-71 | Nūṇṇe | .. | Gu 79-81 |
| Mānchēnahaḥalli | .. | Hg 20 | Oddagire | .. | Gu 53-54 |
| Mangala | .. | Ch 48-56 | Paṇṇaḥalli | .. | Gu 41, 42 |
| Manuṇṇaḥalli | .. | Hg 46-47 | Periyāpṛṇa | .. | Hs 15-17 |
| Maradūru | .. | Hs 6, 7 | Paradakatto | .. | Hg 41 |
| Mārchahaḥalli | .. | Yd 5 | Putṇanapura | .. | Gu 49 |
| " | .. | Hg 117 | " | .. | Ch 77 |
| Māyugōnahaḥalli | .. | Kr 53 | Rāgharipura | .. | Gu 69 |
| Marūti | .. | Hs 10, 11 | Rājanabeḷagūli | .. | Hs 107, 108 |
| Mārhaḥalli | .. | Hg 40 | Rāmpura | .. | Ch 105 |
| Maṭṭaketo | .. | Hg 90-93 | Rāvandōre | .. | Hs 122-127 |
| Māyattūr | .. | Yd 16 | Sāgaro | .. | Hg 59-64 |
| Mēlumālā | .. | Ch 30 | Sāḷgrāma | .. | Yd 34-36 |
| Mēlūru | .. | Yd 38-40 | Samp gepara | .. | Gu 40 |
| " | .. | Hs 56 | Sānaba | .. | Kr 14 |
| Māle | .. | Yd 47-52 | Sangarasettipphaḥalli | .. | Hs 57, 58 |
| Mōlanakoli | .. | Kr 46-48 | Sāṇṇakahaḥalli | .. | Hg 5 |
| Mūlaliyāḷūrā | .. | Ch 16 | Santē-Nichahaḥalli | .. | Kr 64, 65 |
| Mudaliyapara | .. | Ch 94 | Sanyāsipura | .. | Hs 23, 24 |
| Muddētiḥalli | .. | Yd 11 | Saragūru | .. | Hg 1-4 |
| Mudige | .. | Ng 65 | Sisalo | .. | Kr 60-62 |
| Mudlukoppaḥalli | .. | Yd 4 | Sattahalli | .. | Gu 50 |
| Miṇṇakolu | .. | Ch 190 | Serṇagapṛṇam | .. | Sr 159 |
| Mukahaḥalli | .. | Gu 63 | Seṭṭipphaḥalli | .. | Hs 18 |
| Mukahaḥalli | .. | Hs 8, 9 | Siḷḷōḍi | .. | Gu 26 |
| Muluru | .. | Hg 21 | Sindhaghaḥalli | .. | Kr 69-72 |
| Muddā | .. | Yd 42-43 | Sūṇṇupura | .. | Ch 64 |
| Mutsandra | .. | Ng 92 | Svapura | .. | Gu 17, 48 |
| Nāṇṇurāḷā | .. | Ng 17 | Siṇṇali | .. | Hg 78-83 |
| Nāṇṇaḥalli | .. | Hs 53 | Sōmahaḥalli | .. | Gu 21-24 |
| Nāgarakaḥalli | .. | Kr 78-80 | Sōnahaḥalli | .. | Hs 143 |
| Nāṇṇaḥalli | .. | Ch 70-74 | Sukalāra | .. | Ng 103, 104 |
| Nāḷḷā | .. | Hg 37-38 | Surigali | .. | Hs 79 |
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